Acta Apostolicae Sedis

Volume XIV (*1922*)
Commentarium Officiale — The Official Acts of the Holy See

The Holy See

(Sancta Sedes)

An English translation of the Latin edition
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[*Latin ed. p. 1*]

ACTS OF THE APOSTOLIC SEE, OFFICIAL COMMENTARY, FOURTEENTH YEAR — FOURTEENTH VOLUME, ROME, POLYGLOT PRINTERS OF THE VATICAN, MCMXXII.

[*Latin ed. p. 5*]

January 5, 1922, Year XIV, Vol. XIV, No. 1. ACTA APOSTOLICAE SEDIS. OFFICIAL COMMENTARY. ACTA OF POPE BENEDICT XV. APOSTOLIC LETTER. TITLE AND PRIVILEGES OF THE BASILICA MINOR FOR THE CHURCH OF THE MOST HOLY TRINITY IN CAESARBURG, FROM THE DIOCESE OF CONSTANCE. BENEDICT XV, POPE. For the perpetual memory of the matter. In the French state, near the seashore, in the city of Caesarburg, within the boundaries of the Diocese of Constance, there exists a church dedicated to the Most Holy Trinity, which among the other churches of that city is held and honored as a mother and a leader. It is now reported to Us by the venerable brother Joseph Guérard, Bishop of Constance, that this sacred edifice, which was built in the fifth century, but which, due to the ravages of time and wars, had been weakened and destroyed several times, was finally restored in the fifteenth century, or rather, rebuilt with a larger form, and with the passage of time, it was adorned with beautiful works of art, both painted and sculpted, and with magnificent altars. This church was subsequently enriched with sacred furnishings, not only those which seemed necessary for divine worship, but also those which, by their abundance and value, contributed to the ornamentation and splendor of the sacred rites; and many priests, under the direction of an archpriest, perform the sacred rites and other religious services throughout the year, to which the people, nobles, magistrates, and military leaders are very frequent. It is therefore not surprising that in the same church, several pious confraternities, endowed with indulgences and privileges, have been canonically established and flourish, among which the Confraternity of the Most Holy Sacrament and the Sodality of the Third Order of Saint Francis are particularly worthy of mention.

[*Latin ed. p. 6*]

6. The Acts of the Apostolic See – the Official Commentary – finally, it must be noted that in this church of Caesarisburg, dedicated to the Most Holy Trinity, the Blessed Thomas Helyas, originally from that very province, for a long time diligently instructed young men in the religious life, piety, and good morals; and then, at the beginning of the nineteenth century, the Congregation of the Sisters of Mercy, whose motherhouse is located in the ancient city of Ssmi Salvatoris, commonly known as Le Vicomte, originated there, with Blessed Mary Magdalene Postel, the foundress of that Congregation, having, with some companions, taken

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the first religious vows there. Therefore, since We have been earnestly requested, in order that the splendor of that very church may be increased, to deign to grant it the dignity, title, and privileges of a minor Basilica, We have readily and willingly considered it fitting to grant these requests. Consequently, after consultations with the Most Reverend and Venerable Cardinals, Prefects of the Congregation of Sacred Rites, by Our own initiative and with certain knowledge and mature deliberation, and by the fullness of Apostolic power, by the tenor of the present document, We honor, in a perpetual manner, the aforementioned church of Caesarisburg, dedicated to the Most Holy Trinity, with the dignity and title of a minor Basilica, together with all the honors, prerogatives, privileges, and indulgences which rightfully belong to the minor Basilicas of this venerable City. We decree that these present letters shall always remain firm, valid, and effective, and shall fully produce and obtain their intended effects, and that they shall fully benefit those to whom they pertain, now and in the future; and that it shall be rightly judged and determined, and that whatever is contrary to these things, by anyone, knowingly or unknowingly, shall be declared null and void from this moment forward. Notwithstanding any contrary provisions. Given at Rome, near Saint Peter's, under the Fisherman's ring, on the tenth day of the month of December, in the year 2021, in the eighth year of Our Pontificate. P. C. Alfe. GASPARRI, Secretary of State.

[*Latin ed. p. 7*]

Acts of Pope Benedict XV, 7, Epistles. I. To the Most Reverend Father Peter Pisani, Archbishop of Titular See of Constantina, Apostolic Delegate in the Eastern Indies: Certain paternal admonitions for the benefit of the Church.

Venerable brother, greetings and the apostolic blessing.

We have gladly received the excellent sentiments of love and obedience which the Catholics of India, from the Madras mission, have expressed to Us this year, honoring the Mother of God; and We greatly rejoice that this assembly has given such a solemn expression of Christian faith and piety towards the Immaculate Virgin.

Indeed, in order that the fruits of this event may endure, and that the promise of those assembled may be confirmed in some way, who, at the sacred altar, have pledged themselves, under the guidance of the Bishops, to maintain the undertakings begun, We deem it fitting here to indicate the path which each Catholic ought to follow, both individually and socially, with religious devotion. This path, or norm, as is clear from the Gospels, from the apostolic writings, and from the writings of the holy Fathers, is based on the obedience of the faithful to their legitimate pastors, according to the words: "Obey your leaders and submit yourselves to them." For Bishops, in governing their dioceses, depend in no way on the will of their

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subjects, nor must they render account to anyone other than the Apostolic See, since it was said to Peter alone: "Feed my sheep, feed my lambs." Therefore, it is the duty of both clergy and laity to condemn, not only in themselves but also in others, that spirit of independence which has taken root; for it provides an opportunity for the enemies of our religion to sow tares in the Lord's field. Let them therefore beware lest they inquire into the decrees of the Bishops when they do not correspond to their own opinions, nor let them, in any way, privately or publicly, by words or writings, criticize or belittle them, as We have already warned in Our Encyclical Letters, *Ad Beatissimos Apostolorum*: "No one, whether privately or publicly, through books, newspapers, or public sermons, may act as a teacher in the Church. Let all know that to whom the ministry of the Church has been given by God." The Church is the people joined together with priests, and the flock adhering to its pastor. From this it follows that those who are with the Bishop are with the Church.

[*Latin ed. p. 8*]

8. The *Acta Apostolicae Sedis* is not a commentary. For if priests or laymen, acting in this way, were to imitate non-Catholics among whom they live, they would cause scandal and hinder them from remaining removed from the bosom of the true Church. Rather, they should strive to cooperate with their Bishop, reverently obeying him; and, although it is the right of everyone to appeal justly to the Apostolic See, they should not pretend, in order to evade the authority and commands of their Ordinary, that they wish to follow prescriptions issued by the same Apostolic See or by other Bishops, perhaps applicable to their respective dioceses. And if, at times, they should deem it necessary to refer their observations or requests to the Ordinary, they should do so obediently, and only for the triumph of truth and the greater good of the Church, never imposing or threatening, or, which would be even worse, appealing to civil authorities, which are entirely extraneous to ecclesiastical matters. Truly, the jurisdiction of Bishops is exercised not only in matters pertaining to religious and ecclesiastical affairs, but also in other questions of any nature, which are directly or indirectly connected with the welfare of the Holy Church and the salvation of souls. Therefore, Bishops, using their threefold power, namely of teaching, of ministry, and of governance, must defend and authoritatively regulate: first, ecclesiastical administrations, even though priests or laymen may be engaged in commendable work in their management, provided that the Bishop has declared himself to be the guardian of the statutes of any pious work or foundation; second, the Catholic education of youth, which, indeed, should not always be separated from religious instruction; for the Savior, speaking of Himself, declared, "Neither be ye called masters" (Matt. 23:10); and since Christ lives and teaches through Bishops, according to the words, "He that heareth you heareth me" (Luke 10:16), it is their duty

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to establish legitimate norms which Catholic teachers diligently follow in matters pertaining to Catholic schools and to the formation of clerics in major and minor seminaries; and finally, the relationships or connections of the faithful with non-Catholics in civil life, judging whether the use and customs associated with certain groups or adherence to certain philanthropic associations, which claim to be neutral or non-religious, pose a serious risk, in some cases or regions, of deviating from the true faith. Furthermore, in him who is in charge, not only the person of the man must be considered, but in every way, God Himself must be seen, who speaks to us, admonishes us, and governs us, according to that passage of Scripture: "For Christ therefore we are ambassadors, God as it were exhorting by us, for Christ, we beseech you, be reconciled to God" (2 Cor. 5:20). Indeed, everyone desires to be governed by those who are of the same nation; and it is to be condemned that Catholics in India would want to be governed by native pastors. This desire has never been opposed by the Church, since in it there is no "Gen-

[*Latin ed. p. 9*]

Acia of Benedict XV, paragraph 9: "Whether Jew or Gentile, whether circumcised or uncircumcised, whether barbarian or Scythian, whether slave or free," there is no partiality: and this is clearly evident from the fact that the Supreme Pontiffs have always devoted the greatest care to ensuring that the indigenous clergy constantly progresses in holiness and doctrine. However, it is only for the Church to determine the time when it is fitting to grant this desired outcome. The Church, we say, which vigilantly observes the needs of individual dioceses, has long since sent missionaries who, through the most difficult journeys, hardships, and persecutions, have brought the name of Christ to these regions. Therefore, whoever, anticipating the outcome of events, attempts to judge Rome in any way, either by word or in writing, shows themselves to be both stubborn and disobedient to the Vicar of Jesus Christ, as if they were not concerned about the salvation and prosperity of the children of India. But among other things that were decided in the Marian Congress, we also learned that the work of missionaries in converting the indigenous peoples to the faith of Christ should be promoted daily. For this purpose, as we have stated many times, we desire nothing more than that not only European priests, but also the indigenous clergy, should dedicate themselves to preaching the Gospel, since it is their duty above all others to call and lead their own people, who are unbelievers, to embrace the Church, so that the words of our predecessor, Pope Leo XIII, may soon have a happy outcome: "Your sons, India, are ministers of your salvation." Let all Indians remember how much the example of Christians, who loved each other as brothers, contributed to the conversion of the indigenous peoples in the early days of the Church. Therefore, let them follow their example, and let them, by putting aside

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their divisions, be united in harmony with each other and obedient to legitimate authority, so that they may always remain one in heart and soul in Christ, which is a way of life that contributes greatly to the conversion of the indigenous peoples. Nor should they neglect the pastoral duties of the Bishops (which are already very heavy), but should show themselves grateful to those zealous students of the illustrious Orders and Congregations who dedicate their lives and energies to the benefit of India. If they do so, let them know that they will also bring great solace to us: for we have a special love for the Indians; we are among them in a way through our Delegate; and we will do nothing to prevent India from shining as an example to all Christian communities in Asia, with all questions resolved and with peaceful minds. And in the meantime, let us implore the most powerful help of the great Mother of God, who was declared the Patroness of India in the Marian Congress, and let us be confident that "He who has begun a good work in you will bring it to completion," and as a sign of our special benevolence, to you, venerable brother, and to all the Bishops of this region, we offer this.

[*Latin ed. p. 10*]

TO the Acts of the Apostolic See – We impart, with a heartfelt outpouring of the apostolic blessing, to the entire clergy and people. Given in Rome, at Saint Peter's, on the fifteenth day of the month of October, in the year 1921, in the eighth year of Our Pontificate. BENEDICT P. P. XV II. TO the Reverend Father PAUL MANNA, Moderator of the "Sacred Heart of Jesus" Seminary of Dücentana, for the carrying out of foreign missions: We offer Our heartfelt congratulations on this new missionary institute. Beloved son, greetings and the apostolic blessing. — We have learned with great pleasure that Our beloved Cardinal Prefect of the Sacred Congregation for the Propagation of the Faith has informed us that a seminary, dedicated to the august Heart of Jesus, has been founded in Dücentana, in the diocese of Aversa in Chalastra, through the generosity of the most pious Canon Aloysius Grassia, recently deceased, with the intention of promoting sacred missions among the non-believers; for in this, We see a most salutary fruit arising from the encyclical letters, which, with God's favor, are happily increasing day by day. Indeed, it was to be hoped that a missionary institute would also be established in southern Italy, similar to those that already flourish in other cities of northern Italy; therefore, We are very pleased to congratulate the Dücentana community, because it has, by divine will, awakened many heralds of the Gospel throughout southern Italy. This hope will certainly not be in vain, if the Bishops of those regions, together with the clergy, obedient to Us, not only foster missionary vocations, but also encourage all good people to support this endeavor with prayers and contributions. Furthermore, everyone knows how generously the people of southern Italy are accustomed to contribute to all that per-

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tains to the magnificence of the sacred cult; but how can God be better served than by propagating the Kingdom of God throughout the world? Indeed, many from southern Italy have deserved well of the Christian and civil cause in this field; first among these is the servant of God, Matthew Ripa, who in the year 1724 founded the pious work of the Holy Family of Jesus Christ, or the Sitiense College of Naples; for he traveled through many regions of the Celestial Kingdom, and took some young men from there, so that they might be properly instructed in piety and learning, and become popular...

[*Latin ed. p. 11*]

The acts of Pope Benedict XV show that he endeavored to convert many to the Christian faith. However, God did not fail the holy man in his endeavors; for, through the help of Catholics, the Chinese College long provided outstanding missionaries to the Church, of whom some still remain. Let those from southern Italy remember that they have indeed given many of their people to the sacred missions in various Orders and Institutes, and that some, recently, have shed their blood for the Faith. Since the memory of good deeds is recorded for posterity, and the clergy and people of southern Italy are now experiencing a growth in missionary activity, let this Seminary, pertaining not only to the diocese of Aversa, but to all of southern Italy, be considered. In order that this work may have a general benefit, and not a particular one alone, the Sacred Congregation for the Propagation of the Faith accepted this institution, and, watching over it, entrusted it to the Milanese Society for Foreign Missions, because it has provided many zealous heralds of the Gospel to the Church, and because it possesses a sacred tradition of the apostolate, and a certain hope of a happy outcome. Therefore, let all the Bishops of southern Italy particularly support this Seminary for Foreign Missions, and let them show their special patronage, since only the good of the entire Church is connected with this endeavor. We, for our part, most earnestly commend this work to all the generous, and we are certain that, under the protection of the great Mother of God, and with the patronage of Saint Joseph and Saint Francis Xavier, this new institution will greatly benefit the kingdom of Jesus Christ, and will bring about even greater advantages than the losses and opposition suffered by the missions and the efforts of heretics. And you, dear son, continue diligently in this most beneficial work, for certainly the help of the Bishops, whose diligence We know, will not fail you, nor, much less, the help of the Lord, whose glory you so earnestly seek to promote. And as a pledge of the heavenly blessings, and also as a sign of Our special benevolence, We impart to you, dear son, and to all those who have contributed in any way, especially to the venerable brother Septimius Caracciolo, Bishop of Aversa, and to the entire clergy and people of that diocese, Our apostolic blessing, with all Our heart. Given at Rome, near Saint Peter, on the ninth day of the

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month of November, in the eighth year of Our pontificate. BENEDICT XV, POPE.

[*Latin ed. p. 12*]

Acts of the Apostolic See - Official Commentary iii TO THE REVEREND FATHER AMADEUS CASABONA, BISHOP OF CLAVARENSIS, ON THE OCCASION OF THE DIOCESAN SYNOD, WE IMPART CERTAIN THINGS NECESSARY FOR OUR TIMES TO THE CLERGY. Venerable brother, greetings and apostolic blessing. — Not without reason, after having carefully examined the situation in your diocese, you have undertaken the project of holding a diocesan synod. Although, as you report, the Church of Clavarensis is commended by piety and discipline, of which we may rejoice in the Lord, the celebration of this synod, together with the recently promulgated Code of Canon Law, and other pressing matters, suggest it. You, venerable brother, have much to cultivate with fruitful results. Concerning the clergy and the people, concerning faith and morals, and concerning many related matters, you will have much to address in the synod. What should be prescribed or prohibited in each matter, you will see. We most earnestly desire that your counsel and endeavors may be such that those who are called by the Lord in this place may recognize what new demands the times make, and that they may labor as evangelists, fulfilling their ministry not only through the performance of sacred functions, but also through the example of their lives. Formerly, it was sufficient for each faithful person to fulfill the demands of domestic life and example, living according to all the laws of virtue. Now, with morals having declined, this work, this labor of those who perform sacred duties, must be brought to the people, and must be effective in them: with all diligence, defend the truth and invite and encourage virtue; devote special attention to the youth, surrounded as they are by so many snares; and, wisely using the aids of societies and works, and that manifold industry of charity, by which the priestly ministry may become more fruitful and obtain wider influence. All things cooperate for good to those who use them rightly. As for the good omens that you wish to achieve during the time of the synod, we recognize in them your piety towards Us; which, repaying it with the sweetest act of piety, as the heavenly conciliator of all things, we impart to you, venerable brother, and to your entire clergy and people, our apostolic blessing in the Lord. Given in Rome, at St. Peter's, on the fourteenth day of November, in the year 1921, in the eighth year of Our pontificate. BENEDICT XV.

[*Latin ed. p. 13*]

To the Most Reverend Aloysius Ferri, Bishop of Monte Alto: Concerning the forthcoming celebration of the four hundredth anniversary of the birth of Sixtus V.

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Venerable brother, greetings and the apostolic blessing.

We greatly praise and approve the plan conceived by your people of Monte Alto, under your leadership, to celebrate the approaching four hundredth anniversary of the birth of Sixtus V with a special solemnity. For, when it is our custom to commemorate, at certain intervals of time, those outstanding men who have gone before us, it is certainly fitting that we should not overlook him, whom all, both Pope and Prince, acknowledge to have been the most excellent of men, both in the greatness of his mind and spirit, and in the glory of his deeds. He, having attained this height of dignity, and having surveyed from this vantage point the state of Christian and public affairs, was seen to apply himself with incredible zeal to all that needed to be ordered; and in this, he displayed a prudence and swiftness that were truly remarkable, having boldly undertaken so many great tasks and successfully completed them in so short a time. And while he demonstrated in his judgments and in the administration of affairs a firmness of justice, perfectly suited to the times, he nevertheless tolerated no form of misery, to which he would not generously offer assistance; and even today, monuments of his benevolence and generosity remain. Furthermore, to these praises of his, another is added, namely, that he magnificently promoted the arts and the humanities, by whose merit this very learned city owes much to Sixtus V. Therefore, it is entirely fitting and proper that such a man, by whom this city was so greatly honored, should be honored by you.

Moreover, it has come to our attention that it seems very opportune, not only because the merits of this Pontiff, which brilliantly illustrate the immortal achievements of the Roman Pontificate for the sake of human society, are clearly evident, but also because, in these times when the spirit of men is so widely infected with indolence or stubbornness, and when the majesty of the laws and the authority of the public good are almost extinguished, we believe that examples of justice, firmness, and discipline, if placed in the proper light, can be effective in strengthening the common awareness of right and duty.

Therefore, we gladly, as far as is permissible, approve in advance the plans you are considering to honor this great man in a lasting manner.

[*Latin ed. p. 14*]

14 Acta Apostolicae Sedis - Official Commentary: We grant you, however, this favor of our own accord, so that on the approaching anniversary of the birth of Sixtus V, after the solemn sacred rites, you may, with our authority, bless the people and grant them complete remission of sins, according to the usual conditions. May this be a pledge of heavenly gifts and a witness of our good will, and we impart to you, venerable brother, and to all who are of this company or council, and to your clergy and people, our apostolic blessing. Given this day, in Rome, at Saint Peter's, in the eighth year of our

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pontificate. BENEDICT XV, tenth month.

[*Latin ed. p. 15*]

The Holy Congregation of Propaganda Fide, 15. ACTA SS. CONGREGATIONUM. SACRED CONGREGATION OF PROPAGANDA FIDE. DECREE: A NEW COLLEGE OF MISSIONS, NAMED AFTER SAINT ALEXIUS OF FALCONIERI, O.S.M., IS ESTABLISHED IN THE CITY.

That it may be able to provide more suitable ministers for the sacred missions among foreign and pagan peoples, this Holy Council, desiring to further the Christian Name, which is its primary duty, and to promote the Faith, as it has recently manifested in its encyclical letters, has decided to establish a new College of Missions in this venerable City, in which chosen students would be trained for sacred expeditions, especially among the peoples of Africa and America, according to the norms of the annexed statutes. The seat of this College, which shall be named after Saint Alexius of Falconieri, is, for the present, located at that of Saint Nicholas of Tolentino, belonging to the religious Order of the Servants of Mary, and will be transferred to more suitable premises in due course.

This decision of the Sacred Council was approved and ratified by His Holiness Pope Benedict, of Divine Providence, on the 24th day of the month of January, and was communicated to the undersigned Secretary of the Holy Congregation, as follows, and the present decree, by which the aforementioned College is established and constituted with all the rights and privileges granted to similar institutions, was ordered to be drawn up.

Given at Rome, from the offices of the Sacred Congregation of Propaganda Fide, on the 25th day of January, 1921, on the feast of the Conversion of Saint Paul the Apostle.

G. M. CARD. VAN ROSSUM, Prefect.

L. S. C. Laurenti, Secretary.

[*Latin ed. p. 16*]

16 Acta Apostolicae Sedis - Official Commentary

SACRED CONGREGATION FOR RITES

1. PISTOIA.

Regarding the confirmation of the cult of the Servant of God, Andrew Franchi, Bishop, who rendered service to the people of Pistoia, a member of the Order of Preachers, now Blessed.

Among the Bishops who governed the Church of Pistoia in the 14th century, Andrew Franchi shone forth with his doctrine and the sanctity of his life, a true ornament and honor of the Order of Preachers. Therefore,

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the citizens of Pistoia and their leaders, and especially the prelates of that Church, have repeatedly expressed their desires and have taken action to promote the cause of beatification of the Servant of God. However, the fulfillment of these common desires was undertaken by the Bishop of Pistoia, Andrew Santi, in the year 1911, who, with full authority in the ordinary process, pronounced a favorable judgment regarding the confirmation of the cult of the Servant of God, and transmitted the process records to the Congregation for Sacred Rites for its Apostolic confirmation.

Before speaking about the order and form of the judgment and the outcome of the cause, it is permissible to say something about the birth, life, and death, as well as the reputation for sanctity and the ecclesiastical cult of the aforementioned Servant of God. He was born in the city of Pistoia, from a noble family of the Franchi or Bocagni, in the year 1335, and, having been properly instructed by pious parents from his childhood, he showed signs of future virtue and religious vocation. Having embraced this way of life as a young man, he entered the Order of the Friars Preachers, despite initial opposition from his father, and received the religious habit in the Convent of Saint Dominic in Pistoia on March 25, 1351. Among the students, he excelled in piety and intelligence, and he obtained the doctorate in Rome with great distinction and with honor. Ordained to the priesthood, and at the order of his Superiors, he admirably and fruitfully performed the task of teaching in various schools, and he diligently devoted himself to the sacred ministry, especially to the preaching of the Gospel, as was fitting for his Order, for the comfort and progress of souls. He attributed all praise and glory not to himself, but solely to God, the author and giver of all good things, to whom he constantly prayed, spending many hours day and night before the most holy Crucifix. To the most blessed Virgin...

[*Latin ed. p. 17*]

The Holy Congregation of Rites held Mary with the infant Jesus and the holy Magi in particular devotion, and it ordered that the chapel of the noble brothers of Pistoia, erected under the invocation of these same saints, be enlarged and adorned with the sacred mysteries of redemption. To the Bishop of Pistoia, John de Vincentiis, of the Order of the Hermits of Saint Augustine, having passed away, and at the urgent request of the clergy and the people, and with the benevolent confirmation of the Supreme Pontiff, Brother Andrew Franchi, a priest of the Order of Preachers, was appointed. He accepted the weighty burden of the episcopate with fear and trembling, out of obedience. It suffices to recall how Bishop Andrew conducted himself in the exercise of his pastoral office, as the holy Bernard, Abbot, wrote to Blessed Pope Eugene III, especially in Book IV, towards the end: "From now on, you must consider yourself to be the form of justice, the mirror of sanctity, the model of piety, the defender of truth, the defender of the Faith," etc. This is confirmed by what Saint Antoninus, the Archbishop of

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Florence, a man equal to God in service, said about Andrew: "It is truly a wondrous thing, and almost unbelievable, unless we had seen it with our own eyes; many, both great and obstinate sinners, were then converted to penance, whom God called to Himself in the following year, when a plague was raging... Innumerable peace treaties were concluded in various places, ending deadly and long-standing enmities; confessions and communions were frequently made. There was great hospitality everywhere, and a kind reception; provisions were provided for communities of even a thousand people without charge." The revenues of the episcopal see were distributed by the Servant of God in such a way that the greater part was spent on assisting the poor and pious works, on providing for the dignity of divine worship and sacred functions, and on building and adorning churches, and the remaining, very small part was reserved for his own needs and the preservation of his life. Furthermore, the episcopal palace, which he had raised from the foundations, was a lodging for pilgrims, to whom he himself also provided food, and he humbly washed their feet. This pleased Christ the Lord so much that, as it is said, He granted His servant to receive Him and to serve Him under the appearance of a poor person. After exactly twenty years from the acceptance of the episcopate, in the year 1400, for reasonable and just reasons, and with the consent of his Superiors, he voluntarily relinquished the pastoral office and gladly returned to the monastery of Saint Dominic. Then, he devoted himself more freely to prayer and the contemplation of heavenly things, as he was inclined, and he was endowed with heavenly gifts and charisms. Shortly after, he was afflicted by a deadly illness, which he bore with great patience, and as it worsened, after being strengthened by the Sacraments of the Church, he fell asleep in the Lord on May 26, 1401. As a sign and testimony of esteem and veneration, both the clergy and the people flocked to the just funeral, which was solemnly celebrated by Bishop Matthew de Dia.

[*Latin ed. p. 18*]

18. The Acts of the Apostolic See, with the official records, attest that, upon the death of Bishop Andrea, who had succeeded in the governance of the diocese, the members of the community, together with the General Master of the Order of Preachers, were present. The body of the Servant of God was brought to the church of Saint Dominic in Prato and laid to rest in a tomb prepared by the Reverend Brother Bartholomew, the Apostolic Notary and Prefect of the Church of Prato. Along with the reputation for holiness that immediately followed his death, public and ecclesiastical veneration of Andrea progressed equally, and those involved in the cause assert and demonstrate that this veneration has continued and continues to this day without interruption. They diligently gather and present arguments relevant to the matter: from calendars in which the Servant of God is listed alongside other Blessed and Saints of the Order of Preachers, from

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titles of Blessedness and sanctity frequently attributed to him, from relics, images, and coins publicly displayed for veneration or distributed to the faithful to foster piety. The proponents state that in the aforementioned church of Saint Dominic in Pistoia, where the body is kept, a feast day is celebrated annually on May 26th or 27th in honor of the Servant of God, and that votive tablets, lit candles, and other offerings are present before his body as an expression of thanksgiving; and that within that church, a pious congregation flourishes under the name of Blessed Andrea, recognized and endowed with privileges by the Roman Pontiffs. With these and other arguments and documents, together with the testimony of historians, especially those who have written about Blessed Andrea from the year 1634 to our time, the Bishop of Pistoia and Prato has presented a favorable opinion regarding the immemorial cult or "case exempt." And the procedural records, concluded in the year 1911, were immediately sent to the Congregation for Sacred Rites in Rome. However, due to external reasons, this noble cause remained pending until these recent years. Then, the Reverend Father Ludovicus Fanfani, the General Postulator of the Order of Preachers, petitioned and obtained, through a decree of the Congregation for Sacred Rites, on April 26, 1920, that, considering the particular circumstances presented, this cause for the immemorial cult or "case exempt" be examined by the Congregation for Sacred Rites, according to the provisions of the old law, with a dispensation from the more recent decrees of November 11, 1912, and January 31, 1913, confirmed by the Code of Canon Law, Title XXV, "On the Process of the Servants of God" through the way of the cult or "case exempt." Given these circumstances, at the request of the aforementioned General Postulator, and with the prayers of the entire Order of Saint Dominic, the Most Reverend and Most Reverend Lord Cardinal Victor Amadeus Ranuzzi de Bianchi, the Promoter or Relator of this cause, in an ordinary meeting of the Congregation for Sacred Rites convened in the Vatican, proposed the following question for discussion: Whether the sentence issued by

[*Latin ed. p. 19*]

To the Most Reverend and Reverend Lord Bishop of Pistoiensis and Pratensi, concerning the cult which has been exhibited from time immemorial to the aforementioned Servant of God, or concerning the case excepted from the decrees of the Most Holy Urban VIII, Pope: whether it is to be confirmed in the case and for the effect of which we are speaking? And the Sacred Congregation of Rites, after hearing the report of the Eminent Prelate, and after having heard, both orally and in writing, the Reverend Father Doctor Angelo Mariani, General Promoter of the Faith, having carefully considered all things, decided to respond: Affirmative, that is to say, the judgment is to be confirmed; on November 15, 1921. All of which having been reported to His Holiness, our Most Holy Pope

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Benedict XV, through the undersigned Cardinal, Prefect of the Sacred Congregation of Rites, His Holiness approved and confirmed the rescript of the aforementioned Sacred Council on the 23rd day of the same month and year.

† A. CARD. Vico, Bishop of Portuensis and S. Rufinae, Prefect of the Sacred Roman Congregation.

L. © S. Alexander Verde, Secretary.

OF THE BEATIFICATION AND CANONIZATION OF THE SERVANT OF GOD, LEONARDO MURIALDO, PRIEST AND FOUNDER OF THE PIOUS SOCIETY OF SAINT JOSEPH.

In Taurinorum, on October 26th of the year 1828, the Servant of God, Leonardo Murialdo, was born to pious and honorable spouses, Leonardo Murialdo and Teresia Rho; and on the following day, he was regenerated by baptism in the parish church of Saint Dalmatius, and the names Leonardo, John Baptist, Donatus, and Mary were given to him.

Having reached the age of eight years, he was taken to Savona, and was educated among the Fathers of the Piarist Schools, who devote particular care to the education of children. Endowed with a remarkable intellect, prompt in obedience, fervent in piety, and assiduous in receiving the Sacraments, he left a most excellent example to the students of the college. Having been recalled to his homeland by his mother, and entrusted to a pious and learned priest, Pullini, he made greater progress in doctrine and virtue under his guidance. Having heard a sermon concerning the torments of hell, he first considered giving himself to the Order of the Capuchin Franciscans, but, having accepted the counsel of prudent and ecclesiastical men, he wished to join the secular clergy.

[*Latin ed. p. 20*]

20 Acta Apostolicae Sedis - Official Commentary, and on the day of his birth, October 26, 1845, he willingly put on the clerical habit, blessed by his confessor, in the church of Santa Clara. In the Taurinensi region, he diligently applied himself to learning various disciplines, but especially in the Seminary of the same city, he devoted himself with great excellence to theological studies and the Sacred Scriptures, so that he was admitted to the Solari Academy and, after a period of study, with the unanimous support of the professors, he deserved to be adorned with the theological doctorate and declared a Doctor of Theology.

Chosen for the clergy of Santa Maria, he maintained his former way of life, and, with great zeal and diligent preparation, he ascended through all the grades of the Orders, and was ordained to the priesthood on September 21, 1851. Shortly after beginning his priesthood, his piety and charity bore abundant fruit through the education of children and young people in the oratory named after his guardian angel, and in another founded by

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Saint Aloysius by the Venerable John Bosco, where, with the request and guidance of Rua, in 1857, he offered himself with a joyful spirit and fervent zeal as a member of the Salesian Society in its labors and works.

He also diligently performed his priestly ministry in the college of the Society of Jesus and in the Institute for poor children.

In 1865, together with his parents, he went to Paris, where, residing in the Seminary of Saint Sulpitius, he more fully absorbed the sacred disciplines from outstanding professors, both in the Seminary itself and in the Athenaeum, and he also gave public and excellent examples of his talents.

The following year, returning to Turin, he managed the college for artisans, during which time he himself did not hesitate to beg for alms from the wealthy and to collect stipends outside the church door to relieve the college, which was burdened with expenses. Moreover, he was entirely devoted to the religious instruction of the students, whom he encouraged with diligent preparation to receive the Sacraments properly and devoutly, and to maintain and protect good morals. Through his kindness, patience, and diligence, he attracted both boys and adults, and it is said that he brought back many who were straying to the right path and to good conduct. From his students, many entered religious institutions, and about eighty were raised to the priesthood.

Nor did his charity fail those institutions dedicated to works of mercy, such as hospitals, prisons, and others, for the relief and physical and spiritual well-being of the sick, captives, and other needy people. He held many meetings to promote Catholic associations, both in Gallia and in Italia, in which he, inflamed with love of religion and his country, contributed to the common good, and received mutual support. Among these, it is worth mentioning the meeting in the region of Piedmont, near Monte Vicco, in 1880, in which he spoke about his works, and encouraged others to undertake similar and greater endeavors.

He was also associated with the Society and Work of Saint Charles Borromeo, known as "La buona stampa," dedicated to periodicals and other writings.

[*Latin ed. p. 21*]

The Congregation, dedicated to promoting, printing, and disseminating works consonant with the Catholic religion, received valuable assistance from Leonard, who, under the Cardinal Archbishop Alimonda, held a position of leadership.

Leonard had previously stated: "Let us increase the bonds of our religious work, both by ourselves and by those who assist us." He himself fulfilled this by his own actions and through carefully selected young men and others who assisted him. With the advice and encouragement of certain priests, and with the support of both the Bishop of Alba and the

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Archbishop of Torino, he undertook the establishment of a new religious Congregation. This Society, named after Saint Joseph, was inaugurated on March 19, 1873, dedicated to the most chaste Spouse of the Blessed Virgin Mary, and on the same day, Leonard made his first profession according to the rules established in similar institutions. Subsequently, on February 14, 1875, it was approved by the Archbishop of Torino and, successively, in 1890, it was honored with a decree of praise; finally, on August 1, 1904, with simple vows, it received Apostolic confirmation. To this pious Society, recognized by pontifical law, a Cardinal Protector was assigned, and, with all the support he could muster, Leonard was appointed as Superior. He, although reluctant, accepted this office with humility and obedience, urged on by the members and those entrusted with leadership. As the number of members of this Society increased, and as many other houses were founded and flourished, both within and outside of Italy, these were established under various names, namely Oratories, Patronages, Colleges, Orphanages, Apostolic Schools, or Agricultural Schools, according to their particular purpose.

This humble servant of God, declining the honor implied by the founder's name, was solely intent on properly fulfilling the duties of a Superior, for the glory of his Lord and for the advancement of all that was good for his students. Devoted to the rights and doctrines of the Roman Pontiff and the Catholic Church, following the footsteps of the saints and Doctors, especially Saint Alphonsus Maria de Liguori, he vigorously opposed pernicious errors, especially those of the Jansenists, and was prepared for all things, even unto death, to uphold and defend justice and the freedom of the Church.

The illness with which Leonard had long been afflicted worsened in March of the year 1900, and on the twenty-sixth day, it took a turn for the worse. Having received the Sacraments of the Church with great devotion, he breathed his last among his sons and companions, who were praying and mourning, having encouraged them with holy words and blessed them with paternal love, on the thirtieth day of the same month and year. The body of the deceased remained exposed for two days in his room, attracting a large crowd of citizens as a sign of esteem and veneration; afterwards, enclosed in a double coffin and brought to the church of Saint Barbara, it was solemnly buried and, placed in the family vault, rests in peace.

Meanwhile, the fame of sanctity which the servant of God had acquired during his life, after his death,

[*Latin ed. p. 22*]

The Acts of the Apostolic See – a more clear and extensive account – provided the reason for the establishment, with ordinary authority, of an Informative Process within the ecclesiastical court of Turin. The records of

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this process, scarcely completed, were immediately transmitted to Rome, to the Congregation for Sacred Rites. At the urging of the Most Reverend Lord Camillo Panizzardi, the general procurator of the Pious Society of Saint Joseph and promoter of this cause, and with attentive letters from certain Eminences of the Holy Roman Church, archbishops and bishops, as well as from the chapters and parish priests of Turin, and from religious orders and congregations, pious sodalities, and distinguished men and women, and since, with due regard for legal order and after reviewing the written records of the Servant of God, nothing hindered further proceedings, the Most Eminent and Reverend Lord Cardinal Theodorus Valfré di Bonzo, the Promoter or Relator of this cause, in the ordinary meetings of the Congregation for Sacred Rites, convened on the designated day in the Vatican buildings, proposed the following question for discussion: Whether a Commission for the introduction of the cause should be appointed, in this case and for the purpose in question? And the Most Eminent and Reverend Fathers entrusted with the safeguarding of the sacred rites, after the report of the aforementioned Promoter, having heard the voice and the written statement of the Reverend Father Angelo Mariani, the general promoter of the Faith, and having carefully considered all matters, decided to respond: Affirmative, that is, that a Commission for the introduction of the cause should be appointed, if it pleases the Most Holy [Pope]; on November 15, 1921. Subsequently, a report was made to His Holiness, Pope Benedict XV, by the undersigned Cardinal, Prefect of the Congregation for Sacred Rites, and His Holiness, having approved the decree of the aforementioned Congregation, deigned to sign the Commission for the introduction of the cause of beatification and canonization of the Servant of God, Leonard Murialdo, priest, founder of the Pious Society of Saint Joseph; on the 23rd day of the same month and year.

A. CARD. VICO, Prefect of the Portuense and Ostiense, Sublacense, and Albano dioceses.

L.©S. Alexander Verde, Secretary.

[*Latin ed. p. 23*]

23. The Holy Congregation of Rites, in Philadelphia, or Budvigen, concerning the Beatification and Canonization of the Venerable Servant of God, John Nepomucene Neumann, Bishop of God, of Philadelphia, from the Congregation of the Most Holy Redeemer. Regarding the doubt: Do the theological virtues of Faith, Hope, and Charity, and also the cardinal virtues of Charity towards God, Prudence, Justice, Fortitude, and Temperance, along with their related qualities, exist in a heroic degree, in every instance, and with effect, in the case under consideration? That this most illustrious cause, concerning the heroic virtues of the Venerable Servant of God, John Nepomucene Neumann, which had appeared difficult to resolve, and which, for that reason, had been forced to abandon

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almost all hope of progressing further, was able to resume its course and was thus brought to the desired outcome, it owes primarily to its own intrinsic goodness, and then to the Most Holy Lord, our Pope Benedict XV, who, from the very beginning, after the promulgation of the decree concerning the heroic virtues of the Venerable Servant of God, John Baptist de Burgundia, and subsequently, as the opportunity arose, in the cases specifically concerning the virtues of the Venerable Servants of God, Anthony Mary Gianelli, and Marcellin Joseph Benedict Champagnat, explained what constitutes the heroism of Christian virtues, adhering most closely to the doctrine of the Angelic Doctor, and following the authority of Benedict XIV, the sacred forum's master, and of his immortal predecessor, in the chair of Peter in Bologna; from these, he extracted the elements with which heroic virtue is combined, and which must be considered the most important, so that without them, no heroism can be granted; and he made these clear; and it is necessary that these be present in the faithful, through the constant and unwavering performance of the duties and offices of their own state. And since, in this very matter, which concerns heroic virtues, a discussion has been initiated for more than a decade, and the most distinguished members of this Sacred Order have experienced numerous difficulties and disagreements, they have acted admirably.

[*Latin ed. p. 24*]

24 Acta Apostolicae Sedis - The official Commentary, whose cause was undertaken, the Patron, with whom, as had been clearly and excellently demonstrated to her, she entered the path with a great, confident, and eager spirit. For, while in another preparatory Congregation she revealed further details, and finally, in the subsequent examination, she achieved victory; indeed, those who are said to have performed these tasks, whether concerning the instruction on proofs or concerning the entirety of the cause, are the actors. Certainly, the proofs presented, endowed with the legally required qualities, clearly, distinctly, and explained, were demonstrated by the actors, with their diligent and attentive Patron, who, having been given no opportunity to let anything escape, carefully and patiently, again and again, noted the facts that they had previously taken care to describe, and had them recounted by knowledgeable witnesses, and sometimes even approached them, as well as presented documents, as the established laws require and command. In this way and with this method, they established the just and legitimate legal basis for the cause, demonstrating that they had turned their minds and energies towards the necessary proof of the heroic virtues, of which we are now speaking. However, in order that anyone might more easily and justly assess the facts that have been recorded in the judicial records, it seemed to them the most suitable course of action, and therefore they consistently followed it; namely, to arrange the events

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undertaken by the Servant of God in such a way that a particular series of actions would correspond to each stage of life and to the various duties and offices undertaken and fulfilled by him. Indeed, it is permissible and almost necessary to recognize how much this contributed to the correct judgment of the heroic virtues, namely that it was, in a certain way, necessary that, unless account was taken of the circumstances, the judgment itself, as its very nature dictates, would be given and completed. Moreover, from the same method of discussion that was begun and maintained, it also conveniently happened that it became clear how many progresses he made, day by day, in the path of Christian perfection, which the most venerable John Nepomucene had trod; for in this comparison of the soul, in which one is moved to act perfectly, all manifest themselves as heroic virtues, as theologians commonly teach and as interpreters of the sacred canons explain; and the following words of the celebrated Rosignoli are appropriate: "The method of preserving virtue is its constant use and exercise; for virtue is that talent mentioned in the Gospel, which God does not allow to be left idle in any way." Therefore, in order that the duties of virtues may be fulfilled, it is supremely...

[*Latin ed. p. 25*]

The Holy Congregation must be vigilant, and every opportunity that presents itself must be eagerly seized; for he who does not persevere in the course of virtue, regresses (cf. Benedict XIV, Book III, Chapter XXI, no. 11). Thus, after a thorough and careful examination of the actions and works of the Servant of God, and after recognizing and appropriately assessing their merits, the judgment of this cause has proven to be clear and straightforward, according to the criteria established by Benedict XIV and other learned writers in this particular field of study. Indeed, contrary to what might have initially appeared, the true and outstanding qualities and dignity of those involved have become evident. Therefore, it is fitting that we now turn to the matter at hand: the most deserving Congregation of the Most Holy Redeemer can congratulate itself, for, although relatively young in age, it boasts not only the venerable legislator and Doctor of the Church, the renowned Anthony Mary of Liguori, but also two of its most illustrious alumni, who have already received the highest honors from the Saints, namely Gerard Majella and Clement Maria Hofbauer, and many others who have progressed in the discipline of that same lawgiver and have been imbued with his spirit, for whom the causes for beatification are being considered within the Congregation of Sacraments. Among these, the venerable John Nepomucene Neumann stands out. Regarding his heroic virtues, after a diligent and unwavering investigation conducted several years ago, with the help of God, those involved have presented evidence, so that finally, the General Congregation, convened on the twenty-ninth day of the previous month before the Most Holy Lord, was able to reach a conclusion.

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In this Congregation, the Most Reverend Cardinal Anthony Vico, the Relator of the Cause, proposed the following question for discussion: Does it appear that the Servant of God, John Nepomucene Neumann, possessed the theological virtues of Faith, Hope, and Charity in God and in his neighbor, as well as the cardinal virtues of Prudence, Justice, Fortitude, and Temperance, and that he practiced these virtues heroically, in every circumstance and to a significant degree? The Most Reverend Cardinals and Consultors presented their opinions in order, and after listening to and carefully considering them with a joyful and attentive spirit, the Most Holy Lord decided to postpone his final judgment, and he encouraged all those present to offer prayers, seeking supernatural assistance that the divine plan might be fulfilled. Afterwards, having decided to reveal his mind, he chose this Sunday, the third of Advent, which, upon its recurring entrance into the Mass, bears the name "Gaudete." Therefore, having diligently performed sacred duties, he ordered the Most Reverend Cardinal Anthony Vico, Bishop of Por-

[*Latin ed. p. 26*]

The Acts of the Apostolic See record that – addressing the Prefect of the Congregation for Sacred Rites and the Relator of the Cause, together with the Reverend Father Angelo Mariani, General Promoter of the Faith, and myself, the undersigned Secretary, and in their presence – the following was solemnly declared: That the virtues of Faith, Hope, and Charity in God and in neighbor, as well as the cardinal virtues of Prudence, Justice, Fortitude, and Temperance, and their associated qualities, are clearly manifest in the venerable Servant of God, John Nepomucene Neumann, in a heroic degree, in the case and to the extent that pertains to this matter. It was ordered that this decree be made public and recorded in the acts of the Congregation for Sacred Rites on the third of the Ides of December in the year 1921.

A. CARD. VICO, Prefect of the Portuense and Rufinense Congregations, Sacred Roman Church.

L. S. Alexander Verde, Secretary.

[*Latin ed. p. 27*]

27. ACTA OF THE PONTIFICAL COMMISSION FOR BIBLICAL STUDIES: DECLARATION CONCERNING THE ADDITION OF VARIOUS READINGS IN EDITIONS OF THE VULGATE VERSION OF THE OLD AND NEW TESTAMENTS. In the Preface to the Reader of the Clementine edition of the Vulgate Sacred Scriptures, it is written: "Furthermore, in this edition, nothing is included that is not canonical; no 'concordances' are present (which are not prohibited from being added there afterwards); no notes, no various readings, and no prefaces whatsoever... But just as the Apostolic See does not condemn the efforts of those who have included

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concordances, various readings, the prefaces of St. Jerome, and other similar things in other editions; so also it does not prohibit that such aids be added, in a different type of character, in this very Vatican edition, for the convenience and benefit of scholars in the future; provided, however, that the various readings are not in any way attached to the margin of the text itself." Since some believe that these last words prohibit the addition of various readings not only in the side margin, but also at the bottom or at the end of the text, the Pontifical Biblical Commission was asked: Is it permissible in editions of the Vulgate version of both the Old and New Testaments to add various readings or other similar aids for scholars at the end of the text? After examination, the Pontifical Biblical Commission responded: Affirmative. This resolution was graciously approved by our Holy Father Benedict XV in an audience on November 17, 1921.

Henry Lawrence Janssens, O.S.B., Bishop of Bethsaida. Consultant from the Acts.

[*Latin ed. p. 28*]

28 Acta Apostolicae Sedis ~ Commentarium Officiale S. CONGREGAZIONE DEI RITI. NOTICES OF THE CONGREGATIONS OF SACRED RITES TO BE HELD IN THE MONTH OF JANUARY. Ordinary Congregation. Third Preparatory Congregation concerning the virtues of the Venerable Servant of God, Magdalene of Canosa. General Congregation concerning the virtues of the Venerable Servant of God, Teresa Verzeri. 3. - 14 February. Antipreparatory Congregation concerning the miracles of the Venerable Servant of God, Sister Teresa of the Child Jesus. 5. - 21 January. Ordinary Congregation. 6. Antipreparatory Congregation concerning the miracles of the Venerable Servant of God, Robert Cardinal Bellarmino. 7. - 2 May. Preparatory Congregation concerning the virtues of the Venerable Servant of God, Mary Euphrasia Pelletier. General Congregation concerning the virtues of the Venerable Servant of God, Peter Julian Eymard. 9. - 30 January. Ordinary Congregation. 10. - 13 March. Preparatory Congregation concerning the virtues of the Venerable Servant of God, Father Mariano of Rocca Casale. 11. - 20 January. Particular Ordinary Congregation. 12. - 27 January. General Congregation concerning the virtues of the Venerable Servant of God, Joan Antida Thouret. 13. - 4 July. Ordinary Congregation. 14. - 18 January. Preparatory Congregation concerning the miracles of the Venerable Servant of God, Michael Garicoïts. 15. - 8 August. Antipreparatory Congregation concerning the virtues of the Venerable Servant of God, Bernarda Soubirous. 16. - 24 October. Antipreparatory Congregation concerning the miracles of the Venerable Servant of God, Andrew Hubert Fournet. 17. - 14 November. Ordinary Congregation. 18. Antipreparatory Congregation concerning the miracles of the Venerable Servant of God, Anthony Mary Gianelli. 19. - 29 December. General Congregation concerning the virtues of the Venerable Servant of

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God, Father Francis of Camporosso. 20. - 12 December. Particular Ordinary Congregation. 21. - 19 January. Preparatory Congregation concerning the virtues of the Venerable Servant of God, Brother Benilde. 1. - 27

[*Latin ed. p. 29*]

From the Diary of the Roman Curia, SECRETARY OF STATE, dated December 29, 1921, the Holy Father deigned to appoint Monsignor Carlo Cremonesi, titular Archbishop elected of Nicomedia, as His Secret Almoner. By Apostolic Briefs, the Holy Father deigned to appoint:

Apostolic Protonotaries, as if participating:

November 12, 1921. Monsignor Anthony Chimenti, of the diocese of San Sepolcro.

November 24. Monsignor Thomas Halabia, Procurator of the Syriac Patriarchate of Antioch in Rome.

November 28. Monsignor Ignatius Seipel, of the archdiocese of Vienna.

December 3. Monsignor Vincent Damiani, of the archdiocese of Manfredonia.

Domestic Prelates of His Holiness:

March 20, 1921. Monsignor Giovanni Squeri, of the diocese of Piacenza.

October 28. Monsignor Giovanni F. Noll, of the diocese of Fort-Wayne.

Monsignor Giovanni C. Thompson, of the diocese of Harrisburg.

Monsignor Adam Christ, of the same diocese.

Monsignor Luigi Meuwese, of the same diocese.

November 29. Monsignor Andrea Arcoverde Albuquerque Cavalcanti, of the archdiocese of Rio Janeiro.

November 5. Monsignor Emmanuel Maria Camargo, of the diocese of Bogota.

Monsignor Joseph Eusebius Diaz, of the same diocese.

November 10. Monsignor Nicholas Daleggio, of the diocese of Sira.

November 11. Monsignor Anthony Piegay, of the diocese of Alexandria (U.S.A.).

November 24. Monsignor Francis Raymond Da Cunha Pedrosa, of the archdiocese of Olinda and Recife.

Monsignor Louis Lazarus Perrachot, of the diocese of Monaco (Principality).

Monsignor Francis P. Mac Manus, of the diocese of Des Moines.

November 25. Monsignor Alfred Ernest Petit, of the diocese of Nancy.

November 27. Monsignor Anthony Rocchetti, of the archdiocese of Fermo.

November 29. Monsignor Edward of Alton, of the archdiocese of Iguana.

Monsignor Thomas Macken, of the same archdiocese.

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December 6. Monsignor Pasquale Balsamo, of the archdiocese of Naples.

[*Latin ed. p. 30*]

30 Acta Apostolicae Sedis - Official Commentary, December 6, 1921. Monsignor Giovanni Hagan, Rector of the Irish College, in Rome.

7 » » Monsignor Antonio Okolo-Kulak, of the archdiocese of Mohilew.

10 » » Monsignor Edoardo Leone Lancette, of the archdiocese of Paris.

» » » Monsignor Ludovico Prunel, of the same archdiocese.

» » » Monsignor Ernesto Reymann, of the same archdiocese.

» » » Monsignor Arsenio Rimbault, of the same archdiocese.

» » » Monsignor Oronzo Durante, of the diocese of Lech.

» » » Monsignor Francesco Saverio Greco, of the same diocese.

HONORS: With Apostolic Briefs, the Holy Father deigned to bestow the following honors:

The Commander's Cross with plaque of the Order of Saint Gregory the Great, civil class: November 28, 1921. To Mr. Giorgio Alting von Geusan, of the Kingdom of Holland.

December 10 » To Mr. Carlo Houëtte, of the archdiocese of Paris.

The Commander's Cross with plaque of the Order of Saint Gregory the Great, military class: November 25, 1921. To General Agha Petros.

The Commander's Cross of the Order of Saint Gregory the Great, civil class: June 4, August 3, 1921. To Mr. Professor Enrico Lalou, of the archdiocese of Paris.

» To Mr. Doctor Giuseppe Antolin del Cueto, of the diocese of Havana.

October 19 » To Mr. Marquis Vittorio Quesada di San Sebastiano, of the archdiocese of Cagliari.

November 5 » To Mr. Nicola Santovetti, of the diocese of Frascati.

November 25 » To Mr. Rodolfo Ferrari, of the diocese of Como.

» » » To Mr. Baron Alberto Trocchi, of the diocese of Civita Castellana.

December 5 » To Mr. Giuseppe Barca, of the diocese of Bergamo.

December 10 » To Mr. Federico Lemailre, of the archdiocese of Paris.

The Knighthood of the Order of Saint Gregory the Great, civil class: November 18, 1921. To Mr. Roberto Guglielmo Rodgers, of the Apostolic Vicariate of Upper Burma.

November 21 » » To Mr. Salvatore Camera d'Afflitto, of the archdiocese of Naples.

» » » To Mr. Costantino Fargiallah, of the Patriarchate of Cilicia of the Armenians.

[*Latin ed. p. 31*]

Diarium Romanae Curiae, 31, 21 Novembris, 1921. Ad Reverendissimum

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Dominum Doctorem Baldassarem Melconian, ex eodem Patriarchatu.

Ad Reverendissimum Dominum Doctorem Theodorom Hovaghimian, ex eodem Patriarchatu. 22

Ad Reverendissimum Dominum Teophilum Klem, ex Dioecesi Strassburgi. 23

Ad Reverendissimum Dominum Deodatum Bücher, ex Dioecesi Coirae. 26

Ad Reverendissimum Dominum Franciscum Ludovicum Joanem Lourijsen, ex Dioecesi Harlemensis.

Ad Reverendissimum Dominum Henricum Reijners, ex Archidioecesi Utrechti. 1 Decembris

Ad Reverendissimum Dominum Nicolaum Coelati-Rama, ex Dioecesi Mantuae. 10

Ad Reverendissimum Dominum Henricum Edmondum Lesage, ex Archidioecesi Parisiensis. 16

Ad Reverendissimum Dominum Joanem Lijnkamp, ex Dioecesi Harlemensis.

Commendatio Ordinis Sancti Silvestri Papae: 24 Octobris, 1921. Ad Dominum Petrum Caminha, ex Dioecesi Pelotas. 25 Novembris

Ad Dominum Rustem Nedjib. 6 Decembris

Ad Dominum Architectum Raffaelem Mazzetti, de Roma.

Ad Dominum Franciscum Saverium Rubenbauer, ex Archidioecesi Monachii Bavariae.

Ad Dominum Philippum Cosmelli, de Roma.

Ad Dominum Romulum Finocchi, de Roma. 11

Ad Dominum Cavaleirem Josephum Gonnella, de Roma.

Chivalric Order of the Order of St. Sylvester Pope: 23 Novembris, 1921. Ad Dominum Alexandrum Roesle-Boesch, ex Dioecesi Coirae. 6 Decembris

Ad Dominum Attilium Pellegrini, de Roma.

Ad Dominum Humbertum Randanini, de Roma.

Ad Dominum Saverium Tagliapietra, de Roma. 16

Ad Dominum Henricum Van Heeswijk, ex Dioecesi Harlemensis.

MAJORDOMO OF HIS HOLINESS, BY NOMINATION.

Per Litteras Sanctissimae Eucharistiae Eminenti Domini Maggiordomo, Sanctissimus Pater dignatus est nominare:

Secretarii supranumerarii Sanctitatis:

Octobrem, 1921. Reverendissimus Dominus Iacobus Herr, ex Dioecesi Limburgi. 21 Novembris

Reverendissimus Dominus Iosephus Tisò, ex Dioecesi Neutrae.

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Reverendissimus Dominus Iosephus Vallero, ex Archidioecesi Torini.

[*Latin ed. p. 32*]

Acta Apostolicae Sedis - Official Commentary, November 22, 1921. Monsignor Filippo Maniero, of the archdiocese of Genoa.

November 29. Monsignor Raffaele Alvarez, of the archdiocese of Guatemala.

December 3. Monsignor Vitantonio Chiantera, of the diocese of Monopoli.

Monsignor Adriano Dienes, of the diocese of Cassdvia.

Monsignor Vito Lattanzi, of the archdiocese of Bari.

December 7. Monsignor Anthony Pizzirani, of the archdiocese of Bologna.

December 15. Monsignor Nicola Margiotta, of the archdiocese of Taranto.

Monsignor Gioacchino Sansonetti, of the diocese of Lech.

Monsignor Paolo Furia, of Rome.

Secret Chamberlains, with sword and mantle, extraordinary to His Holiness:

November 30, 1921. Mr. Carlo J. Munich, of the archdiocese of Westminster.

December 14. Mr. Marquess Benedetto Arditi, of the diocese of Ugento.

December 15. Mr. Michele Valeriano Finat, of the diocese of Malaga.

December 19. Mr. Viscount Felice d'Arjuzon, of the archdiocese of Paris.

Honorary Chamberlains, in peacock blue attire, of His Holiness:

November 21, 1921. Monsignor Giovanni Postényi, of the diocese of Neutra.

November 28. Monsignor Bartolomeo Tucci, of the diocese of Penne and Atri.

November 29. Monsignor Guglielmo Frings, of the archdiocese of KolÃn.

December 6. Monsignor Alessandro Castagnino, of the diocese of Chiavari.

Honorary Secret Chaplains of His Holiness:

December 23, 1921. Monsignor Raffaele Pisapia, of the same diocese.

Monsignor Salvatore Atonna, of the same diocese.

NECROLOGY

July 8, 1921. Monsignor Carlo D'Amour, Archbishop of Cujabà.

December 28. Monsignor Guglielmo Kelly, Bishop of Geraldton.

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December 30. Monsignor Tommaso Grace, Bishop of Sacramiento.

[*Latin ed. p. 33*]

Year XIV - Vol. XIV, January 23, 1922, No. 2. *ACTA APOSTOLICAE SEDIS*, Official Commentary. THE SUPREME PONTIFF, BENEDICT, Pope XV, peacefully departed this life in the Lord on the twenty-second day of January, at the sixth hour, R.I.P.

[*Latin ed. p. 34*]

Acts of the Apostolic See - Official Commentary ACTA BENEDICTI PP. XV. APOSTOLIC LETTER. I. PERMANENT FACULTY FOR BESTOWING THE ABBOTIAL BENEDICTION TO THE ABBOTS OF THE HUNGARIAN CONGREGATION OF O.S.B. GRANTED TO THE ARCHABBOT FOR THE TIME BEING OF THE NULLIUS SANCTI MARTINI DE SACRO MONTE PANNONIAE. BENEDICT XV. For the perpetual remembrance of this matter. – Our beloved son, Rhemigius Bardos, Archabbot of the Nullius Sancti Martini de sacro monte Pannoniae, commonly known as "Pannonhalma" in Hungary, and President of the Hungarian Congregation of O.S.B., having made known to Us his most earnest desire, that for the time being as Archabbot of the aforementioned Abbey of Saint Martin, which is the seat of the aforementioned Benedictine Congregation, We might perpetually and benignly grant him the faculty, by Our Apostolic authority, of conferring the abbatial benediction upon the other Abbots of the same Congregation, and upon those subject to them. We, knowing fully the close bond which exists between the monasteries of the Hungarian Congregation and the archimastery of the aforementioned Nullius Sancti Martini, and also recalling that for many decades, by long-standing and constant custom, the aforementioned Archabbot, as President of the aforementioned Congregation, has, with repeated grants from the Holy See, conferred the abbatial benediction, by Apostolic authority, upon all the other Abbots of this Congregation, We have deemed it fitting to grant his request. Wherefore, after consultation with Our Most Reverend and Venerable Cardinals, Prefects of the Congregation for Religious Orders, We, by Our Apostolic authority, and in perpetuity, grant that both the present Archabbot of the Nullius Sancti Martini de sacro monte Pannoniae, and those who shall succeed him in the future, as perpetual Presidents of the Hungarian Congregation of O.S.B., may possess the faculty of conferring, by the authority of Us and of the Roman Pontiff for the time being, the abbatial benediction upon the others of the same Congregation.

[*Latin ed. p. 35*]

Acta of Pope Benedict XV, 35. To the Abbesses of the Benedictine Congregation of Hungary, established by himself, and to those subject to them. Furthermore, we grant and decree that these Our Letters shall always exist and remain valid and effective, and shall have and obtain their full and com-

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plete effects; and that those things shall, for the time being, be supported by the Archbishops now and forever; and that it shall be rightly judged and defined, and that, from this moment, whatever is contrary shall be declared void and null, if anything contrary to these things should happen, knowingly or unknowingly, by anyone, by any authority whatsoever. Notwithstanding any contrary things. Given at Rome, near Saint Peter's, under the Fisherman's ring, on the tenth day of December, 1921, in the eighth year of Our Pontificate. P. CARD. GASPARRI, Prefect of the Sacred Congregation of the Holy Office.

II. THE SANCTUARY OF THE BLESSED VIRGIN MARY OF ARANZAZU, IN THE DIOCESE OF VITORIA, IS ENHANCED WITH THE TITLE AND DIGNITY OF A MINOR BASILICA. BENEDICT XV. For the perpetual memory of the matter.

In the Cantabrian Mountains, within the territory of the Diocese of Vitoria, not far from "Ofiate," which is a town in the province of Guipúzcoa, there exists, since the fifteenth century, a very famous sanctuary of the Blessed Virgin Mary of Aránzazu, under the protection of the Brothers Minor [Franciscans]. In it is preserved an ancient stone image of the Mother of God, holding the Infant Jesus in her arms, which, according to accounts, was discovered around the year 1469 by a certain Roderick de Balzátegui, a shepherd. A small chapel was first built in the place of the apparition by the piety of the nearby inhabitants. Soon, due to the abundance of graces obtained through the intercession of the Virgin, it became a large church, distinguished by the splendor of its artistic works. And the venerated image itself, placed in the cell of the main altar, shines with precious vestments and much gold and jewels. The Brothers Minor, to whom the church belongs, have chosen the Virgin of Aránzazu as the patron of the Cantabrian Franciscan province since the year 1731; and in the year 1886, with the approval of the clergy and the people, she was adorned with a golden diadem by the Bishop of Vitoria. We ourselves, in the year 1918, granting it to the entire region, according to the wishes of the municipality and the citizens, the full civil...

[*Latin ed. p. 36*]

36 Acta Apostolicae Sedis - Official Commentary of the province of Guipúzcoa. We have declared the aforementioned as the principal patron. Numerous faithful from distant regions flock to the sanctuary; a devout family frequently serves there in worship and contributes to the divine praises; the church abounds with precious sacred furnishings; moreover, this sanctuary is the seat of a Marian confraternity, not only throughout Spain, but also in numerous regions of Americae and in the Philippinas Insulas. Bearing these things in mind, a beloved son, Nicolaus Vicuña Ibarlucea, O. F. M., Minister of the Cantabricensis province, having presented prayers to Us with the most serious support, both from the

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Bishop of Victoriensis and from another Procurator general of the Order of Friars Minor for Spain, that We might deem it fitting to adorn the sanctuary of the Most Blessed Virgin of Aránzazu, the sanctuary of the Mother of God, with the title and dignity of a minor Basilica, in order to further foster and increase the devotion and worship of the Christian faithful, both inhabitants and outsiders, to the Most Blessed Virgin. We readily and willingly considered it fitting to assent to these requests. Therefore, having heard the venerable brother, Antonio S. R. E., Cardinal Vico, Bishop of Portuensi and Sanctae Rufinae, Prefect of the Congregation of Sacred Rites, by Our Apostolic authority, with the force of the present document and forever, We hereby adorn the sanctuary of the Most Blessed Virgin of Aránzazu, near the oppidum of « Oñate », in the province of Guipuzcoae, within the diocese of Victoriensis, with the title and dignity of a minor Basilica, granting it all the honors and privileges that rightfully belong to the minor Basilicas of this Holy City. We decree that these present Letters shall always remain valid and effective, and shall fully and completely produce and obtain their intended effects, and that they shall fully benefit, or be able to benefit, those to whom they pertain, now and in the future; and that it shall be duly judged and determined, and that it shall be declared void from now on and of no effect, if anything contrary to these things should happen, knowingly or unknowingly, by anyone, with any authority whatsoever. Notwithstanding any contrary provisions. Given at Rome, at Saint Peter's, under the Fisherman's ring, on the fifteenth day of December, in the year 1921, in the eighth year of Our pontificate. P. CARD. GASPARRI, Secretary of State.

[*Latin ed. p. 37*]

37. The Acts of Pope Benedict XV, Section III: Perpetual Faculty for Governing and Administering Seminaries Granted to the Society of the Priests of Saint Sulpice. BENEDICT XV. For the perpetual memory of this matter. — Nothing is older, and nothing is more dear to us, than that the young men called to the service of the Lord may be piously and properly instructed. Indeed, it is clear and has been amply demonstrated by the votes, that the Society of the Priests of Saint Sulpice, renowned for its outstanding merits for the Church, intends to dedicate itself to this purpose, namely, to imbue the minds of young clerics with sacred sciences and ecclesiastical disciplines in Seminaries, and to foster their souls in the study of piety. We have learned, from the unanimous testimony of the Holy Fathers, that this same Society is striving with the utmost diligence to achieve the goal it has set for itself. Therefore, it pleases us to favor the endeavors of the aforementioned Society, and, guided by this counsel, after hearing the votes of the Most Reverend and Most Excellent Lords, Cardinals, in the Congregation for Religious, we grant and decree the following. Namely, by our Apostolic authority, with the force of the present and for all time, we grant that the

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Society of the Priests of Saint Sulpice, without needing to obtain permission from this Holy See in each case, may receive from the Ordinary of the place the administration of sacred Seminaries entrusted to them, and that these Seminaries may be freely and lawfully administered by the said Society, both in spiritual and temporal matters, without the intervention of any deputies, as required by the sacred canons. We strictly command that this law be observed, so that, since the General Superior and the members of the Society are dependent on the respective Ordinary of the place, they shall be obliged, with the presence of two canons from the cathedral church of that diocese, to render an account of the revenues each year, at the end of the year. We command these things, decreeing that these present Letters of ours shall always exist and remain firm, valid, and effective, and shall have and obtain their full and complete effect, and that they shall fully apply to those to whom they pertain, or may pertain, now and in the future; and that it shall be considered and judged to be rightly done, and from this moment null and void, if anything contrary to these things should happen, knowingly or unknowingly, by anyone, by any authority whatsoever. Notwithstanding apostolic constitutions.

[*Latin ed. p. 38*]

38 Acta Apostolicae Sedis - Official Commentary on protections and ordinances, as well as, with special and individual mention and derogation worthy, contrary matters. Given in Rome, at Saint Peter's, under the Fisherman's ring, on the twenty-third day of the month of December, 1921, in the eighth year of Our Pontificate. P. CARD. GASPARRI, Prefect of the Secretariate of State. LETTER I TO R. P. D. JOHN GAMBERONI, ARCHBISHOP OF VERCELLI: CONCERNING THE SACRED SOLEMN RITE WHEREBY THE ICON OF THE BLESSED VIRGIN MARY, KNOWN AS "THAUMATURGA," IS ADORNED WITH A DIADEM IN THE METROPOLITAN CHURCH. Venerable brother, greetings and the apostolic blessing. — That greatest of cults of veneration towards the most holy Mother of God, which from the very beginning kindled the flame of love in Us and has always nourished it, causes Us to experience the greatest joy when all expressions of faith and piety in honor of the Virgin, who is the most beloved and dearest Mother of all humankind, are brought to Our attention. Therefore, We could not but be greatly delighted when, through you, venerable brother, We were informed about the sacred solemn rite by which, in the coming days, the miraculous Icon of the Blessed Virgin, known as "Madonna degli infermi," which has been venerated with wondrous piety for three centuries, will be adorned with a diadem in this metropolitan church. We are indeed greatly pleased by this auspicious event, since We confidently expect that it will bring about a considerable increase in devotion to the Divine Mother, and that, through Her intercession, a greater abundance of heavenly graces

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will be bestowed upon this chosen part of the Lord's flock. And if any of the faithful, whether swept away by the storms of these calamitous times, or blinded by erroneous doctrines, or deceived by vain and empty images, have extinguished the flame of religion in their hearts, may these upcoming solemnities stir their minds, rekindle the flame of faith in them, and lead them back to good fruit. In this matter, We consider it to be a most opportune decision of yours to combine the solemnities, which We have mentioned above, with a program of sacred missions, by which the minds of the faithful may be suitably prepared to offer worthy honors to the Divine Mother, not only through the majesty of the sacred rites, but also...

[*Latin ed. p. 39*]

The acts of Pope Benedict XV, number 39, concerning the conversion of the erring and the increase of holiness among the faithful. May the most holy Virgin, as we earnestly pray, confirm in the pious sons from the diocese of Vercelli those holy purposes which they will repeatedly express before her most celebrated image, so that the most abundant fruits of salvation may be happily received during the upcoming sacred celebrations. For this purpose, we most willingly grant you, venerable brother, along with the other Bishops who will enhance the splendor of the sacred rites with their presence, and with the orators of the sacred missions, and with all those who, by participating in these celebrations, will contribute to the triumph of the most holy Virgin, our apostolic blessing, bestowed with a generous spirit. And furthermore, we grant you, venerable brother, the faculty of bestowing the papal blessing on the more solemn day, to all those who during these solemn days shall venerate the revered image, granting them a plenary indulgence, according to the usual conditions of the Church. Given in Rome, at Saint Peter's, on the fourteenth day of the month of November, in the year 1921, in the eighth year of Our pontificate. BENEDICT XV. To the Most Reverend Father John, titular of Saint Eusebius, Prefect of the Sacred Congregation, and to Cardinal Csernoch, Archbishop of Strigonium, and to the other Archbishops and Bishops of Hungary, in response to their common letter from the annual assembly. Beloved sons and venerable brothers, greetings and our apostolic blessing. — In the letter which you jointly addressed to Us, assembled in Budapest, you have testified to your judgment and, as the annual commemoration of the birth of Christ the Redeemer approaches, you have wished to bestow upon Us all that you deem desirable. We have gratefully received this expression of love and we reciprocate it with these words, changing all things into good, as We most earnestly desire, and at the same time, We urge you to courageously undertake those cares and difficulties which the new times present to you. These are, indeed, not few, nor are they light. For many wounds must be healed among you; many things must be awakened that lie

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dormant through ignorance or indifference; many things must be provided for so that the clergy of Christ may be a sweet fragrance, so that ancient piety may revive in the people, so that religion may have its due honor. Let the weight of labors and anxieties not discourage you.

[*Latin ed. p. 40*]

40 Acta Apostolicae Sedis - The official commentary [should] not be broken; begin with the legation for Christ, and He who has made you bishops will grant you strength and will support your endeavors. These things, as you understand, we have written, moved not by a desire to frighten those who do not need exhortation, but by a concern for your churches and by paternal benevolence towards you, of which this apostolic blessing, bestowed by the most generous gifts of heaven, is a witness, to all of you, beloved sons. Our and venerable brothers, we impart to each of you, clergy and people, with heartfelt affection in the Lord. Given in Rome, at Saint Peter's, on the twentieth day of December, in the eighth year of Our Pontificate. BENEDICT P. P. XV.

[*Latin ed. p. 41*]

SUPREME HOLY CONGREGATION OF THE HOLY OFFICE

ACTS OF THE SUPREME HOLY CONGREGATION

SUPREME HOLY CONGREGATION OF THE HOLY OFFICE

DECREE: A CERTAIN WORK BY FATHER NIVARD SCHLÖGL, OF THE CISTERCIAN ORDER, IS CONDEMNED.

Thursday, November 16, 1921.

In the general assembly of the Supreme Holy Congregation of the Holy Office, the Most Eminent and Reverend Lords Cardinals, Inquisitors General for matters of faith and morals, decreed, condemned, and ordered to be included in the Index of Prohibited Books, the work entitled: "The Holy Scriptures of the New Testament: Translated from the original text with explanations and an introduction, by Dr. Nivard Schlögl, of the Cistercian Order, without a diocese, Professor at the University of Vienna. Burgverlag Richter and Zollner, Vienna, 1920."

And on the following Friday, November 17 of the same month and year, the Most Holy Lord Pope Benedict XV, in his customary audience granted to the Reverend Father, the Assessor of the Holy Office, approved, confirmed, and ordered to be made public, the resolution reported to him by the Most Reverend Fathers.

Given at Rome, from the offices of the Holy Office, on January 16, 1922.

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Aloisius Castellano, Notary of the Supreme Holy Congregation of the Holy Office.

SACRED CONSISTORIAL CONGREGATION

PROVISION FOR CHURCHES

The Most Holy Lord Pope Benedict XV, by the decrees of the Sacred Consistorial Congregation, provides for the following churches, each with its own pastor:

January 14, 1922. – To the Cathedral Church of Sebenico, he appointed the Reverend Father Jerome M. Mileia, of the Order of the Friars Minor Conventual.

[*Latin ed. p. 42*]

42 Acta Apostolicae Sedis - Official Commentary, January 14, 1922. — To the titular Archbishop of the Church of Attalia, the Reverend Father Patricius O'Donnell, formerly Bishop of Raphoe, who was appointed coadjutor with the right of succession by the Most Reverend Michael, Cardinal Logue, Archbishop of Armagh.

SACRED CONGREGATION FOR THE COUNCIL OF PLACENTIA AND THE JURISDICTION.

December 11, 1920.

FACTS OF THE CASE. — By an Apostolic Bull dated January 22, 1917, the Reverend Aegidius Agazini was appointed honorary canon coadjutor with the right of succession to the Reverend Camillus Mangot, Prelate of the cathedral church of Piacenza. Since the canon Prelate, who holds the highest office in the Chapter, has the right to preside over the Chapter meetings, before Canon Agazini obtained possession of his coadjutorship, a question was raised in the Chapter meeting as to whether the coadjutor should enjoy the same rights of precedence as the coadjutor previously held. And although it did not appear to the Chapter, either by common law or by the Bull of nomination, that this was his due, on May 8, 1917, they presented a petition to the Bishop, requesting him to propose the matter to the Holy See for resolution. Wherefore, the Bishop, approving of the Chapter's request, on the 12th of the same month, sent the Chapter's petition to this Sacred Congregation, noting that the Canon Prelate is "the first dignity of the Chapter," with at least a customary right to preside over the Chapter meetings; in his absence, the senior Canon presides. He also mentioned the case of the Reverend Joseph Caminati, who, while coadjutor to the Canon Prelate from May 1880 to March 1892, exercised the right to preside over the Chapter meetings without any objection from the Chapter.

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Finally, he quoted the words of the Bull of nomination of Canon Agazini, in which coadjutorship is granted to him in such a way that "he may enjoy all the privileges and graces with which the aforementioned Camillus [i.e., Canon Prelate Mangot] enjoys by reason of the aforementioned Prelature, and may be able to..."

[*Latin ed. p. 43*]

Sacred Congregation of the Council 43 "torj". - Nevertheless, on the 16th of the same month, this Sacred Congregation responded in writing to the Bishop's letter: "In this case, after careful consideration, it is the opinion of this Congregation that Canon Aegidium Agazini does not have the right to preside over the chapter meetings." Having become aware of all of this, Canon Aegidium Agazini, who had previously been completely unaware of the matter, on December 4, 1917, appealed to the Holy Congregation and endeavored to prove that, if not at least by the common law or by the force of the Bull of nomination, at least by custom, the right to preside over the chapter meetings belongs to him, and he attempted to demonstrate this with two examples of his predecessors, Caminati, of whom we spoke above, and Canon Coadjutor Bissi in the year 1817, of whom some chapter acts still exist, beginning with the formula: "The Provost Coadjutor, the Chapter and the Canons," etc. Therefore, having presented these matters, and with fervent prayers, he requested that the entire matter be referred to the plenary assembly of the Fathers. Thus, with all due process observed, and with both sides presenting their arguments, the matter was put to the Fathers, and the question was posed: "Does a Canon Coadjutor have the right to preside over the chapter meetings in this case?" - As for the common law, the question is settled, since the appellant himself does not claim the right to preside based on this title, but rather challenges the words of the esteemed Oietti, in *Syn. rer. mor. etc.*, vol. I, p. 930, n. 1227, where it is taught that these offices and prerogatives are not strictly required by law, but are sometimes permitted in Apostolic Letters, or even required by legitimate custom. And rightly so. For, in Canon 397 of the Code of Canon Law, it is clearly stated: "Unless otherwise provided in the chapter statutes, it is the right and duty of the dignitaries and canons, according to their precedence, to convene the chapter and to preside over it, and to prescribe and regulate what pertains to the direction of the choir, provided that the dignity is of the chapter." However, it is certain that Canon Coadjutors do not have the right to precede true canons. Cf. Sacred Roman Council, decree authentic 1037, which states: "Even to a coadjutor of the first rank, whatever clause may be expressed in the Apostolic Letters, it is not permissible to grant any precedence, although he is required to yield the place of honor to the one of the last rank, even if only annually." Therefore, the Sacred Congregation also responded on June 28, 1873: "The coadjutor prefect must sit behind all the dignitaries, even if the coadjutor is absent." And the reason is because

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precedence, like seniority, cannot be conceived without the possession of the benefice itself; but the coadjutor, as De Herdt states in *Prax. cap.*, II, § 5, "is not a true canon, but a fictitious one, and does not have the right..."

SYNOPSIS DISCEPTATIONIS.

[*Latin ed. p. 44*]

Acta Apostolicae Sedis - Official Commentary: "the title in the benefice, but only the exercise and administration thereof, belong to the coadjutor, in whom the total right in the benefice resides": it follows that a coadjutor cannot be sent to possess the benefice: "in no way," says Pignatelius, vol. IX, cons. 185, n. 39, "has he acquired true possession, since two cannot solidly possess at the same time, but only has acquired the possession of administration, which does not suffice for the effect of precedence" (similar passages can be found in Scarfant., ad Geccop., I, tit. XII, n. 5; Barbosa, de can. et dign., c. XXIX, n. 26, etc.). Hence, secondly, it is clear that a coadjutor is not truly and properly a member of the chapter, which is another condition explicitly required by the Code, can. cited, for the effect of presiding over the Chapter. As for the particular right in this case, it is not even deduced by the appellant from the words of the granting Bull, in which an explicit and express mention of the alleged right to preside is not found. Nor can it be supplemented by the general clause by which it is granted that the coadjutor may equally enjoy and possess all the privileges and graces with which the coadjutor enjoys by reason of his position: for these words are understood to mean those things which are necessary for the coadjutor to perform the office that is specified: "to serve the church in divine matters and in other ways, and to exercise pastoral care, and to fulfill all other obligations and parochial duties and offices incumbent upon the coadjutor." "Coadjutors," says Ferraris, v. Canonicatus, art. X, n. 1, "were primarily instituted so that the Church would not be deprived of the service of its coadjutor... And therefore, although all and each of the prerogatives and honors were granted to the coadjutor, Garcias, de benef., p. iv, c. 5, n. 26, asserts that all these things must be referred to the service of the Church." Cf. Pignat, loc. cit., n. 2; Bened. XIV, quaest. 136; Lotter., de ben., q. 25, n. 36. Therefore, the main point on which the controversy turns is that the appellant claims to derive the alleged right solely from custom: "it is not a question of a right properly so called, but of a custom more than centenaria, by which the canonical coadjutor was recognized or at least granted the faculty to preside." To prove this custom, only two cases are cited, one from the year 1817, the other from the year 1880: although contrary cases are not cited, because, according to the Bishop, no other case was given of a prelate for the time being, after the coadjutor had held office for the entire centennial period, nevertheless, considering the distance between these cases, it does not seem that it is proven by the frequency of acts and

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the continuity that are required to establish a legitimate custom.

[*Latin ed. p. 45*]

The Holy Congregation of Councils further objects and demonstrates that the Chapters, Bulls of nomination of both the canonries of Gammat and Bissi differ in this point from the Bull by which the recurring canon was nominated: for by those, the Apostolic See granted: "a stall in the choir, and a voice and vote in the Chapter, as well as a place 'in processions and other Chapter acts... with all and singular privileges... preeminences, precedences, and graces with which said coadjutor makes use," etc. Furthermore, it is clear that there is a considerable difference in circumstances between the cases presented and the case under discussion: for in both cases, the nominated coadjutor was appointed with the prior consent of the Chapter, which consent was required in the case of the recurring canon; both were entirely free from other business and offices, while the coadjutor in the present case must bear the gravest burden of care for souls; hence it is easily explained why, in the previous cases, the Chapter easily obtained and allowed both coadjutors to preside over Chapter meetings, which is not the case in the present instance. Therefore, let us set aside other considerations, there is not lacking a reason, similar to those presented, by which it is prohibited to acquire true right of possession from such circumstances. Let Scarfantonius be heard, loc. cit., lib. I, tit. XIII, n. 38: "But if the Chapter had allowed various coadjutors to fulfill functions or occupy a place contrary to what is legally permitted to them and which they are supposed to perform, then these coadjutors cannot claim maintenance under the pretext of having acquired a quasi-possession in the exercise of the aforementioned acts, because these are presumed to have been performed precariously, and therefore are incapable of obtaining maintenance; and admission to perform them is considered to have been granted at the discretion of the canons, to whom it is permitted to refuse what they previously allowed." And Pignatellus, loc. cit. consult. 185, n. 9: "Assuming that 'the coadjutor is not in possession of such a prerogative except at the 'discretion of the canons and precariously, it follows that no prescription in his favor has been established, nor can a custom be alleged, which, 'being not prescribed, confers no right.'"

OBSERVATIONS FROM THE OFFICE. The deductions stated sufficiently demonstrate that, in the case under consideration, a legitimately prescribed custom is lacking. However, it does not seem irrelevant to inquire whether, in the present law which we use from the Code, custom alone can be presented as a legitimate title for precedence or favor for coadjutors. And it seems that a negative judgment should prevail. For, as shown above, when dealing with common law, the reasons why this right is denied to coadjutors are sought from the very nature of the coadjutorial office: namely, because the coadjutor has no possession of a benefice, and

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therefore he is not a true canon, but a fictitious one, and in no way...

[*Latin ed. p. 46*]

46. It might be thought that membership in the Chapter is sufficient. However, customs that would effect what nature itself does not permit should, from this very fact, be considered utterly unreasonable. In Kosso, the Code indeed strongly requires that someone be a member of the Chapter in order to hold the presidency, – as stated above – granting them true and effective rights of this kind under this restrictive clause: provided that they are a member of the Chapter. How much more, then, should this be opposed in the case of coadjutors? And it should be noted that, generally, the Code in Kosso admits only one exception, namely, "subject to particular statutes," while conveniently, if the circumstances allowed, it could even have mentioned contrary customs, as in other six hundred cases. This clearly shows that contrary customs, in Kosso, are to be considered as being opposed to the intention of the legislator, and therefore, at most, tolerated only under canon 5. At most, I say, because those that are shown to be unreasonable do not admit of even such tolerance, as is evident. Furthermore, it must not be overlooked that in the Chapter of Piano, the particular statutes are even more restrictive than the law of the Code. For, with the cessation of the first dignity, the chapter statutes transfer the right to preside, not to the next dignity, but to the one that is older according to canon law, "although here – it is explicitly cautioned – it is in the order of subdeacons." Whereas, according to the praised words of the Code, the prescription of the statutes in Kosso is entirely preserved and must be observed as law, it is hardly worth mentioning how much it would be violated if the right to preside were granted to someone who is not only not older according to canon law, but who is not even a canon. However, it is certain that no custom can exist in the Chapters that is contrary to the chapter statutes, since, on the contrary, every canon is required, when actually taking possession, to swear an oath of religious observance of the same. Wherefore, etc.

RESOLUTION. – Furthermore, in the plenary assemblies of the Most Reverend Fathers held on December 11, 1920, in the Vatican Apostolic Palace, the Sacred Congregation for the Council judged that the proposed question should be answered with a negative. This resolution, concerning the aforementioned, was presented the following day to the Most Holy D. N. Benedict, by divine Providence, Pope XV, who deigned to approve and confirm it.

i. MORI, Secretary.

[*Latin ed. p. 47*]

The Sacred Congregation for the Propagation of the Faith, 47.

SACRED CONGREGATION FOR THE PROPAGATION OF THE

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FAITH. APPOINTMENTS.

By Apostolic Briefs, the following were appointed:

December 16, 1921. – Apostolic Vicar of Limon, Reverend Father Augustine Blessing, of the Congregation of the Missions of Saint Vincent de Paul.

December 19, 1921. – Apostolic Vicar of Southern Manchuria in China, Reverend Father John Mary Blois, of the Parisian Congregation for Foreign Missions.

December 23, 1921. – Nuti, O.F.M., Apostolic Vicar of Egypt, Reverend Father Hyginus.

SACRED CONGREGATION FOR THE EASTERN CHURCH. APPOINTMENT.

By Apostolic Brief, the following was appointed:

January 13, 1922. – Apostolic Delegate in the Kingdom of Persia, Reverend Father Hadrian Smets, Apostolic Protonotary, as if participating.

[*Latin ed. p. 48*]

48 Acta Apostolicae Sedis - Official Commentary of the DIARY OF THE ROMAN CURIA, SACRED CONGREGATION OF RITES, Tuesday, January 17, 1922, in the Apostolic Palace of the Vatican, the Ordinary Congregation of the Sacred Rites was held, in which, for the judgment of the Most Eminent and Reverend Lords Cardinals composing the same, the following matters were presented: ... , . 1) The introduction of the cause of beatification and canonization of the Servant of God, Alfred Pampalon, a professed priest of the Congregation of the Most Holy Redeemer; 2) Concerning the revision of the writings of the Servant of God, Luke Belludi, called Blessed, of the Order of the Friars Minor; 3) Concerning the granting and approval of the proper lessons for the Second Nocturn in the Office of the Dedication of the Cathedral Church of Plasencia.

SECRETARY OF STATE, APPOINTMENTS: By letters from the Secretary of State, the Holy Father deigned to appoint:

January 7, 1922.

Monsignor Luigi Sincero, Consultor of the Sacred Congregation for Extraordinary Ecclesiastical Affairs.

Monsignor Francesco Borgongini-Duca and Monsignor Giuseppe Pizzardo, Consultors of the Sacred Consistorial Congregation.

The Reverend Father Ladislao Marszalkielwicz, of the Resurrectionists, Consultor of the Sacred Congregation of Propaganda Fide.

Monsignor Decio Botti, Pro-Secretary for the Economy of the Sacred Con-

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gregation of Propaganda Fide.

[*Latin ed. p. 49*]

49. From the Diary of the Roman Curia, with Brief Apostolic Letters, the Holy Father has deigned to appoint:

Assistant to the Papal Throne: January 13, 1922. Monsignor Giovanni Gamberoni, Archbishop of Vercelli.

Protonotaries Apostolic, with the privileges of those participating: November 16, 1921. Monsignor Amedeo Lefebvre, of the diocese of Sherbrooke.

November 29, 1921. Monsignor Claudio E. Bürdet, of the diocese of La Plata.

January 4, 1922. Monsignor Carlo Ammirante, of the archdiocese of Naples.

Domestic Prelates of His Holiness: November 12, 1921. Monsignor Edoardo Feuiltault, of the archdiocese of Québec.

December 17, 1921. Monsignor Vittore Casanova, of the diocese of Ajaccio.

December 17, 1921. Monsignor Francesco Stefani, of the same diocese.

December 17, 1921. Monsignor Giorgio Périès, of the archdiocese of Paris.

December 18, 1921. Monsignor Gualtiero Fitzmaurice, of the diocese of Green Bay.

December 18, 1921. Monsignor Guglielmo J. Pell, of the same diocese.

December 20, 1921. Monsignor Dionigi O' Doherty, Rector of the College of Irish Nobles, in Salamanca.

January 4, 1922. Monsignor Tommaso Maguire, of the diocese of Ardagh.

January 15, 1922. Monsignor Leone Pietro Francesco Gry, of the diocese of Angers.

HONORS

With Brief Apostolic Letters, the Holy Father has deigned to bestow the following honors:

The Commander's Cross of the Order of Pius: January 19, 1922. To Mr. Anatolio de Cock de Rameyen, of the archdiocese of Malines.

The Grand Cross of the Order of Saint Gregory the Great, civil class: December 23, 1921. To His Excellency, Mr. Daniele Garcia, Plenipotentiary Minister of the Republic of Strasbourg, to the Holy See.

December 23, 1921. To His Excellency, Mr. Doctor Camillo Krofta, formerly Extraordinary Envoy and Plenipotentiary Minister of the Czechoslovak Republic to the Holy See.

January 9, 1922. To Mr. Matteo Liesens, of the diocese of Namur.

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The Commander's Cross of the Order of Saint Gregory the Great, civil class: January 5, 1922. To Mr. Valentino Ruiz Senen, of the diocese of Madrid.

January 13, 1922. To Mr. Doctor Federico Funder, director of the *Beichspost*.

[*Latin ed. p. 50*]

50 Acta Apostolicae Sedis - Official Commentary. The Order of Saint Gregory the Great, civil class: November 24, 1921. To Mr. Pietro Emilio D'Anjou, of the diocese of Rimouski. December 18th: To Mr. Augusto Chancerelle, of the diocese of Quimper. December 20th: To Mr. Taddeo Blazejewicz, counselor at the Ministry for Catholic Worship in Poland. December: To Mr. Cesare Camerini, of the archdiocese of Florence. December: To Mr. Valeriano Strzalkowski, of the Ministry for Catholic Worship in Poland. January 12, 1922: To Mr. Enrico Roger, of the diocese of Lille. January 15th: To Mr. Carlo Baus, of the diocese of Bruges. January: To Mr. Giulio Baus, of the same diocese. January 21st: To Mr. Achille Gasthuys, of the archdiocese of Malines. The Knighthood of the Order of Saint Gregory the Great, civil class: November 24, 1921. To Mr. Ermenegildo Lepage, of the diocese of Rimouski. December 16th: To Mr. Ambrogio Malaspiria, of the diocese of Ajaccio. December 18th: To Mr. Gustavo Keller, of the diocese of Green-Bay. January 3, 1922: To Mr. Giovanni Battista Antonio Rougier, of the diocese of Limoges. January 6th: To Mr. Maurizio Dupont, of the archdiocese of Cambrai. January 12th: To Mr. Luigi Buchez-Dansette, of the diocese of Lille. January: To Mr. Edoardo d'Halluin Francois, of the same diocese. January: To Mr. Omero Declerck, of the same diocese. January 18th: To Mr. Giuseppe Petit, of the diocese of Namur. January 19th: To Mr. Federico Giovanni Paley, of the diocese of Southwark. The Knighthood of the Order of Saint Gregory the Great, military class: January 12, 1922. To Captain Roger Appert, of the archdiocese of Paris. The Order of Saint Sylvester the Pope: January 11, 1922. To Senator Giuseppe Libbrecht, of the diocese of Ghent. The Knighthood of the Order of Saint Sylvester the Pope: August 3, 1921. To Mr. Antonio Martínez, of the diocese of Puerto Rico. December 21st: To Mr. Uberto Van Gassel-Timmermans, of the diocese of Ruremonda. January 3, 1922: To Mr. Costantino Acquasanta, of the diocese of Frascati. January 12th: To Mr. Guido Zappa, of Rome.

[*Latin ed. p. 51*]

From the Roman Curial Diary, 51.

FROM THE PAPAL HOUSEHOLD.

By order of His Holiness, and with the tickets of His Eminence, the Reverend Monsignor, the Holy Father has deigned to appoint:

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Extraordinary Secret Chamberlains to His Holiness:
December 7, 1921.
Monsignor Pietro Tesauri, of the diocese of Reggio Emilia.
Monsignor Francesco Macchioni, of the same diocese.
Monsignor Mario Marcucci, of the diocese of Livorno.
Monsignor Cesare Federici, of Rome.
Monsignor Vendelino Szabó, of the diocese of Great Varadin.
Monsignor Adalberto Schriftart, of the same diocese.
Monsignor Edoardo Mittler, of the archdiocese of Prague.
Monsignor Venceslao Müller, of the same archdiocese.
Monsignor Antonio Vfeátál, of the same archdiocese.
Monsignor Giuseppe Rieber, of the same archdiocese.
Monsignor Giuseppe Zaus, of the same archdiocese.
Monsignor Luigi Soldat, of the same archdiocese.
Monsignor Ottocaro Vosahlik, of the same archdiocese.
Monsignor Francesco Vojta, of the same archdiocese.
Monsignor Agostino Skalitzky, of the same archdiocese.
Monsignor Adolfo Bick, of the same archdiocese.
Monsignor Venceslao Úubr, of the same archdiocese.
Monsignor Antonio Hoffmann, of the same archdiocese.
Monsignor Domenico Brazda, of the same archdiocese.
Monsignor Emanuele Hrdlicka, of the same archdiocese.
Monsignor Giuseppe Kebrle, of the same archdiocese.
Monsignor Venceslao Kotreh, of the same archdiocese.
Monsignor Giuseppe Pomrhonc, of the same archdiocese.
Monsignor Leopoldo Schopf, of the same archdiocese.
Monsignor Venceslao Davídek, of the same archdiocese.
Monsignor Lorenzo Jakes, of the diocese of Budweis.
Monsignor Giovanni Zeman, of the same diocese.
Monsignor Giovanni Paclik, of the same diocese.
Monsignor Giovanni Kfiz, of the same diocese.
Monsignor Francesco Kukla, of the same diocese.
Monsignor Giovanni Praschl, of the same diocese.
Monsignor Luigi Simeth, of the same diocese.
Monsignor Giovanni Budar, of the same diocese.
Monsignor Simone Pokoj, of the same diocese.

[*Latin ed. p. 52*]

52 Acta Apostolicae Sedis - Official Commentary, December 30, 1921.

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Monsignor Lorenzo Niescher, of the same diocese.

Monsignor Giovanni Hille, of the same diocese.

Monsignor Antonio Stnlik, of the same diocese.

Monsignor Carlo Zivsa, of the same diocese.

Monsignor Giovanni Ptácník, of the same diocese.

Monsignor Giovanni Feigi, of the same diocese.

Monsignor Matteo Höfferl, of the same diocese.

Monsignor Giuseppe Zlák, of the same diocese.

Monsignor Francesco éácua, of the same diocese.

Monsignor Venceslao Vones, of the same diocese.

January 7, 1922. Monsignor Filippo Picconi, of Rome.

January 12. Monsignor Bernardo Rein, of the diocese of Münster.

Monsignor Giulio De Lescluze, of the archdiocese of Malines.

Monsignor Luciano Luciani, of the diocese of Trieste and Capodistria.

Secret Chamberlains of Sword and Cape, honorary, of His Holiness: December 30, 1921. Mr. Michele de' Conti Pecei, of Rome.

January 10. Mr. Evan Morgan, of the archdiocese of Cardiff.

January 19. Mr. Armando de Behault de Dornon, of the archdiocese of Malines.

Mr. Marchese Edoardo Persichetti Ugolini, of the archdiocese of L'Aquila.

Honorary Chamberlains in peacock blue attire of His Holiness: December 15, 1921. Monsignor Mario Boninsegni, of the diocese of Santo Sepolcro.

Monsignor Nicola Cam aiti, of the same diocese.

January 23. Monsignor Giovanni Batt. Gasparotto, of the diocese of Concordia.

Monsignor Andrea Boucher, of the archdiocese of Paris.

January 30. Monsignor Filippo Tesa, of Rome.

Monsignor Angelo Barbagallo, of the diocese of Acireale.

January 14, 1922. Monsignor Tommaso Glasnović, of the archdiocese of Scopia.

Monsignor Giuseppe Rochscheid, of the archdiocese of KolÃn.

January 17. Monsignor Alberto Maurano, of the archdiocese of Udine.

Monsignor Giuseppe De Andreis, of the same archdiocese.

Monsignor Giuseppe Fantoni, of the same archdiocese.

Honorary Chamberlain of Sword and Cape, honorary, of His Holiness: January 11, 1922. Mr. Giorgio A. John, of the archdiocese of Agria.

NECROLOGY: January 19, 1922. Monsignor Carlo Ugo Gauthier, Archbishop of Ottawa.

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January 23. His Eminence Cardinal Enrico Almaraz y Santos, Archbishop of Toledo.

[*Latin ed. p. 53*]

Year XIV - Vol. XIV, February 2, 1922, No. 3.

OFFICIAL COMMENTARY OF THE HOLY SEE

BY THE SUPREME PONTIFF BENEDICT XV

EXTREME ILLNESS, DEATH, AND DUE FUNERAL RITES.

The Supreme Pontiff, Benedict XV, began to suffer from a disease of the chest on the seventeenth day of the month of January; however, at its onset, there appeared to be no cause for alarm. The public was informed of this matter with the following words: "The Holy Father has had to suspend audiences and remain in bed due to a bronchial influenza catarrh, which, however, does not present any severity."

However, on the twentieth day, the illness unexpectedly worsened, and the physicians gave public testimony of this in the following manner: "January 20th, 8 o'clock. His Holiness has been ill for four days with influenza bronchitis. Last night, it was noted that the inflammatory process has spread to the right lung. The night was sleepless and agitated. This morning, the difficulty in breathing is intense. Temperature 38; pulse 104; respiration 58. Signed: R. Battistini, L. Cherubini, A. Bignami, E. Marchiafava."

[*Latin ed. p. 54*]

54 Acta Apostolicae Sedis - Official Commentary. Thus, the Cardinal, acting as the Sacred Prefect of the City, informed the faithful of the very grave danger presently threatening the entire Catholic world, and issued this special decree: NOTIFICATION. By imploring Divine Majesty for the healing of His Holiness, who is afflicted by a very serious illness, We order that, until further notice, the collect for the sick be recited in all Masses celebrated in the Patriarchal Basilicas, in the Collegiate churches, and in all other churches of this beloved City, and We exhort all the faithful, and especially religious communities, to pray for the same purpose. From the Vicariate, January 20, 1922. BASIL CARDINAL, VICAR. The Most Blessed Father, who had already received the sacred chalice from the hands of R. D. Joseph Migone, his most intimate chamberlain, celebrating Mass in the adjoining chamber, spontaneously requested that the sacred Viaticum be brought to him according to the solemn custom. The Cardinals present in Rome were summoned, and they all proceeded to the Vatican buildings,

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so that the most holy Sacrament, brought by R. P. D. Augustine Zampini, Bishop of Porphyria, Prefect of the Apostolic Sacristy, might be reverently offered to the Most Blessed Father. Among these, the Most Reverend Cardinal Orestes Giorgi, Major Penitentiary, chose the formula of the profession of faith and duly administered absolution to the ailing man. On the following day, the twenty-first of the month, in the early hours, the Most Blessed Father was likewise nourished with the heavenly repast, and then, upon his firm request, he received the unction of the sacred oils from the aforementioned R. P. D. Augustine Zampini, with the Most Reverend Cardinal Orestes Giorgi present, who afterwards recited the customary prayers for the dying, with the Most Blessed Father assenting with all the piety of his soul. - At the eighth and sixteenth hour of the same day, the following testimonies of the doctors were made known, which utterly extinguished all hope in the heart of even the most steadfast: January 21, at 8 o'clock. The condition of the Holy Father worsened during the night, which was very agitated and sleepless. The pulmonary process has spread. Temperature 38.4; pulse 120; respiration 60. January 21, at 4 o'clock. The condition of His Holiness became even more serious during the day: breathing became more labored and difficult. The strength of the heart is increasingly weakening. Signed: R. Battistini, L. Cherubini, A. Bignami, E. Marchiafava.

[*Latin ed. p. 55*]

The Most Holy Pope Benedict XV departed this life. The following day, on the Sunday, the third after the Epiphany, at the first hour, the Holy Sacrifice of the Mass was celebrated before him, who, with all his mental faculties, indeed with admirable devotion, received again the most holy Eucharist; at the sixth hour and a quarter, the SUPREME PONTIFF BENEDICT XV, on the twenty-second day of January, at six o'clock, peacefully fell asleep in the Lord. Present were the Most Reverend Cardinal Penitentiary Major, the Most Reverend Cardinal Peter Gasparri, Secretary of State, and also the Secretary of the Holy Roman Church, the Most Reverend Cardinal Anthony Vico, Archbishop of Porto and Santa Rufina, the Reverend Father Charles Respighi, Prefect of Ceremonies, two secret clerics of the Chapel, and the nephews and servants of His Holiness. The body rested with a serene and peaceful expression on its face. In the same room in which the Pope breathed his last, the Most Reverend Cardinals Anthony Vico and Orestes Giorgi, and many Archbishops, Bishops, and Prelates, celebrated the Holy Sacrifice for the repose of his soul. In the meantime, the Most Reverend Cardinal Peter Gasparri, Secretary of the Holy Roman Church, taking charge of the affairs of the Palace, ordered the doors to be closed as usual, and then informed the Cardinal Vicar in the city of the death of the Supreme Pontiff, who, as the circumstances required, immediately issued this notification to the clergy and the people: To the beloved Catholics of Rome, with a heart deeply moved, we address you today. His

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Eminence, the Most Reverend Cardinal Chamberlain of the Holy Roman Church, to whom it belongs to give public testimony of the death of the Roman Pontiffs, has just now conveyed to us the sad official announcement of the death of the Holy Father Benedict XV, which occurred this morning at six o'clock. The name of this Pope will forever remain in history as that of one who, with an incomparable zeal, wisdom, and fortitude, spent his glorious pontificate in promoting in every way the supreme interests of the Church, and with inexhaustible charity, worked especially to alleviate in every possible way the sufferings of the peoples afflicted by the terrible scourge of war. Rome, in particular, owes eternal gratitude to him for the many proofs of his generosity in so many works of spiritual and material charity, which came forth from his paternal heart.

[*Latin ed. p. 56*]

56 Acta Apostolicae Sedis - Official Commentary. We do not doubt that you, O Romans, who have already hastened with such zeal of filial piety to the public churches to pray for our common Father who is dying, will multiply your prayers for the great soul of the deceased Pontiff in this hour of such sorrow. We therefore exhort you to attend in large numbers the public and solemn funeral rites which, according to custom, will be celebrated in the patriarchal Basilica Vaticana. We also order that in all the churches of this beloved City, both of the secular clergy and of the regular clergy, or in any manner privileged, all the bells be rung in a mournful manner from the "Ave Maria" until the hour of night on Monday the 23rd and Tuesday the 24th of the current month. As soon as the precious mortal remains of the Supreme Pontiff are transported to the Basilica Vaticana, solemn funeral services will be celebrated in all the aforementioned churches. The priests, both secular and regular, are exhorted to offer the Holy Sacrifice in suffrage for the deceased Supreme Pontiff, and the communities of both sexes, as well as all the faithful, are invited to commend the blessed soul to God. Finally, we prescribe that in all Masses and in the other sacred functions, the collect "Pro Pontifice eligendo" be added, until the vacancy of the Apostolic See shall cease. Given from our residence on January 22, 1922. BASIL CARDINAL VICAR. A. Bernabai, Substitute of the 1st office. The Prefect of the Apostolic Ceremonies, for his office, has published the following instructions to signify the external mourning: VARIATIONS AND DISPOSITIONS TO BE OBSERVED REGARDING THE CLOTHING OF THE MOST ILLUSTRIOUS CARDINALS. "SEAT VACANT." No excessive distinction between the Cardinals created by the pontificates of Leo XIII, Pius X, and Benedict XV. Violetine and mozzetta (excluding silk); silk sash with tassels similar to those without gold; violet stockings. Smooth cassock with a small fringe at the very end of the sleeves. Black biretta with a red

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ribbon without gold. Black shoes.

[*Latin ed. p. 57*]

The Most Holy Pope Benedict XV passed away. Fifty-seven Most Eminent members belonging to monastic religious orders shall not change their vestments. All Most Eminent Cardinals, during the vacancy of the Holy See, except during sacred functions, shall wear only cassocks, without the biretta. In the Congregations, they shall use the customary plain cassock with a violet sash. Chaplains shall wear the usual cassock with a similar sash and cincture, when the Most Eminent wear the mozzetta; in other circumstances, the cassock and a similar sash. January 2, 1922. By order of the Sacred College: Carlo Respighi, Apostolic Protonotary, Prefect of Pontifical Ceremonies.

VARIATIONS AND DISPOSITIONS REGARDING THE FORM OF THE ECCLESIASTICAL GARMENTS TO BE WORN BY BISHOPS AND BY THE PRELATURE DURING SACRED FUNCTIONS, DURING THE VACANCY OF THE HOLY SEE.

Bishops and Prelates, both in chapels and in other sacred functions, shall wear the cassock with the train and without any ornamentation of another color. However, the aforementioned cassock may also be worn without the train. A black wool sash with similar tassels. A black wool mozzetta with similar trimmings. A smooth biretta without lace, with a small fringe at the end of the sleeves. The stockings shall be of black wool, as shall the cincture. There is no variation in the tassel of the biretta. With the plain cassock, they shall wear black stockings and a black wool cincture. January 22, 1922. By order of the Sacred College: Carlo Respighi, Apostolic Protonotary, Prefect of Pontifical Ceremonies.

[*Latin ed. p. 58*]

Acts of the Apostolic See - Official Commentary

RECOGNITION AND EXAMINATION OF THE BODY

At approximately ten o'clock of the same day, the twenty-second of January.

His Eminence, Cardinal Peter Gasparri, Secretary of the Holy Roman Church, having received the testimony of sorrow and devotion from the leaders of each order of the Sacred Military Order of St. Peter and Paul, approached the chamber where the deceased Pontiff lay, together with several other Eminences, and duly recognized the body.

The act of recognition, which the Royal Notary read, is as follows, according to the customary form:

IN THE NAME OF GOD. AMEN.

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RECOGNITION OF THE BODY OF THE HOLY MEMORY OF BENEDICT XV, FORMERLY JAMES DELLA CHIESA.

On the twenty-second day of the month of January, in the year one thousand nine hundred and twenty-second.

Whereas, Our Most Holy Lord, Pope Benedict XV, according to the divine Providence, today at the sixth hour of the morning, in the apostolic palace at the Vatican, has paid the debt of nature, His Eminence and Most Reverend Lord, Cardinal Peter Gasparri, Secretary of the Holy Roman Church, accompanied by the Illustrious and Reverend Clerks of the Apostolic Chamber, as well as by the Most Excellent and Reverend Lords, Hugh Boncompagni-Ludovisi, Vice-Chamberlain, Francis Moretti, Royal Notary, Auditor General, and myself, Secretary and Chancellor of the same Chamber, presented himself at the pontifical apartments of said palace, and, having entered with all of the aforementioned into the chamber of said Pontiff, he found the body of the aforementioned still lying in its bed; and, having rendered due reverence to it, and having offered prayers for the repose of his soul, he requested from the Most Illustrious and Reverend Lord Camillo Caccia-Dominioni, Prefect of said chamber, to be given the pectoral ring of the aforementioned Pontiff, which said ring, having been taken from both pouches, was presented to the aforementioned Eminence and Reverend Cardinal, who received it in order to present it at the first forthcoming Congregation of the Most Eminences and Reverend Lords, Cardinals of the Holy Roman Church, and he reassured the Most Illustrious and Reverend Lord Camillo Caccia-Dominioni, present there, in the customary manner, etc., in all respects, etc.

Subsequently, the Most Eminent and Reverend Cardinal Secretary ordered that an inventory of the aforementioned chamber and of the apartments of said palace be made, with the participation of those Royal Notaries who have been appointed for that purpose. Regarding this, etc.

[*Latin ed. p. 59*]

The recognition and exposition of the body of the Supreme Pontiff Benedict XV took place in the aforementioned chamber, by me, the Notary of the Sacred Roman Consistory, etc., in the presence of the undersigned witnesses. Signed: Peter Cardinal Gasparri, Secretary of the Sacred Roman Consistory. Joseph Giustiniani, Dean of the Clerics of the Sacred Roman Consistory. Vincent Rugarmi, Cleric of the Sacred Roman Consistory. Sanctes Tampieri, Cleric of the Sacred Roman Consistory. John Biasiotti, Cleric of the Sacred Roman Consistory. Hugh Boncompagni-Ludovisi, Vice-Secretary of the Sacred Roman Consistory. Francis Moretti, Auditor General of the Sacred Roman Consistory. Albert Arborio Mella di S. Elia, witness. Frederick Gallori di Vignale, witness. Bartholomew Farelli, Secretary and Chancellor of the Sacred Roman Consistory. Then, the

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Illustrious and Reverend Lords, Clerics of the Sacred Roman Consistory of all offices, began to take possession of the offices in the buildings of the Vatican, through the acts of the Illustrious Lord Bartholomew Farelli, Secretary and Chancellor of the Sacred Roman Consistory, to which were appended all the inventories. After these matters were duly completed, the first general congregation of the Cardinals present at the Curia was held, in accordance with the Constitution of Pius X, title I, chapter %, when the Apostolic See is vacant, in the buildings of the Vatican, with the Reverend Father Aloysius Sincero as secretary; and this was observed daily until the day of entrance into the Conclave. In the afternoon, at the third hour, the body of the Blessed Father, dressed in pontifical vestments of red color, although not embalmed nor preserved with aromatic substances, contrary to His express last will, was carried in a funeral procession from the chamber to the Hall of the Throne, where first the Most Reverend Fathers, Bishops and Prelates of the Palace and of the Curia, and then throughout the afternoon and during the morning hours of the following day, faithful Romans came in crowds, offering fervent prayers, and venerated that most holy body.

THE TRANSFER OF THE BODY TO THE VATICAN BASILICA

On the twenty-third of January, on the second day of the week, after the ninth hour, the body of the Pope was reverently carried in procession to the Basilica of Saint Peter. First, the guards of Scurcola and of Helvetica followed, blowing trumpets. Then came the Chamberlains, both of honor and of secret, twelve chair-bearers with cushions, and twelve Penitentiaries, of whom the Rector, wearing a black stole, served as the parish priest in place of the funeral assistants: after them came the Dux and primates and the Protectors of the Lector, the Doorkeepers with their crossed staves, and the guards of Helvetica from their respective regions.

[*Latin ed. p. 60*]

From Acta Apostolicae Sedis - Official Commentary representing the nation; followed by: The Most Reverend Lord Richard de Samper, Prefect of the Apostolic Palace; The Most Illustrious and Reverend Monsignors Camillus Caccia Dominioni, Prefect of the Secretariate; Charles Cremonesi, Almoner; Augustine Zampini, Prefect of the Apostolic Sacristy; and other members of the Secretariate and Palace officials: also present were the Most Reverend Nephews of the Pope; the Princes Marcus Antonius Colonna, Assistant to the Papal Throne, and Alexander Ruspoli, Grand Master of the Holy Hospital; the Marquises John Sacchetti, First Chamberlain, and Francis Seriupi, Prefect of the Stables; The Most Reverend Francis Massimo, Prince, Prefect of Public Ceremonies; the Tribune of the Prefects, Dominic, and the Duke of the Helvetic Cohort. Afterwards, a litter, upon

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which the body rested, clothed in the pontifical vestments with the pallium and fan, was carried by chair-bearers and surrounded by servants. Following the bier came the present Cardinals of the Curia, namely: The Most Reverend Lords: Vincentius Vannutelli, Dean; Caietanus De Lai; Antonius Vico; Ianuarius Granito Pignatelli di Belmonte; Basilius Pompilj; John Cagherò; Raphael Merry del Val; Octavius Cagiano De Azevedo; Peter Gasparri; William M. Van Rossum; Andreas Frühwirth; Raphael Scapinelli de Léguigno; Victorius Amadeus Ranuzzi de Bianchi; Thomas Pius Boggiano; Augustus Silj; Theodore Valfré di Bonzo; John Ev. Tacci; Francis Ragonesi; Caietanus Bisleti; Ludovicus Billot; Michael Lega; Aidanus Gasquet; Nicholas Marini; Orestes Giorgi; Camillus Laurenti. Following them were Legates from foreign nations, and with the Most Reverend Lord Ladislaus Zaleski, Patriarch of Antioch, many Archbishops, Bishops, Prelates of the Roman Curia, members of the Secretariate and honorary positions, Superiors of religious orders, and Roman Patricians and nobility. From the hall of the Throne to the entrance of the Basilica of Saint Peter, psalms and devout prayers were offered; in the portico of the Basilica, the Reverend Chapter of the Vatican, with lit candles, most religiously received the funeral procession, while the singers of the Julian Chapel sang the antiphon "Subvenite"; upon its completion, the Reverend Canon Paul Leva, in place of and on behalf of the Reverend Joseph De Bisogno, Dean of the Canons, imparted the first absolution over the body. The second absolution was imparted by the Reverend Father Charles Pietropaoli, Archbishop of Chalcidice, from the Vatican Chapter, after the singing of the psalm "Miserere" and the antiphon "Libera me, Domine," at the Confession of Saint Peter, with the body placed upon the funeral bed. Then, with a large crowd accompanying, the body of the Pope, with the Chapter preceding, amidst the resounding chanting of psalms, was carried to the sacristy of the Most Holy Sacrament, where the same Archbishop of Chalcidice imparted the third absolution. The body, with torches lit here and there and guarded by the L.D. protectors, was placed within the enclosure of the sacristy, so that, even with the gates closed, the faithful could easily see and venerate it. With these things completed before the eleventh hour, throughout the day and the following three days, a large number of faithful gathered, who devoutly prayed before the remains of the Pope: this very frequent pilgrimage demonstrated the deep piety of the Romans towards their most beloved Father.

[*Latin ed. p. 61*]

The burial and deposition of Pope Benedict XV:

61. The following day, the twenty-fourth of the month, on the third day of the week, the funeral services began in the Vatican Basilica, to pray for the soul of the Pope, as is customary, for nine consecutive days. The solemn Pontifical Mass of requiem was celebrated by the Most Reverend and Right

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Reverend Raphael Virili, Archbishop of Acre, in the presence of the Reverend Chapter, the clergy, and a large multitude of people.

THE BURIAL AND DEPOSITION IN THE CRYPT OF THE PATRIARCHAL BASILICA OF THE VATICAN: On the afternoon of the twenty-sixth of January, on the fifth day of the week, the solemn deposition of the body of the Supreme Pontiff began in the crypt of the Patriarchal Basilica of the Vatican, in accordance with the explicit will of the deceased, who had chosen this place as his final resting place in his will. From the sacristy of the Blessed Sacrament, the body was carried in a funeral procession to the sacristy of the choir, preceded by the Vatican Chapter with lit candles. The coffin was carried by pallbearers, and the Archbishop of Acre, the Reverend Raphael Virili, canon of the Vatican Basilica, wearing a black raincoat and a white mitre, intoned the antiphon "Exsultabunt Domino," followed by the choir singing "Miserere."

The bier, raised by the pallbearers and surrounded by the protectors of the Holy Father, was followed by Cardinal Raphael Merry del Val, Archpriest of the Basilica; the Reverend Richard de Samper, prefect of the Sacred Palace; Carnibus Caccia Dominioni, prefect of the secret chambers; the Most Reverend Fathers, the secret almoner, the prefect of the Apostolic sacristy, the secretary for briefs to princes, the substitute of the Secretariat of State, the pro-secretary of the Sacred Congregation for Extraordinary Affairs, the participants in the secret chambers, the Grand Master of the Holy Hospital, the Major Domo, the prefect of the stables, the prefect of the public courses, the senior tribune of the protectors of the Holy Father, the leaders of the Swiss Guard and other palace troops, and numerous archbishops, bishops, prelates, officials of the palace, and also the servants of the Supreme Pontiff.

Meanwhile, in the choir, the seats of the canons were occupied by the Most Reverend Cardinals Vincent Vannutelli, Dean; Caietan De Lai, Anthony Vico, Januarius Pignatelli di Belmonte, Basil Pompilj, John Cagherò, Octavius Cagiano de Azevedo, Peter Gasparri, Francis Bourne, William M. Van Rossum, Andrew Frühwirth, Raphael Scapinelli di Léguigno, Peter La Fontaine, Victor Amadeus Ranuzzi de Bianchi, Donatus Sbarretti, Thomas Pius Boggiani, Augustus Silj, Theodore Valfré di Bonzo, Francis Ragonesi, John Tacci, Achilles Ratti, Caietan Bisleti, Louis Billot, Michael Lega, Aidan Gasquet, Nicholas Marini, Orestes Giorgi, Camillus Laurenti. Also present were members of the Order of the Knights of Jerusalem. In the gallery of letters were the representatives of the civil governments at the Holy See; also present were Roman Patricians and nobles. Also present were officials of the Secretariat of State and the Sacred Congregation for Extraordinary Affairs, as well as clergy and prelates of the Apostolic Chamber.

[*Latin ed. p. 62*]

The Acts of the Apostolic See – Official Commentary. The Archbishops

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and Bishops held the places of honor; nor were there lacking Prelates from other Colleges, as well as parish priests. Outside the doors of the Julian Chapel, countless priests, religious, and faithful joined their prayers for the repose of the most beloved Father. The funeral procession entered the chapel as the choir sang the psalm *Miserere*. The Eminence, Cardinal Camerlengo, sat from the Gospel side, and next to him sat the Eminence, Cardinal Raphael Merry del Val, Archpriest of the Basilica. Above the altar steps, the Cross was carried, and after it, the singers followed. Before the Cross stood the Prelates of the Pontifical House. As the Pontiff's body was reverently placed upon the funeral bier, the choir sang the antiphon *Sicut cervus*. After this, the Reverend Joseph Cascioli, Chancellor and Custodian of the Vatican Chapter's archives, began to read the instrument of sepulture, recounting the entire course of events. Meanwhile, the bearers of the pontifical throne raised the Pontiff's body and placed it in a cypress coffin. Then, the Most Excellent and Reverend Richard de Samper, Prefect of the Apostolic Palace, approached and spread a white cloth over the face of the deceased Pontiff. At the same time, the Illustrious and Reverend Camillus Caccia Dominioni, Prefect of the secret archives, placed a crimson mantle at the feet of the body, in which he declared were contained relics of gold, silver, and bronze from the time of the pontificate of Benedict XV, of blessed memory. Inside the coffin was also placed a volume of parchment enclosed in a cylindrical metal case, containing the eulogy of the same venerable Pontiff, which was composed and recited by the Illustrious and Reverend D. Aurelius Galli, Vatican Canon and expert in Latin letters for the Princes; its content is as follows: BENEDICT XV, POPE. Born in Genoa on November 11, 1854, of patrician lineage, from Joseph Delia Chiesa and Joanna Migliorati, and baptized James. In his youth, after having obtained a doctorate in law at his paternal university, he developed a talent for sacred disciplines at the esteemed Capranica College in Rome. Having begun his priestly ministry, he soon began to serve the Apostolic See, first as an assistant to the Apostolic Nuncio at the Spanish court, then in the Roman Curia, dealing with public affairs, and later as a secretary to a Cardinal. Meanwhile, as one who was adorned with the virtues of a worthy priest, he was accustomed to diligently perform the duties of the sacred ministry as far as his occupations allowed, and he frequently attended the most devout adoration of the Sacrament in his supplications at night. In 1907, he was appointed Archbishop of Bologna, and seven years later, he was elected among the Cardinals. Through the excellent performance of his pastoral duties, he paved the way for his supreme pontificate.

[*Latin ed. p. 63*]

The burial and deposition of Pope Benedict XV. Therefore, when Pope Pius X, of blessed memory, had departed this life and returned to God, a man of great virtue was chosen by a large assembly of electors to suc-

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ceed him, on the third of September, in the year 1730, and he took the name Benedict XV. He found the world ablaze with war, the greatest since the dawn of human history, and, moved by the charity of Christ to alleviate this great calamity, he devoted himself entirely to urging peace upon the warring nations, and he spared no effort in seeking to reconcile them. Meanwhile, he was wonderfully zealous in undertaking whatever measures might mitigate the various miseries born of war, and he showed incredible generosity to the poor of every nation, especially pitying the countless children weakened by famine, and he did not cease to provide for them himself and to implore others to do the same. Concerned for the salvation of souls, he issued instructions to the entire Church, by means of letters, regarding the proper way to preach the Word of God. He encouraged the Third Order of St. Francis, commending it to Christians through its solemn observances, and he sought to revive the Christian spirit. Celebrating the seven-hundredth anniversary of St. Dominic, he urged all to love Christian wisdom, to observe the Apostolic See, and to follow the example of St. Mary of Ognissanti. Moreover, he always showed the greatest piety towards the Most Holy Virgin, the Mother of God, and he ordered that she be invoked as Queen of Peace. At the end of the year, in which St. Joseph, the spouse of the Virgin Mary, was declared the universal patron of the Church, he promoted the cult of this saint with great zeal. He decreed honors for the blessed saints, Joan of Arc, Margaret of Alacoque, and Gabriel of Our Lady of Sorrows. Vigilantly guarding the integrity of the faith, he confirmed the principles for the correct interpretation of Holy Scripture, following the example of the Doctor Maximi, and he added to the list of doctors of the Church, Ephrem the Syrian. Striving to extend the kingdom of Jesus Christ, he issued wise prescriptions for the propagation of the faith among the barbarians, and he zealously supported sacred missions. Furthermore, he devoted himself to the care of the Eastern Church, and, to promote the good of the Christians of the East, he established a council. In order to properly regulate the canonical laws of the Church, in accordance with the will of Pope Pius X, he promulgated a code, which he increased in authority and force, so that even those states with which the Church had no previous relations voluntarily joined in the bonds of office, as if they had all matured for peace. Finally, while diligently serving the common good of the people without interruption, he was suddenly struck down by a disease.

[*Latin ed. p. 64*]

64 Acta Apostolicae Sedis - Official Commentary, begun on the 12th of February, in the year 1922, with profound sorrow and grief for the world. He departed this life after living 67 years, 6 months. On the 1st of January, in peace, the Most Holy Father. When the cypress box, having been closed with its lid, was surrounded with violet silk ribbons, two seals were impressed upon it, over the softened Spanish wax. The Most Reverend

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and Most Illustrious Cardinal Peter Gasparo, Secretary of the Holy Roman Church, impressed two seals, likewise. The Most Reverend and Most Illustrious Cardinal Raphael Merry del Val, Archpriest of the aforementioned Patriarchal Basilica of the Vatican, impressed two seals also. Then, the Most Reverend and Most Illustrious Richard de Samper, Prefect of the Sacred Palace, impressed two seals. Finally, the Most Illustrious and Most Reverend Joseph De Bisogno, Dean of the Holy Vatican Chapter, impressed two seals. After these things were completed, the cypress box itself was placed within another lead box, the lid of which was secured this year and also sealed by the hands of those who had impressed the seals upon the cypress box above. The lead lid bears the inscription, along with the coat of arms of the same Pontiff: "THE BODY OF BENEDICT XV, POPE, LIVED 67 YEARS, 6 MONTHS, 1 DAY. HE PREVAILED OVER THE CHURCH FOR 7 YEARS, 4 MONTHS, 19 DAYS. HE DEPARTED ON THE 22ND OF JANUARY, IN THE YEAR 1922." Finally, the lead box was placed in another box made of chestnut wood, and the lid was firmly closed, upon which the same inscription and coat of arms were engraved. After these things, the body, of blessed and holy memory, of Benedict XV, was carried with a brief procession to the chapel of the Choir, to the Confession of St. Peter, from where, through the diligent labor of the workers of the Basilica (commonly called "Sampietrini"), it was brought into the ancient Vatican crypts, and there it was given over to burial, beneath the first arch of the central nave, near the altar and the cenotaph of Christina of Sweden.

FUNERAL SERVICES IN THE SIXTINE CHAPEL. For the last three days of the funeral, this notice was issued by the Prefect of Ceremonies, to be posted: "NOTICE TO BE POSTED AT HOME, A COPY TO BE LEFT. On Tuesday, the 30th of January, 1922, at ten o'clock in the morning, in the Sixtine Chapel of the Apostolic Palace of the Vatican, the Most Reverend and Most Illustrious Cardinal Caietan De Lai will celebrate Mass for the soul of the departed, Most Holy Pope Benedict XV."

[*Latin ed. p. 65*]

The funeral rites of Pope Benedict XV will take place in the Sistine Chapel. Following the Mass, a solemn Absolution will be performed around the bier, with the attendance of the Most Reverend and Right Reverend Cardinals: Anthony Vico, January Granito di Belmonte, Basil Pompilj, and John Cagliero. On Wednesday, the 31st of January, at the same hour and in the same Chapel, the Mass will be celebrated by the Most Reverend and Right Reverend Cardinal Anthony Vico, and in the solemn Absolution, the Most Reverend and Right Reverend Cardinals: Joseph Francica-Nava di Bontifé, Raphael Merry del Val, Octavius Cagiano De Azevedo, and Peter Maffi will be present. On Thursday, the first of February, at the aforementioned time and place, the Mass will be celebrated by the Most Reverend and Right Reverend Cardinal January

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Granito di Belmonte. After the Mass, a prayer will be recited in praise of the deceased Supreme Pontiff, and afterwards, a solemn Absolution will be performed with the attendance of the Most Reverend and Right Reverend Cardinals: Alexander Lualdi, Désiré Mercier, Peter Gasparri, and Louis Luçon. Those who, in the act of Absolution, are to wear the Pluvial with stole, if they are of the Order of Bishops, shall also wear the Superpellicium, Amice, and a simple Mitre of damask silk, and the Formal. Those who are of the Order of Priests shall wear only the Amice and Mitre of damask. For the Caudatarii, however, the Mitre shall be worn. The Superpellicium and Veil shall be worn by all the Most Reverend and Right Reverend Lords of the Sacred Roman Church who are Cardinals, who, wearing robes of wool and violet silk caps, will be present. The caps will be put on in the Hall of Vestments. The Caudatarii chaplains will wear yellow over their customary silk garments. Also present will be the Vice-Chamberlain, the Auditor of the Sacred Consistory, the Pontifical House Prefect, Archbishops, Bishops, Protonotaries, Abbots, and Generals of Orders, Auditors of the Rota, Clerks of the Apostolic Chamber, and...

[*Latin ed. p. 66*]

f 66 Acta Apostolicae Sedis - Official Commentary of the Signatura (those who do not wear robes, but assume a mantle and a black garment with a simple hood), Consistorial Advocates and Procurators of the Regular Orders. By order of the Most Eminent and Reverend Cardinal Dean, Charles Respighi, Apostolic Protonotary, Prefect of the Ceremonies of the Holy See, these matters were duly and religiously carried out on all the days and hours established, with the further presence of Legates from foreign States, Knights of the Most Holy Order of Jerusalem, nephews of the deceased Supreme Pontiff, Patricians and Nobles of Rome, as well as delegates from the cities and dioceses of Lanuvium and Bologna. At the foot of the tomb, four eulogies of the deceased were read, written by the Reverend Aurelius Galli, as follows: I. "PEACE, CHRISTIAN PEACE, SUPPRESSOR OF FIRES, GREATEST, OF ALL, RESTING, OR, TO CONTAIN FRUITLESS ATTEMPTS, LESS THAN THE WAYS IN WHICH HE AFFECTED II. "THE PROPAGATION OF THE CATHOLIC FAITH, PRESCRIBING THE BEST OF ALL, WHOSE EVERY STUDY WAS FOR THE PREACHERS OF THE GOSPEL, WITH PRAYER, SUPPORT, AND ENCOURAGEMENT. III. "BY THE AUTHORITY OF THE APOSTOLIC SEE, PUBLICLY, IN MAY, HE PROMOTED CITIES, ALMOST, WHATEVER, TO SEEK FRIENDSHIP AND UNION WITH THE CHURCH."

[*Latin ed. p. 67*]

The funeral rites of the Most Holy Pope Benedict XV were held in the Sistine Chapel on the 6th of January. With a paternal heart, deeply moved

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by the miseries of all peoples, he poured forth abundant beneficence. On the 1st of February, the last day of the novendial ceremonies, the following eulogy was delivered by the Most Reverend Monsignor Pacifico Massella, written in Latin:

BENEDICT, THE BLESSED, REVEREND POPE XV, BE PRAISED.

When I reflect upon the pontificate of Benedict XV, a most beloved father, and when I recall the many benefits he provided to the Church, it spontaneously occurs to me: he accomplished in a short time what others accomplish in many years. For it is not the length of time that measures life, but the glory of good deeds; and those are to be considered to have lived long who, through the multitude of their works, have completed a journey of many years.

It is commonly said, and often on this occasion of his death, that Benedict was a Pope of charity, and that this was a distinguishing mark of his pontificate. Indeed, this is a most honorable and fitting description; and to you, most eminent Princes, it has been entrusted to me, in this vast assembly, to speak of the praises of Benedict, and I shall, almost forgetting other virtues and adornments, briefly touch upon the extent of his charity. For it is through this virtue above all others that men seem to draw closer to God; and for this reason, it seems to me most fitting, above all others, to speak of it when I recall him, the Roman Pontiff. To defend the Christian name, and to strive to spread it more and more widely each day; to ensure that religion excels in its splendor, and that it becomes for all a fountain of living water leading to eternal life – these are the praises to which the Pope, whom we mourn, devoted his thoughts and efforts above all else. And indeed, Benedict was not one who would not, to the extent that is possible for a man, bring to the pontifical office a greatness of spirit worthy of it. To the piety towards God, which he had joyfully imbibed from his mother, and to the virtues which piety instills and cultivates, were added prudence of counsel.

[*Latin ed. p. 68*]

68 Acta Apostolicae Sedis - An official commentary, a storehouse of doctrine, a capacity for speaking, a shrewdness in acting, and virtues of a noble kind. His experience was greatly increased by his long service in the Roman Curia, dealing with numerous affairs; and I believe that this was not without a certain divine influence, so that he, who was destined to govern the entire Church, might for some time devote himself to the care of the Lord's flock. It is no wonder that, scarcely having been proclaimed Pope, Benedict seemed to come into his own, and to gain access to the government of the Church, accompanied by so many virtues. It is evident, most eminent Fathers, that in such a vast extent of apostolic power, in such a multitude

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of Catholics from all lands, and in the variety and abundance of affairs which are daily brought before the Apostolic See, it is necessary for the Pope to be endowed with an inexhaustible will to act and to strive. Scarcely can one enumerate all that he has accomplished: the Code of Canon Law, promulgated by his authority; the restoration of the preaching of the Word of God to its rightful dignity; the study of Holy Scripture, strengthened by stricter laws; the care devoted to the fostering and promoting of the sacred missions; the Roman Curia, enriched by new counsels; the industry employed to bring the Churches of the East back to the unity of faith; and finally, many other things undertaken so that the Catholic religion may widely spread its salutary influence in public and private life. Among these, I shall mention a few: the Third Order of Franciscans, often commended to the Christian faithful; the examples of the saints Dominic, Jerome, and Ephrem, recalled at the opportune moment; the instructions given for the social action of Catholics to better serve the times; the encouragement of the devotion to the Rosary; and the numerous aids provided to foster faith and piety. It is evident, as you see, that in all these things there is the charity of a good shepherd, who, while nourishing and tending to his flock, also seeks out those sheep which, by the force of sad circumstances, have been separated from the fold, and who pursues those whom no one has yet brought back to the fold. And I would also like you to consider the manifold charity and diligence with which Benedict approached all the affairs that were being dealt with in the Roman Curia, and the wisdom which he brought to bear on all things, especially considering the most difficult times in which he was called to govern. We have seen Europe long consumed by a terrible war: we have seen Austria, Hungary, Germany, France, Russia, Britain, Belgium, and almost all the neighboring countries, as if in a state of ruin, each throwing flames upon the others; we have seen sacred ministers taking up arms and being ordered to follow the camps; we have seen many parishes deprived of their pastors; we have seen sacred seminaries and the houses of religious men turned into desolation; and finally, everything was full of grief, everything was full of anxieties.

[*Latin ed. p. 69*]

The funeral of Pope Benedict XV took place in the Sixtine Chapel at Asperen, four years ago, and was marked by intense conflict from both sides. Neither the laws of nations, nor given faith, nor the majesty of the sacred rites could restrain the violence of the soldiers. Whoever was stronger, was all the more cruel. How many causes of sorrow were concentrated in one man! How many inconveniences surrounded his apostolic ministry! But what could extinguish the power of charity? Stronger than all these, and more eager to devise and to act, Benedict embraced the clergy and the people, faith and morals, the East and the West, with apostolic foresight, and extended the power of his charity to all parts of the life of the Church,

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and to all its needs. To this, let us add the zeal with which he strove to unite and restore friendships with many nations. In this, wisely using the conditions of the time and cautiously serving the very times themselves, he labored with such happy results, that I do not know if any Roman Pontiff before him has ever seen himself adorned with such a multitude of ambassadors. Benedict did not seek a fruitless ornament for himself; but rather, an aid to help the state more widely and abundantly. Having been raised to the Chair of Peter when a nearly devastating war was engulfing and ravaging Europe, he immediately understood that the charity of the papacy required a twofold service: to promote peace and to alleviate the calamities of war; and he did not delay in undertaking this. He undertook a great task, fraught with many difficulties. For what had stirred up the war were the rivalries and hatreds between nations, and the unrestrained desires to increase wealth and expand power, which overwhelmed any attempts at peace. But Benedict was not one whom difficulties could deter or hardships exhaust. Scarcely having begun his pontificate, although everywhere there were calls to arms, and the plans and intentions of ruin and slaughter held everyone in thrall, he resolved to commend, to urge, peace, that great good of Christian brotherhood, peace, the mother of all goods. There were those who did not approve of this undertaking, and even of the intention of abstaining from all involvement in partisan matters, as if it were too timid a love of justice, like a man who fears the storm in calm weather. Certainly, those who, with minds free from prejudice, have considered the duties and functions of the Roman Pontificate, and who have recalled and considered the words and deeds of Benedict, will not agree with this. For in so much ardor of arms and animosity, as we ourselves have seen and abhorred, what part could the minister of Him who wished to be called the Prince of Peace choose, if not that of a father who weeps as he separates himself between fighting sons? Would he act as a judge, in matters not fully explored?

[*Latin ed. p. 70*]

70 In the age of the Apostolic See – does this concern those who, in the place of sons, were commanded by charity? Has not justice, as much as it could, consulted with them, urging them repeatedly to peace, and striving to ensure that what was necessary for justice would be done, and that the just desires of the people would be fulfilled? Has it not upheld the sanctity of the law, both for the strong and the weak, for the highest and the lowest? Has it not restrained anger and greed from Belgium, from Armenia, from Poland? And finally, has it not openly condemned those crimes which were sufficiently evident? Indeed, Benedict did not listen to those whose mouths are filled with curses, and bitterness, and deceit, but only to the voice of duty; neither water, nor hope, nor fear, nor praise, nor condemnation ever moved this just and steadfast man from his purpose. Furthermore, not everything that is circulated about this matter is true: many things are

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recorded in the archives of princes, which, when presented, will greatly illuminate the wisdom, justice, constancy, and charity of Benedict.

Meanwhile, the war, with its double fortune, has dragged on for months and years: no cities are free from calamity; all thirst for peace. And matters have come to this point that, in the opinion of all, all hope of achieving peace lies in the Roman Pontiff; and many from all sides approach him, begging and imploring him to expend whatever was within his apostolic authority on establishing peace. Benedict does not delay in fulfilling the duties of his charity, and from Rome, the voice of the Pontiff urges the rulers of the warring states to peace, and suggests certain foundations for achieving peace.

The reason why even these exhortations were unheard is no longer a secret. A clandestine agreement, detested by mothers, had decreed the nullity of Europe, and had rendered invalid whatever the Roman Pontiff might undertake to achieve peace. We know from whence this evil came: we have seen what was brought by him who, a new disturber of peace, brought a scythe to another's field. These are peace plans and agreements, of which one aims to divide the spoils, and the other to perpetuate war, and they are not undeservedly viewed with suspicion. In truth, the minds of the citizens are not at peace, nor are the states joined in sincere friendship; everywhere, internal discord flourishes, and those political and economic disputes which have long influenced the plans of princes do not make the present situation more bearable, nor do they promise a less fearsome future. Truly, in these circumstances, that Davidic verse is fitting: "They shall perish that turn aside from thee." I will not recount the magnitude of the injuries inflicted upon the Roman Pontiff; I will not lament the sorrow of all Catholics; nor will I commemorate what this has imposed upon all of Europe. I will not be silent about one thing: temperance and meekness.

[*Latin ed. p. 71*]

The funeral obsequies of the Most Holy Pope Benedict XV were held in the Sistine Chapel. There was Benedict, who, forgetting all injuries, did not fail to aid, with all his power, the reconciliation of peace and the apostolic ministry, and who opened the treasures of pontifical charity to the afflicted peoples of war. While preparing to celebrate his last praises, I come to a point in which my prayer rejoices and triumphs. Not the ordinary stipend given to the needy; not the generosity shown in public calamities; not the charitable houses for the sick, for receiving children; not the assistance generously granted by Benedict for various pious purposes – these are many. These indeed are praiseworthy acts of beneficence, but they are common to Deceased Popes; it is Benedict's own, and it must be celebrated by the preaching of all nations and all ages, to which war has opened a most evident field for its exercise. To whom, at that time, did the charity of the most provident Pope not generously come to the aid of the order of citizens, or to

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what kind of misery? To those born in clear and obscure places; to the rich and the poor; to Catholics and to those who dissent, without any distinction between them of religion or nation, the doors of the Vatican were then most open. I call you as witnesses, captive soldiers; you crowds of men and women who come here daily from all sides, worried about their frail health or the uncertain fate of their loved ones; you, the groups of deported people; you, boys and girls, a tender flock, almost perishing from hunger and cold; you, defenseless citizens, condemned by exile, chains, and, alas, death; and finally, you, mothers, you, widows, to whom it happened that their sons and husbands were seeking refuge under a foreign sky, in war; to breathe a healthier air and to return to their homeland; to confirm their spirits by sending and receiving news, to alleviate their pain; to be vindicated in freedom and to be restored to their anxious parents; to sustain and protect tender life; to be freed from prison, from certain death; to enshrine dear remains; to keep, to bring back to their homeland, the desired ashes, while the souls everywhere on earth are atoned for by sacred rites – was it not by the provident charity of Benedict that this was given to you? Was it not at a time when almost all of Europe was burning with hatred and flowing with blood, that the doors of the Vatican were seen to be the seat and dwelling place of Christian charity, and that the Roman Pontiff's heart was sufficient for all, for alleviating all needs? "They shall come to you who were against you, and they shall kiss the soles of your feet." I remember that I have not once, but silently, in my heart, called upon Benedict with these words of Isaiah, when I heard what had been accumulated against him throughout the entire time of war out of envy, and when I perceived almost an infinite power of benefits, of which I have mentioned only a few. I do not know how, it clung to my mind as a kind of omen of future times.

[*Latin ed. p. 72*]

Acts of the Apostolic See - Official Commentary: While hostilities ceased and the ardor of spirits subsided, the plans and endeavors of Benedict immediately met not with complaints, but with admiration; and this admiration was so great that the name and deeds of Benedict themselves were praised within the halls of the legislators, and to him, as if a contest of love and obedience had begun, were rendered due praises, decreed honors, and erected monuments. But these are not the rewards of virtue that you sought, Benedict; nor are these the monuments of glory that you desired. Greater and born for greater things, you aspired to greater hopes. Now, as we trust, a citizen of the Saints and a servant of God, enjoy those eternal goods which you obtained through your piety, your labors, your vigils, your defense of justice, your practice of charity, your acceptance of insults, and your endurance of injuries. We, indeed, will always remember your virtues and your benefits; but you, in turn, do not forget us, and those who, having ceased from life, have prayed for peace for the people from God;

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now, with stronger support of prayers, continue to implore these things, that, with the Christian fraternity restored, it may one day be permissible to sit in the beauty of peace. TESTIMONIES OF GRIEF UPON THE DEATH OF THE SUPREME PONTIFF I FROM LEGATES OF FOREIGN STATES AT THE HOLY SEE: On Saturday, January 28th, at the seventh Ordinary General Congregation, at the request of the Legates of Civil Governments, the Sacred College was duly convened in the Consistory Hall. After they were all assembled, the most distinguished man, Marchese de Villasinda, Extraordinary Legate with special mandates of the Kingdom of Spain, reverently addressed the Fathers, both himself and on behalf of his colleagues, with these words: Most Eminent Lords, Venerable Princes of the Church, It is with the most vivid and profound sorrow that I come before the Sacred College, in my capacity as Dean of the Diplomatic Corps accredited to the Holy See, to express the collective condolences of our body for the irreparable loss that the Catholic Church, and with it the entire world, has suffered through the unexpected death of His Holiness Benedict XV, as is evidenced by universal mourning.

[*Latin ed. p. 73*]

In the death of the Supreme Pontiff Benedict, twenty-seven days of mourning bear witness. The diplomatic representatives near the Holy See, present here in greater numbers than in any other period of history, feel this sorrow all the more, because it has been granted to them to admire, with due respect, the high moral and intellectual virtues of the Holy Father whom we all lament. His just and generous spirit, the treasures of goodness of His apostolic heart, the Christian charity with which He knew, in the stormy times of His pontificate, to alleviate tirelessly and sublimely the spiritual and material sufferings of thousands of human beings, without distinction of races, peoples, or religions. In this most sad moment, we join our prayers to those of the Sacred College and to those of countless grateful hearts for this Holy Servant of Almighty God, who entered into Eternity with His last breath, uniting a final supplication for the peace of the world.

To this, the Cardinal Dean responded thus: "Gentlemen Ambassadors, Gentlemen Heads of Mission, after having followed with anxious interest the disturbing progress of the unexpected illness of His Holiness Benedict XV, the Diplomatic Corps could not refrain from joining again with the Sacred College of Cardinals, in the immense grief in which we are plunged by the death of this great Pontiff. It is the grief of the entire world; but it is felt particularly by those to whom their position has allowed them to appreciate more closely the salutary, apostolic work of the august and venerated deceased. Therefore, the noble expressions of condolences, united with prayers, which, through the organ of your worthy Dean, you have just addressed to Us, Gentlemen Ambassadors, Gentlemen Heads of Mission,

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deeply touch Us: We receive them with the greatest gratitude. They are a comfort to Us in our just affliction; they are also a consolation for the important task that this unexpected death imposes upon the Sacred College, and which we are preparing to fulfill according to canon law. May We, with such encouragement, and especially with the help of the light from above, soon give to the Church a Supreme Head, worthy to succeed Him, whom the world has acclaimed: Benefactor of humanity, Apostle of charity, Pontiff of peace."

[*Latin ed. p. 74*]

74 Acta Apostolicae Sedis - Official Commentary. After these things, the aforementioned Most Reverend Legates, having made manifest the sentiments of their hearts, departed from the hall. Immediately thereafter, members of the Order of the Knights of Jerusalem entered, and the Lieutenant of the Grand Master, Count Lambertenghi, testified in eloquent words of the profound sorrow that the Sacred College felt concerning the death of the Supreme Pontiff. To these also, the Eminent Cardinal Dean signified that the service rendered to the Apostolic See had been most acceptable.

II. TESTIMONIALS OF GRIEF COMMUNICATED BY TELEGRAPH.

From EGYPT: Paris, 23. On behalf of the Muslims of Egypt, the Muslim Committee of Paris offers its heartfelt condolences to all of Christendom for the painful loss of His Holiness Pope Benedict XV, a missionary of peace on earth. If his statue erected in Constantinople, the capital of Islam, gives us the consolation of always seeing his peaceful soul reflected there, his human efforts for world peace, his profound respect for justice and the right of peoples to freedom, will be an eternal page in the memory of the entire world. Aly Kamel, Head of the Committee.

From AFGHANISTAN: January 23. Please accept the sentiments of profound sorrow from my country and from myself. Sincerely, Ahmed Han, Minister of Afghanistan.

From ALBANIA: Durazzo, 25. Albania feels the deepest sorrow at the loss of His Holiness Pope Benedict XV, not only as the spiritual leader of a significant portion of the Albanian nation, but also as a charitable Father to Albanian orphans and poor children. Fan Noli, Minister of Foreign Affairs.

Unless otherwise stated, these messages are addressed to His Eminence, Cardinal Gasparri.

[*Latin ed. p. 75*]

W. Concerning the death of the Supreme Pontiff Benedict XV, testimonies of sorrow: From ANDORRA: Seo de Urgel, 26. Deeply saddened by the passing of the Holy Father, I express, Your Eminence, the heartfelt condolences of the Andorran people, joining in the universal sorrow. The

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General Syndic. From ANGLIA: Rome, 22 January. By order of the King, the Secretary of State, Lord Curzon, has charged me to convey to Your Eminence the profound emotion with which His Majesty received news of the death of the Holy Father, and to assure Your Eminence of the sincere sympathy of His Majesty. T. de Salis. To the Cardinal Secretary of State, London, F.O., 23 January. Please transmit the following to the Cardinal Secretary of State: "I desire, on behalf of His Majesty's Government, to express to you their sincere condolences upon the death of His Holiness the late Pope, who, during his too short tenure of the exalted office, showed himself so consistent a friend of peace and so firm an advocate of the moral brotherhood of mankind." Marquess Curzon. From ARGENTINA REPUBLICA: Rome, 24 January. By telegraphic order of my Government, dated yesterday, I have the honor to inform Your Eminence that "the Argentine Republic, joining wholeheartedly in the universal mourning of Christendom, has decreed special honors to honor the memory of the Grand Pontiff who has now passed away, and has ordered me to attend, as a special representative of Argentina, all the ceremonies that will take place." D. Garcia Mansilla. Buenos Ayres, 24. In the sorrowful passing of His Holiness Benedict XV, Pope, I present to Your Eminence, in the name of the Most Excellent Señor President of the...

[*Latin ed. p. 76*]

76 Acta Apostolicae Sedis - Commentarium Officiale: Republica et testimonio de los más sentidos pésames del pueblo argentino y del Gobierno, y saludo a V. E. con la más alta y distinta consideración. Pueyrredon, Ministro de las relaciones extranjeras y del Culto.

Ex ARMENIA: París, 23 de enero de 1922. La Delegación Nacional Armenia, consternada por la noticia de la muerte de Su Santidad Benedicto XV, Protector y Benefactor de los Armenios, se permite depositar a los pies de Vuestra Eminencia sus más sinceras y más conmovedoras condolencias. La Delegación Nacional Armenia.

Neully-sur-Seine, 22. La desgracia que golpea al universo es un luto inmenso para Armenia. Masraff.

Boston, 25. Profundamente conmovido por el duelo que ha caído sobre la Iglesia Católica, extiendo, en nombre mío y de la Iglesia Armenia en America, mis más sinceras condolencias por la gran pérdida en el fallecimiento de Benedicto XV, quien, en sus distinguidas actividades cristianas, manifestó de manera benigna un profundo afecto por los Armenios que sufren. Obispo Tirayre, Primado de la Iglesia Armenia.

Ex ASSYRIA-CHALDEA: Bruselas, 22. Muy afectado por la irreparable pérdida, ruego aceptar mis condolencias. Comandante Rustein Nedjib, presidente de la Delegación Asirio-Caldea en Europa.

AUSTRIA: Viena, 22. Profundamente conmovido por la dolorosa noti-

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cia del fallecimiento del Sumo Pontífice, ruego a Vuestra Eminencia y al Santo Colegio de Cardenales que acepten mis más sinceras condolencias. Hainisch, Presidente Federal.

[*Latin ed. p. 77*]

Upon the death of the Supreme Pontiff Benedict XV, testimonies of grief from Bavaria: Munich, 24. Deeply shaken by the news of the passing of His Holiness Pope Benedict XV, I offer to the Holy College of Cardinals my sincere condolences. RÜPPRBCHT, Munich, 23. In deepest sorrow over the passing of His Holiness Pope Benedict XV, I request that Your Eminence, on behalf of the Bavarian State Government, receive the expression of the most profound grief. Through the death of the holy Father, all of humanity suffers the greatest loss: especially in Bavaria, the blessed work and the paternal benevolence of the now deceased Pope will remain unforgettable for all time. Count Lerchenfeld, Prime Minister. From Belgium: Rome, 23 January. The Minister of Foreign Affairs of Belgium has just telegraphed to me to express to Your Excellency the sentiments of deep affection with which Their Majesties the King and Queen, and the Belgian Government, have learned this painful news. Beyens. From Bolivia: La Paz, 26. The National Senate of Bolivia sends to Your Excellency its heartfelt condolences for the painful loss of the illustrious Pontiff Benedict XV. Severo Feo Antonio Velasco, Senator. Adoc, Ex Secretario. From Brazilia: Rio de Janeiro, 22. I present to Your Eminence, and to the Sacred College, on behalf of the Brazilian Nation and in my own name, the most heartfelt condolences for the passing of the Supreme Pontiff Benedict XV. Epitacio Pesspa, President of the Republic.

[*Latin ed. p. 78*]

78 - Acta Apostolicae Sedis - Official Commentary, Rio de Janeiro / 2 2. The President of the Republic, his Ministers, and all of Brazil received the news of the passing of the Most Holy Father Benedict XV with the deepest sorrow. The Brazilian people will always remember the paternal affection with which His Holiness distinguished himself during his pontificate. I especially implore Your Eminence to accept the expression of my personal sentiments and to do me the favor of transmitting them to the Sacred College of the Holy Church of Rome. Marquis Azevedo, Minister of State for Foreign Affairs.

BULGARIA: Sofia, 24. Deeply grieved by the painful loss that the Catholic Church has suffered in the person of His Holiness Pope Benedict XV, I express to Your Eminence and to the Holy See my most sincere condolences. Boris. Sofia, 23. I transmit to Your Eminence the most heartfelt condolences of the Bulgarian government for the great loss suffered by the Catholic Church in the death of His Holiness Pope Benedict XV. Stambolijsky, President of the Council.

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From CANADA: Ottawa, Ontario, 23. Condolences and prayers on behalf of the Franco-Ontarians; submission to the successor. C.t. Belcourt, Senator.

From CHILE: Brussels, 23. The Most Reverend Lord Raphael Errazuriz Urmeneta, Legate of the Chilean Republic to the Sacred College, announced that he had received "a heartfelt dispatch of condolences from the President of that Republic, announcing 'the profound sorrow of Chile for the unexpected and most grievous misfortune that strikes the Catholic Church with the death of the lamented Pope Benedict XV.'"

[*Latin ed. p. 79*]

79. At the death of the Supreme Pontiff Benedict XV, testimonies of mourning were heard; Santiago, 25. The Senate of Chile, joining in the mourning of the Church, agreed to adjourn its session in honor of the memory of His Holiness Benedict XV. Pedro Correa Oraile, Vice-President. Ianuario Eguiguren, Secretary. COLOMBIA: Bogotá, 25. The Government and the people of Colombia, deeply moved by the universal mourning of the Church on the occasion of the death of His Holiness, the esteemed Pontiff Benedict XV, join in that mourning. Antonio José Uribe, Minister of Foreign Affairs. The Apostolic Nuncio, in his letter of the 25th, announced the following: "It is my honor to transmit to Your Eminence the following communication: 'The Senate of the Republic of Colombia is deeply saddened by the death of the Supreme Pontiff Benedict XV, who illuminated the Chair of Saint Peter with true examples of selflessness and firmness; who worked intensely with governments and peoples to alleviate the rigors of war; who made the most beautiful and noble efforts to mitigate the misery and suffering of thousands of abandoned children; and who strove with commendable zeal to preserve the kingdom of peace among nations and men; and in homage to the respect and admiration for the memory of the Supreme Pontiff, the session is adjourned as a sign of mourning.' Manjarres, President of the Senate. Julio Portocarrero, Secretary." COSTA RICA: Paris, 22. With profound sorrow, in the name of the Government of Costa Rica and in my own name, I implore Your Eminence to accept and transmit to the Sacred College our most respectful condolences for the immense loss that Christendom suffers with the death of the Supreme Pontiff Benedict XV. Humildísimo Servidor, Peralta, Minister of Costa Rica.

[*Latin ed. p. 80*]

80 From the Acts of the Apostolic See - Commentary. DENMARK: Copenhagen, 24th. His Majesty the King, having learned with the deepest emotion of the death of His Holiness, has ordered me to be with Your Eminence as the interpreter of his sentiments of profound sympathy. I join, on behalf of the Government of the King, the expression of my most

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sincere condolences. Harald Scavenius, Minister of Foreign Affairs of Denmark. FROM FINLAND: On the occasion of the death of the venerable and illustrious Pontiff Benedict XV, I present to Your Eminence the sincere condolences of the President of the Republic and the Government of Finland. Holsti, Minister of Foreign Affairs. FROM THE CITY OF "FIUME": Fiume, 23rd. Fiume participates with sincere and profound sorrow in the great mourning of the Holy See for the sudden passing of His Holiness Benedict XV, apostle of peace and Christian goodness. I pray that you will accept the heartfelt and deeply felt condolences of the government and the people of Fiume. Zanella, Former President. FRANCE; Rome, 23rd. The President of the Republic, to whom the Ambassador of France had hastened to transmit the letter of His Eminence Cardinal Gasparri, informing him of the death of His Holiness Benedict XV, responded by telegraph. He requests the Ambassador to be with the members of the Sacred College as the interpreter of the sentiments of profound regret that the death of the Holy Father causes him. The Ambassador of France seizes this opportunity to renew to His Eminence Cardinal Gasparri the assurances of his highest consideration. FROM ROME, 23rd. The Ambassador of France to the Holy See hastens to transmit to His Eminence Cardinal Gasparri the following telegram which he has just received from his Government:

[*Latin ed. p. 81*]

At the death of the Supreme Pontiff Benedict XV, testimonies of sorrow: 81 "Please express the sincere condolences of the Government of the Republic to the Cardinal Secretary of State, and convey to him the sentiments of profound regret that the death of the Sovereign Pontiff causes. The Ambassador of France requests His Eminence Cardinal Gasparri to kindly accept the assurances of his highest consideration. Jonnart. Paris, 22. It is from the depths of our hearts that we say to Your Eminence the sorrow that the death of His Holiness causes us. She knows the grateful attachment that bound us to the august Pontiff. Then I pray that she will accept our heartfelt sympathy and transmit its expression to the home of the august deceased. Duke of Vendôme. Roquebrune Capmartin, 23. We feel the profound loss of the illustrious Pontiff who accomplished so many great things and canonized Joan of Arc. We will keep an indelible memory of his paternal welcome and of all his kindnesses. May Your Eminence deign to accept the expression of our moved respect. Hanotaux. From GERMANY. The Apostolic Nuncio in GERMANY reported that he had received a letter by telegraph from the Most Reverend Mr. Ebert, President of the German State: "Deeply moved by the death of His Holiness, I express the most sincere condolences to Your Eminence on behalf of the German Reich. The German nation remembers with infinite gratitude the great and beneficial activity of the Pope during the World War and during the years that

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followed it, and also his tireless aspirations for the reconstruction of the world on the foundations of the reconciliation of peoples and the Christian love of neighbor." Rome, January 22, 1922. To His Eminence, Reverend Sir, Mr. Cardinal Vincenzo Vannutelli, Dean of the Sacred College. The President of the Reich has charged me to express to the Sacred College his and the Reich's most heartfelt condolences for the passing of [His Holiness].

[*Latin ed. p. 82*]

Acta Apostolicae Sedis - Official Commentary 82. His Holiness, Pope Benedict XV. The German people will remember with gratitude the benevolence and humanitarian spirit of the late Pontiff during the world war and in the subsequent times, as well as his tireless efforts for the reconstruction of the world in the sense of reconciliation of peoples and love of neighbor. Even the Lord Chancellor of the Reich has requested that I convey, in the name of the German Government and in his own name, the deepest condolences. Fulfilling the received commission, I therefore have the honor to appeal to the kindness of Your Excellency, praying that you would deign to bring these condolences to the knowledge of the Sacred College. May Your Eminence accept the assurance of my highest consideration. D. von Bergen.

FROM: Rome, January 23, 1922.

Eminence,

I have the honor to inform Your Eminence that the Royal Hellenic Government, upon receiving the painful news of the death of His Holiness Benedict XV, of glorious memory, has charged me by telegraph to express to Your Eminence and to all the Roman Curia its sentiments of profound condolences. In fulfilling this painful duty, I pray that Your Eminence will kindly accept the renewed assurances of my highest consideration.

P. Scassi, Extraordinary Envoy of Greece.

FROM: Bern, Switzerland, January 22.

The Swiss Federal Council learns with deep sorrow of the death of His Holiness, the Supreme Pontiff. This loss is all the more grievous because it deprives the world of one of its greatest and most enlightened friends of peace, namely, Benedict XV. The Federal Council requests Your Eminences to accept, for themselves and for the Sacred College, the tribute of its heartfelt condolences and its profound sympathy.

1 Haab, President of the Confederation.

To the Most Reverend Fathers, Heads of Orders, to whom this letter has been sent.

[*Latin ed. p. 83*]

83 Upon the death of the Supreme Pontiff Benedict XV, Berne, 23. Please accept my sincere condolences, to which I add the expression of profound

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veneration and gratitude for the deceased Holiness. Planta, Minister of Switzerland. Berne, 22. I beg Your Eminence to inform the Sacred College that the President of the Confederation, having recently received the painful news of the death of the venerable Pontiff Benedict XV, came with the honorable Motta and the Head of the Department, Pomito, to express the profound condolences of the Swiss government and people. Maglione. From IRELAND: Dublin, 23. Please accept this expression of the deep sorrow of the Irish people in the face of the death of the Supreme Pontiff, who so benevolently manifested his paternal affection towards them. Arthur Griffith, President of the Dáil Éireann. Dublin, 23. I have the honor, on behalf of the Provisional Government of the Irish nation, to present to Your Excellency its most sincere condolences on the occasion of the loss suffered by the Church and by the world in the death of the Holy Father. Michael Collins. From SPAIN: Madrid (Palace), 22 January. The Queen and I are deeply saddened and join in the mourning of Christendom and particularly of the Catholic Spain for the death of His Holiness, Pope Benedict XV, from whom we have received such valuable testimonies of affection. Please accept, Your Eminence, in union with the Sacred College, our most heartfelt condolences. ALFONSO XIII. P. D. Secretarium S. Collegii. R.

[*Latin ed. p. 84*]

84 Acta Apostolicae Sedis - Commentarium Officiale, Madrid, 23. Cum sessiones Parliamenti interruptae sunt, sententias omnium unanimes exprimens, Senatus noster dolorem profundum manifestat, quem Hispania catholica sentit, quae se cum afflictione non solum Christianitatis, sed etiam totius mundi, ob obitum Summi Pontificis, qui in vita virtutes insuperabiles ad concordiam et ad pacificationem spiritualem cordialmente suadens, personificavit. Virtus institutionis supremae Pontificatus semper elucet ut summa potestas moralis ad actionem amorem et pacem in magnis conflagrationibus historiae; praeterea, per annos per quos Benedictus in Hispania vixit ante Pontificatum suum, inter Hispanos meminias ineffabilis reliquit, et nullus populus hoc dolorem sentit tanto quam populus noster. Praeses Senatus Hispaniae. Madrid (Palatium), 23. Rogo V. E. ut accipiat pietatem meam, quae pro magno casu offero, ob quem mundus et Ecclesia plangunt. Isabel de Borbone, Principissa Girgentiae. Madrid, 23. In angustia horum tristium dierum, Deus Ecclesiam suam consolat affectu plebiscito nationis Hispanicae. Majestas Regia personaliter ad Nuntiaturam venit, ut nomine etiam Familiae Regiae, condolentias ad Sacrum Collegium exprimat, et ut renovet, non solum ut Catholicus et Hispanus, sed etiam ut Caput Nationis, adhesionem suam filialem ad Sedem Apostolicam. Regina Mater, cum Altissimis Regiis, Infantissis Domina Isabel et Domino Fernando, ad hanc manifestationem filialem se coniunxerunt. Minister Externus, verbis et litteris, nomine

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totius regni et populi, dolorem profundum ob irreparabilem amissionem expressit, rogans ut sacro Collegio transmitam fidem affectus filialis erga Sedem Sanctam. Episcopatus, per visitationes, telegrammata et litteras, Congregationes Religiosae, Associationes catholicae, populus omnis, sentimenta dolorem et adhaesionem ad Cathedram Romanam, et preces ferventes pro beatitudine aeterna Pontificis amati et universaliter benemeriti, et ut Ecclesia desolata cito consolatur successoris digno, elevat voce unanimi.

[*Latin ed. p. 85*]

85 Concerning the death of the Supreme Pontiff Benedict XV, testimonies of grief from:

From HOLLAND: Rome, 24. I have the honor to inform Your Eminence that the Minister of Foreign Affairs has charged me with presenting to the Sacred College the expression of the respectful and profound sympathy of the Government of Her Majesty the Queen in the face of the death of the Sovereign Pontiff. Jonkheer O. van Nispen tot Sevenaer.

From HUNGARY: A mandate was given to the Most Reverend Joseph Somssich, the Hungarian Envoy to the Apostolic See, according to his letter to the Secretary of the Sacred College, dated January 23: "Please express to His Eminence the Cardinal Dean the condolences of His Highness the Governor of Hungary. "The Royal Minister of Foreign Affairs." Budapest, 23. The Hungarian National Assembly, as representative of the sovereignty of the Nation, learned with profound sorrow the news of the death of the Holy Father and decided to send to Your Eminence an expression of its sincere grief for the death of the great Pope of peace. Giuseppe de Bottiik, Former Vice-President.

From JAPAN: Tokyo, 26. I learn with profound affliction of the death of His Holiness Pope Benedict XV and hasten to offer you my most sincere condolences. Yoshihito. Tokyo, 26. Upon learning of the death of His Holiness Pope Benedict XV, I hasten to offer you my most heartfelt condolences. Hirohito. Tokyo, 23. The Imperial Government of Japan presents its sincere condolences on the occasion of the death of His Holiness. Uchida.

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[*Latin ed. p. 86*]

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From INDIA: Florence, 22. I lament with extreme sadness the news of the death of His Holiness Pope Benedict XV. Please accept my deepest sympathy. The Maharaja of Porbandar.

From LATVIA: Riga, 27. In the name of the Latvian government, I beseech Your Eminence to kindly accept the expression of profound and sincere condolences upon the death of His Holiness Pope Benedict XV. Latvia will not forget the paternal benevolence with which he granted his flock

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their own Diocese, and that under his pontificate, Latvia was recognized. Meierovics, Former Prime Minister.

From LIECHTENSTEIN: Vaduz, 24. With the deepest sorrow, the government of the Principality of Liechtenstein has learned of the death of His Holiness the Pope and deeply feels the great loss that the world has suffered. I pray that the Holy College will kindly accept the expression of my greatest and most sincere condolences. Ospelt, Head of Government.

From LITHUANIA: I am charged by the authorities of Lithuania to convey to Your Eminence, as the current representative of the Holy See, the deepest condolences of my nation for the immense loss that the Catholic Church and Lithuania have suffered in the person of the incomparable Pope Benedict XV. I can assure you that all Lithuanians will forever retain the most grateful memory of this great Pope, who will occupy the most important place in the history of the regenerated Lithuania. Georges Narjanska, Representative of Lithuania to the Holy See.

From LUSITANIA: Twickenham, 23. Deeply moved by the death of the common Father of all the faithful, I pray that the Cardinal will accept and transmit to the Sacred College the expression of my sorrowful sentiments. Queen AMALIE of Portugal.

[*Latin ed. p. 87*]

87 Upon the death of the Supreme Pontiff Benedict XV, testimonies of sorrow from Twickenham, January 23rd. Deeply moved by the painful news of the death of the Holy Father, the Queen and I pray that Your Eminence will accept and transmit to the Sacred College the expression of our sadness for the great loss of the venerated head of our holy Religion.

MANUEL. To the Most Excellent Sir Joachim Pedro Martins, Extraordinary Legate of Lusitania with full powers, the Most Reverend Cardinal, Dean of the Sacred College, wrote on January 24th, informing him that the Lusitanian Government had instructed him: "To present to the Sacred College its condolences for the death of 'His Holiness Pope Benedict XV, under whose pontificate the 'renewal of relations between Portugal and the Holy See' took place."

From LUXEMBOURG: Luxembourg, January 22nd. It is with a sad emotion that we have learned that the Holy Father has breathed his last. Particularly favored by the paternal kindness of the deceased, we beg you to transmit to the Sacred College, in our name and in the name of the Luxembourgish people, the tribute of our deepest condolences.

CHARLOTTE. Luxembourg, January 22nd. Deeply moved by the unexpected news of the death of His Holiness Benedict XV, the Grand Ducal Government requests Your Eminence to accept the tribute of its most heartfelt condolences. Luxembourg joins with all its heart in the mourning that has struck the Church by the loss of the great and venerated Pontiff who

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was a benefactor of humanity.

"From Reuter, Minister of State.

MALTA: Malta, January 22nd. Deeply grieved to hear of the death of His Holiness the Pope, please accept heartfelt sympathy. Plumer, Governor of Malta.

[*Latin ed. p. 88*]

88 Acta Apostolicae Sedis - Commentarium Officiale Malta, 24. The Senate and Legislative Assembly of Malta, deeply grieved by the death of the Holy Pontiff Benedict XV, transmit to Your Eminence their condolences. M. De Bono, President of the Senate, E. Arrigo, President of the Assembly. From the Principality of MONACO: Paris, 22. The death of the Pope causes me a very painful impression. I express to Your Eminence the expression of my deepest regrets. ALBERT, Former Prince of Monaco. MONTENEGRO: Rome, 24 January. The Government of the Kingdom of Montenegro and the Montenegrin people are deeply and painfully saddened by the death of the Sovereign Pontiff, whose death deprives humanity of the greatest and most sincere apostle of peace and love, and Montenegro of the highest and most generous support. General Voutchinitch, President of the Montenegrin Government. From NICARAGUA: Managua, 24. The death of the Supreme Pontiff has caused profound commiseration to the Catholic people and government of Nicaragua. As Ruler of the Nation and faithful son of the Church, I send to Your Eminences the expression of this painful sentiment, along with my own very heartfelt expressions. Diego Manuel Chamorro. Managua, 27. The Congress of the Republic of Nicaragua, in a solemn session, agreed to declare a national mourning for the death of the Most Holy Father, the illustrious Pope Benedict XV, and to present its deepest condolences to the Most Reverend Sacred College for such an irreparable loss to Christianity and to the entire world. Salvador Castillo, President of the Congress.

[*Latin ed. p. 89*]

89 Upon the death of the Supreme Pontiff Benedict XV, testimonies of sorrow from NORWAY: Kristianja, 23. Please accept the sincere condolences of the Norwegian government on the occasion of the death of the Sovereign Pontiff. Raestad, Former Minister of Foreign Affairs. PALESTINE: Haifa, 27. The Muslim-Christian Committee is deeply affected by the death of the Holy Father, a universal misfortune, and offers its respectful condolences to the Sacred College. Saad Mourad. Jaffa, 24. The Islamic-Christian Society learns with great consternation of the death of His Holiness and respectfully offers these condolences. Omar Bittar, President. From PANAMA: Panama, 27. The death of His Holiness Benedict XV is a severe blow to the ideals of peace and justice that He preached to the world. Panama laments His disappearance and joins in the

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mourning that today afflicts the Catholic Church. Porras, Former President. PARAGUAY: Assunción, 23. The Government and people of Paraguay join with deep sorrow in the mourning of the Church for the death of His Holiness Benedict XV. Eugenio Ayala, President of the Assembly. From PERU: Lima, 23. Interpreting the profound sorrow of the Peruvian nation and its government for the passing of the illustrious Pontiff Benedict XV, I present to Your Eminence, deeply distressed, the expression of the most heartfelt filial condolences. Augusto B. Leguia, President of Peru.

[*Latin ed. p. 90*]

90. Acta Apostolicae Sedis - Official Commentary, Lima, 23. "Deign Your Eminence to accept my sentiments of heartfelt condolences for the misfortune that afflicts Christendom with the loss of our glorious Pontiff Benedict XV. A. Salomon, Minister of Foreign Affairs of Peru. Lima, 24. The Senate of Peru rose to its feet in homage to the memory of the Holy Father, and I am charged with expressing to Your Eminence its profound condolences for the irreparable loss that afflicts the universal Church. General Canevaro, President. Lima, 25. The Chamber of Deputies, which I have the honor to preside over, has unanimously agreed to express to Your Eminence and to the College of Cardinals its heartfelt condolences for the passing of the esteemed Supreme Pontiff. In fulfilling this painful duty, I beg Your Eminence to accept the sentiments of my highest consideration. Pedro José Raday Gamio, President of the Chamber of Deputies of Peru. San Sebastian, 23. Deeply saddened by the death of our August Pontiff, the Government of Peru charges me to transmit to Your Eminence and to the sacred College its most heartfelt condolences, to which I add my own, very profound and sincere. Goyeneche, Ambassador of Peru. From POLAND: Warsaw, 26. On behalf of the Polish government and in my own name, I wish to express to Your Eminence the most heartfelt condolences on the occasion of the death of the Sovereign Pontiff, and to testify that all of Poland shares in the profound mourning of the Church. Please accept the expression of my deepest devotion. Skirmunt. Rome, 25 January 1922. The Minister of Poland has the honor to transmit to His Eminence Cardinal Gasparri the most sincere condolences that the Head of..."

[*Latin ed. p. 91*]

Upon the death of the Supreme Pontiff Benedict XV, the State entrusted me, through telegraph, to present, in its name, respectful condolences to His Eminence and the Sacred College on the occasion of the death of the Sovereign Pontiff Benedict XV. L. Skrzynski. From ReuÃ: Rome, January 22. By order of His Excellency, Mr. the President of the Conference of Ambassadors of ReuÃ, I have the honor to transmit to Your Eminence the respectful condolences of the Conference on the occasion of the death of the Sovereign Pontiff Benedict XV, who deigned to show so much sympathy to

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ReuÃ and such sovereign kindness to our compatriots during his pontificate. A. Lyssakovsky. From the Republic of SANCTI MARINI: San Marino, 25. The General Council, convened today, listened with emotion to the commemoration that we made of His Holiness Benedict XV, who gave fraternal comfort to our pious institutions and assent to our free regime, after which it adjourned as a sign of mourning. We express to Your Eminence the deep sorrow of the Government and the people of San Marino. Dignitaries and citizens will attend, in official form, the solemn funeral rites held in our cathedral, deeply saddened by this event. The Captains Regent: Egisto Moiri, Giuseppe Lonci. The Secretary of State: Giuseppe Fiorellini. From the Republic of SANCTI SALVATORIS: San Salvador, March 2. My Government, saddened by the death of His Holiness Benedict XV, presents its sincere condolences. Parères, Minister of Foreign Affairs. From SAXONIA: Rome, 27. Her Royal Highness, Princess Maud of Saxony, deeply moved by the death of the Holy Father, has requested me to express to Your Eminence and the Holy College the most respectful and sincere condolences. Fedele di Stoetzingen, Abbot Primate O. S. B.

[*Latin ed. p. 92*]

92 Acta Apostolicae Sedis - Official Commentary

FROM THE KINGDOM OF SERBIA, CROATIA, AND SLOVENIA: Rome, 22nd. I beseech Your Eminence to kindly accept, on behalf of my government and also in my own name, the most sincere condolences for the premature loss that the Church has suffered as a result of the death of so great a Pontiff.

Dott. Louis Bakotic.

FROM SWEDEN: Marchese Lagergréen, Vatican - Rome. Stockholm, 22nd. Please convey to those who are rightfully entitled my personal condolences on the occasion of the grave loss of the Pope, who was so sincerely a friend of peace and the reconciliation of nations.

Branting.

FROM THE UNITED STATES OF AMERICA: Washington, 22nd. Deeply regretting to learn of the demise of His Holiness Benedict XV, the President desires me to express to Your Eminence profound condolences. His love of humanity, his promotion of peace, his kindly spirit, and his great learning won for Him a place in the hearts of men at all times. His death will be deeply mourned throughout the United States.

Charles Vans, Secretary of the States of the U.S.A.

FROM VENEZUELA: Caracas, 24th. The Government and the people of Venezuela deeply lament the passing of the esteemed Pontiff Benedict XV, joining in the mourning of the Catholic Church. Please accept our condolences.

V. Marquez Bustillos, Provisional President of the United States of

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Venezuela.

Furthermore, countless testimonies of piety and respect have been received, not only from States, but also from municipalities, associations, distinguished public and private individuals, all of whom remember the progress made by the deceased; since it is quite impossible to respond individually to each one, the Sacred College publicly expresses here its heartfelt gratitude to all those who have shared in the Church's mourning.

R.I.P.

[*Latin ed. p. 93*]

Araras XIV • Vol. XIV, 6 Februarii 1922, Num. 4. COMMENTARIUM OFFICIALE.

ANNOUNCEMENT: WE BRING YOU GREAT JOY. POPE EMERITUS AND ROMAN LORD, CARDINAL ACHILLE RATTI, WHO HAS ASSUMED THE NAME "PIUS XI."

This most joyous announcement was proclaimed by the Most Reverend Father Caietano Biseti, Cardinal Protodeacon of the Most Holy Roman Church, from the upper portico of the patriarchal Basilica of the Vatican, on the day of the Lord, February 6, 1922, at 12:27.

[*Latin ed. p. 94*]

His Holiness Pope Pius XI, with all due regard for the inviolable rights of the Church and the Holy See, which He has sworn to uphold and defend, imparted His first blessing from the external loggia overlooking St. Peter's Square, with the particular intention that the blessing itself be directed not only to those present in St. Peter's Square, not only to Rome, to Italy, but to all nations and all peoples, and that it bring to all the hope and announcement of that universal peace which all so ardently desire. From the Vatican, February 6, 19M. LUIGI SINCERO, Secretary of the Sacred College.

[*Latin ed. p. 95*]

Most Holy Lord Our Pope PIUS, by Divine Providence, Pope XI, fully preserving the most sacred rights of the Church and the Apostolic See, which, having invoked the solemn oath of religion, promised to assert and defend, imparted His first blessing to the people from the upper portico of the Basilica of Saint Peter, overlooking the forum, with this intention above all, that this same blessing should not pertain only to those present in the forum of Saint Peter, nor only to the venerable City, nor only to Italy, but should extend to all nations and peoples throughout the world, bearing the hope and the announcement of the common reconciliation of peace, which all men so earnestly desire. From the Vatican Buildings, on the 6th

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of February, 19Ä, ALOISIUS SINCERO, Secretary of the Sacred College.

[*Latin ed. p. 96*]

96 Acta Apostolicae Sedis - Commentarium Officiale

ACTA SS. CONGREGATIONUM

SACRA CONGREGATIO DE DISCIPLINA SACRAMENTORUM

DE PRAESUMPTA MORTI CONIUGIS

18 novembris 1920

Ordinarius Z., in Hispania, per litteram, exposuit Sacrae huic Congregationi casum praesumptae mortis cuiusdam A. A. V., et transmisit processum ad hunc finem confectum, interrogans si uxori viri qui mortuus asseritur, liceat alias nuptias contrahere.

Postquam omnia perspexit, Sacra haec Congregatio rescripsit: « Ordinarius canonicas inquisitiones complere velit ad normam instructionis S. C. S. Officii a. 1868, de Matrimonii vinculo. Si, postquam inquisitio peracta erit, iudicium sibi formare non valuerit, quo transitus ad alias nuptias permittere queat, omnia acta ad hanc S. Congregationem mittat ».

At idem Ordinarius respondit nihil amplius addi posse; deficere vero argumenta directa quae mortem viri demonstrant; sed, omnibus inspectis, fortasse non deficere indicia, ex quibus iure coniugis obitus erui possit.

Nihilominus, cum res incerta sibi videretur, iudicio Sacrae Congregationis eam libenter submisit.

In peracto processu, habetururatum examen uxoris, oratricis, et novem testium ad rem excussorum, et adduntur nonnulla exhibita documenta, praesertim quaedam epistola ab asserto defuncto scripta ad uxorem.

Praeterea, ut desumitur ex concordibus depositionibus fide dignis, A. A. V., agricola ex oppido P., dioecesis Z., circa exitum anni 1902 vel ineunte anno 1903, cum uxore, negotiationis causa se contulit in Americam meridionalem, cum triginta annorum aetate esset et bona valetudine frueretur. Ac duos fere annos ipse transigavit in urbe Rosario de Santa Fé, in Republica Argentina, ut scienter deponit testis I. A., qui ibidem cum ipso erat.

Ex ea urbe, assertus defunctus epistolas ad uxorem et coniunctos saepe misit; quin etiam eidem uxori pecuniam dedit.

[*Latin ed. p. 97*]

The Holy Congregation for the Discipline of the Sacraments arranged for the dispatch of a large number of documents, up to five hundred and fifty Spanish documents. However, suddenly, starting in December of the

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year 1905, it ceased to provide any further information about itself; and nothing further concerning it has been learned since that time. The aforementioned witness, I. A., who, as stated above, was acquainted with him, reports that in the same year, 1905, he traveled to a distant region to fell trees, but nothing further has been learned about him in America since then. Furthermore, the parents of the aforementioned woman and other witnesses report that the mother of the allegedly deceased woman once saw a letter written by someone from the same place, who resided in the Republic of Strasbourg, sent to his family, in which, among other things, he wrote that a certain person from the same place would not be returning to quarry stones; which was regarded as a harbinger of the death of A. A. V. The testimonies of the parents of the allegedly deceased woman are not considered conclusive; but the parish priest informed the judge that the mother of the aforementioned woman was reluctant to appear in court, as she did not wish to enter into new marriages; while the father, with whom he spoke, agreed with what the witnesses reported. Moreover, as the witnesses unanimously testify, the allegedly deceased man was endowed with good morals; he lived piously; he loved his wife, his daughter born from her, his parents, and his relatives, as is also evident from a letter that he himself sent to his wife on December 17, 1905, which has been preserved and is presented in the records; so that, indeed, if he has not actually died, his subsequent silence cannot be explained. Nor were there lacking several investigations that were instituted to find him, but they always proved fruitless. Indeed, the parents of the aforementioned woman also traveled to America in the year 1908, where they fruitlessly inquired about their son-in-law; relatives of the aforementioned A. A. V. questioned returning citizens from America in vain; and, at the urging of the town registrar, who also testified in the proceedings, the Spanish Consul in the city of Rosario de Santa Fé fruitlessly conducted his own investigations in the years 1918 and 1920, and his response is contained in the records. From these circumstances, the rumor of the death of A. A. V. is asserted by the witnesses to have been spread, apparently for the benefit of certain parties; and the wife, believing her husband to be dead, entered into a new marriage, hoping to legally begin her new life as soon as possible. Indeed, the Most Eminent and Reverend Fathers, in the general assembly held on November 18, 1920, after carefully considering all the circumstances, responded to the question: "Is it permissible for the aforementioned woman to enter into new marriages in this case?" with: "Affirmative." A. Capotosti, Bishop of Thermen, Secretary.

[*Latin ed. p. 98*]

98 Acta Apostolicae Sedis - [which are] commented upon. The SACRED CONGREGATION FOR THE PROPAGATION OF THE FAITH DECREES: Most Reverend Father Robert Buerkler, Bishop of St. Gallen, President for

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Switzerland, regarding the renunciation of the Pious Union of Clergy for Missions. With the best intentions, the most devoted prelates of the Swiss nation, desiring to comply with the wishes of the Supreme Pontiff, that the works for foreign missions may be fostered more and more everywhere, considered it necessary to establish associations of the Pious Union of Clergy for Missions, which in many nations already flourishes with the abundant fruitfulness of its benefits, also in the Swiss region. Therefore, this Sacred Congregation, for the propagation of the Christian Name, so that the happy beginnings of the aforementioned pious association may be, and that it may have the widest possible scope for the good of the increase of missions, by the present decree, establishes and appoints as its President for the entire Swiss region, the Illustrious and Reverend Robert Buerkler, Bishop of St. Gallen, with all the rights and privileges attached to such an office. Contrary to anything to the contrary notwithstanding. Given at Rome, from the offices of the Sacred Congregation for the Propagation of the Faith, on the 3rd of October, 1921. G. M. CARD. VAN ROSSUM, Prefect. L. C. S. J. Petrus, Archbishop, Secretary.

[*Latin ed. p. 99*]

The Most Holy Congregation of Propaganda Fide, in Decree No. 99 II, grants to the Bishop of OSNABRUGEN the office and title of Apostolic Vicar for North German Missions, for a time. It has been the custom for this Most Holy Congregation to entrust the administration of the Apostolic Vicariate of North German Missions to the Most Reverend Bishop of OSNABRUGEN, from the year of Our Lord 1841 until now; and the aforementioned Ordinary has, until the present time, held the title of Pro-Apostolic Vicar of the North German Missions, and has exercised that office. However, since it was decided in a plenary session held on the fourteenth day of this month by the Most Eminent Fathers of this Most Holy Congregation to establish the Vicariate more firmly, those Most Eminent Fathers, approving the prayers of the aforementioned Ordinary, judged it fitting to bestow upon the Reverend Doctor Guilelmum ßerning, Bishop of OSNABRUGEN, the title and office of Apostolic Vicar for North German Missions. This proposal, having been reported to Our Most Holy Father Benedict, Pope XV, by the undersigned Secretary of this Most Holy Congregation, in an audience on the same day, His Holiness deigned to approve and confirm it with benevolence, and also ordered this decree to be issued. Given at Rome, from the offices of the Most Holy Congregation of Propaganda Fide, on the fifteenth day of November, in the year of Our Lord 1921. G. M. CARD. VAN ROSSUM, Prefect. L. >£S. f P. Fumasoni-Biondi, Archbishop, Secretary.

[*Latin ed. p. 100*]

100 Acta Apostolicae ACTA Sedis - Official Commentary of the Tribunals of the Sacred Roman Rota. Cases acted upon in the Sacred Roman Rota in

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the year 1921, of which the definitive judgment is published only in the dispositive part.

I. N. N. (under seal). - NULLITY OF MARRIAGE, based on the head of a condition imposed. Rotal Turn: I. Prior, Ponens, F. Cattani Amadori, I.-Grazioli. Defender of the Bond: C. Conte. Advocate: V. Sacconi. Doubt: "Whether the nullity of the marriage is established in this case." Definition given on January 8: "Negative."

II. PARISIEN. - NULLITY OF MARRIAGE, based on the head of consanguinity. Rotal Turn: R. Chimenti, Ponens, M. Massimi, I. Grazioli. Defender of the Bond: Henr. Quattrocolo. Advocate: H. Benvignati. Doubt: "Whether the nullity of the marriage is established in this case." Definition given on January 12: "Affirmative."

III. N. N. (under seal). - CASES DEPOSITED FOR PIOUS PURPOSES. Rotal Turn: I. Prior, Ponens, F. Cattani Amadori, P. Rossetti. Promoter of Justice: R. Vicentini. Advocates: A. D'Alessandri, C. Astorri. Doubts: "I. Whether the judgment in the Court of N. N. for 'latae' is established. — II. Whether the Lord Y. Z. has received the sum of money from the Lord X and is obligated to deliver it to him." Definition given on January 18: "Regarding I, negatively. — Regarding II, affirmatively, together with the legal fruits from the year... inclusive, and deducting the 'expenses'."

[*Latin ed. p. 101*]

101. Sacred Roman Rota, IV Session. BERGOMEN. – RETURN TO THE CASE OF THE CHAPLAIN. Turnus Rotalis (Rota Panel): F. Cattani Amadori, presiding; P. Rossetti; R. Chimenti. Advocates: A. D'Alessandri; V. Sacconi. Question: "Whether the decision of the Rota of July 29, 1919, should be confirmed or annulled in this case." Decision given on February 26: "The decision of the Rota of July 29, 1919, is to be annulled; and the chaplain of the locality of Capannelle is not entitled to the fruit of the property in question." V. FLORENTINA. – NULLITY OF MARRIAGE, on the grounds of mental incapacity. Turnus Rotalis: F. Cattani Amadori, presiding; P. Rossetti; R. Chimenti. Defender of the Bond: Henr. Advocate: O. Negri. Quattrocolo. Question: "Whether the marriage is null in this case." Decision given on March 16: "Negative." VI. N. N. (under seal of secrecy). – NULLITY OF MARRIAGE, on the grounds of a condition imposed. Turnus Rotalis: R. Chimenti, presiding; M. Massimi; I. Grazioli. Substitute Defender of the Bond: C. Conte. Advocate: V. Pozzan. Question: "Whether the marriage is null in this case." Decision given on April 8: "Affirmative." VII. APOSTOLIC VICARIATE OF CENTRAL OCEANIA. – NULLITY OF MARRIAGE, on the grounds of violence and coercion. Turnus Rotalis: I. Prior, presiding; F. Cattani Amadori; I. Florczak. Substitute Defender of the Bond: C. Conte. Advocate: N. Boattini. Question: "Whether the marriage is null." Decision given on April 9: "Affirmative." VIII. N. N. (under seal of secrecy). – RIGHTS AND DEFAMATION.

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Turnus Rotalis: R. Chimenti; M. Massimi, presiding; I. Grazioli. Promoter of Justice: R. Vicentini. Advocates: T. Ambrosetti; V. Sacconi. Questions: ”I. Whether and to what extent the parish priest of X is obligated to pay to the RR. PP. N. N. for the work performed by the aforementioned parish priest, in the year...”

[*Latin ed. p. 102*]

I. Acta Apostolicae Sedis - Commentarium Officiale « in casu. — II. Utrum constet de iniuria Reverendissimis Patribus inflictā, vel de eorum ”bona fama laesa” per parrochum X, ita ut locus sit satisfactioni, damni reparationi, atque poenarum inflictioni ». Definitio die 27 aprilis data: « Affirmative, et parrochus X ”solvat” Reverendissimis Patribus domum N. N. in retributionem operae ab iis praestitae anno ... lib. ital. ... — Ad II. Utrum constet de Reverendissimis Patribus bona fama laesa « per parrochum X, atque locum esse iuxta modum in sententiae extensionem explicandum, satisfactioni et damnorum reparationi, non vero « poenarum inflictioni ». IX. PATAVINA. - NULLITATIS MATRIMONII, ex capite amentiae. Turnus Rotalis: P. Rossetti, Ponens, R. Chimenti, M. Massimi. Vinculi Defensor: Henr. Quattrocolo. Advocatus: T. Ambrosetti. Dubium: « Utrum sententia Rotalis sit confirmanda vel infirmanda « in casu ». Definitio die 10 maii data: « Sententiam Rotalem esse confirmandam, seu non constare de nullitate matrimonii ». X. MOHILOVIEN. - NULLITATIS MATRIMONII, ex capite vis et metus. Turnus Rotalis: I. Prior, Ponens, F. Cattani Amadori, P. Rossetti. Vinculi Defensor: Henr. Quattrocolo. Advocati: V. Sacconi, C. Astorri. Dubium: « Utrum constet de nullitate matrimonii in casu ». Definitio die 13 maii data: « Affirmative ». XI. N. N. (sub secreto). - NULLITATIS MATRIMONII. Quaestio incidentalis. Turnus Rotalis: M. Massimi, Ponens, F. Solieri, I. Florczak. Vinculi Defensor: Henr. Quattrocolo. Advocati: C. Astorri, H. ßenvignati. Dubium: « Utrum causa admittenda sit ad novum examen ». Definitio die 13 maii data: « Affirmative ». XII. N. N. (sub secreto). - NULLITATIS MATRIMONII, ex capite impotentiae. Turnus Rotalis: P. Rossetti, Ponens, R. Chimenti, M. Massimi. Vinculi Defensor: Henr. Quattrocolo. Advocatus: V. Sacconi. Dubium: « Utrum constet de nullitate matrimonii in casu ». Definitio die 28 maii data: « Affirmative ».

[*Latin ed. p. 103*]

103 S. Romana Rota XIII. VICARIATUS APOSTOLICI INSULARUM GILBERTIN. - Concerning the NULLITY of a MARRIAGE, based on the grounds of force and fear. Turnus Rotalis: R. Chimenti, presiding; M. Massimi; I. Grazioli. Defender of the Bond: Henr. Quattrocolo. Advocate: T. Ambrosetti. Question: ”Whether the nullity of the marriage is established in this case.” Definition given on June 1st: ”Affirmative,” based on the grounds of force and fear. Turnus Rotalis: F. Cattani Amadori, presiding; P.

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Rossetti; R. Chi. XIV. NICEN. - Concerning the NULLITY of a MARRIAGE, based on the grounds of mental incapacity. Defender of the Bond: Henr. Quattrocolo. Advocates: N. Ferrata; V. Sacconi. Question: "Whether the nullity of the marriage is established in this case." Definition given on June 22nd: "Affirmative." XV. PARISIEN. - Concerning the NULLITY of a MARRIAGE, based on the grounds of clandestine circumstances. Turnus Rotalis: P. Rossetti, presiding; R. Chimenti; M. Massimi. Defender of the Bond, substituted: Advocate: V. G. Conte; Sacconi. Question: "Whether the Rotal sentence of May 5th, 1914, should be confirmed or rejected in this case." Definition given on June 23rd: "To be confirmed," or, "that the nullity of the marriage does not exist." XVI. TRANSILVANIEN. - Concerning the NULLITY of a MARRIAGE, based on the grounds of force and fear. Turnus Rotalis: R. Chimenti, presiding; M. Massimi; I. Grazioli. Defender of the Bond: Henr. Quattrocolo. Advocate: A. Wynen. Question: "Whether the nullity of the marriage is established in this case." Definition given on July 5th: "Affirmative." XVII. MOGUNTINA. - Concerning the NULLITY of a MARRIAGE, based on a defect in consent. Turnus Rotalis: F. Cattani Amadori, presiding; P. Rossetti; R. Chimenti. Defender of the Bond: Henr. Quattrocolo. Advocate: H. Benvignati. Question: "Whether the nullity of the marriage is established in this case." Definition given on July 14th: "Negative."

[*Latin ed. p. 104*]

104 Acta Apostolicae XVIII. PHILADELPHIA. – Concerning the official COMMENTARY ON THE NULLITY of Marriage, arising from [lack of consent. Turnus Rotalis: I. Prior, Ponens, I. Sole, E. Schneider. Defender of the Bond: C. Conte. Advocates: V. Sacconi, A. Aloisi-Masella. Question: "Whether the sentence of the Rota of February 9, 1920, should be confirmed, or annulled, in this case." Definition given on June 16: "The sentence of the Rota is to be confirmed, or that the marriage is declared null."

X J X. HYDERABADEN. – Concerning the NULLITY of Marriage, arising from the head of violence and fear. Turnus Rotalis: M. Massimi, Ponens, I. Grazioli, F. Parrillo. Defender of the Bond: Henr. Quattrocolo. Advocate: V. Pozzan. Question: "Whether the marriage is declared null in this case." Definition given on August 2: "Affirmative."

X X. PARISIEN. – Concerning a DISPENSATION from Marriage. Turnus Rotalis: P. Rossetti, Ponens, R. Chimenti, M. Massimi. Defender of the Bond: C. Conte. Advocate: N. Ferrata. Question: "Whether the sentence of the Rota of August 17, 1920, should be confirmed, or annulled, in this case." Definition given on August 3: "The sentence of the Rota is to be confirmed, or that counsel is to be given to the Reverend Father concerning a dispensation regarding a 'marriage consummated and not consummated.'"

X X I. CAMENECEN. – Concerning the NULLITY of Marriage, arising from the head of violence and fear. Turnus Rotalis: F. Cattani Amadori,

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Ponens, P. Rossetti, R. Chimenti. Defender of the Bond: C. Conte. Advocate: V. Sacconi. Question: "Whether the marriage is declared null in this case." Definition given on August 6: "Affirmative."

XXII. N. N. (under seal). – Concerning the NULLITY of Marriage, arising from the head of clandestine marriage. Turnus Rotalis: M. Massimi, Ponens, I. Grazioli, F. Parrillo. Defender of the Bond: Henr. Quattrocolo. Advocates: N. Ferrata, V. Sacconi.

[*Latin ed. p. 105*]

105. The Roman Rota poses the following question: "Does a case exist concerning the nullity of a marriage?" The decision was given on August 6th: "Negative."

XXIII. PARIS. - CONCERNING THE NULLITY OF A MARRIAGE, based on a condition attached. The Rotal Session: F. Solieri, presiding; I. Florczak; I. Sole. The Defender of the Bond was substituted: Advocate: N. C. Conte. Ferrata. The question posed: "Does a case exist concerning the nullity of a marriage?" The decision was given on August 11th: "Affirmative."

XXIV. PARIS. - CONCERNING THE NULLITY OF A MARRIAGE, based on a condition attached. The Rotal Session: L. Grazioli, presiding; F. Parrillo; F. Solieri. The Defender of the Bond: Henr. Advocate: A. Quattrocolo. D'Alessandri. The question posed: "Does a case exist concerning the nullity of a marriage?" The decision was given on August 16th: "Negative."

XXV. MANILA. - CONCERNING THE LEGACY OF THE PIOUS. Having considered all matters. The Promoter of Justice: F. Bracci. Advocates: F. Santi; T. Ambrosetti. The question posed: "Whether the goods mentioned in clause 116 of the will of L. Gumamela, bequeathed to the Convent of Candaba, are to be considered as belonging to the Augustinian Fathers, so that the dominion pertains to them, and not to the mission or parish thereof, in this case." The decision was given on August 16th: "The goods mentioned in clause 116 of the will of L. Gumamela, bequeathed to the Convent of Candaba, are to be considered as belonging to the Augustinian Fathers, so that the dominion pertains to them, and not to the mission or parish thereof, in this case."

XXVI. VICARIATE APOSTOLIC OF TONKIN ORIENTAL. - CONCERNING THE NULLITY OF A MARRIAGE, based on coercion and fear. The Rotal Session: F. Cattani Amadori, presiding; P. Rossetti; R. Chimenti. The Defender of the Bond was substituted: Advocate: A. Carabini. C. Conte. The question posed: "Does a case exist concerning the nullity of a marriage?" The decision was given on August 18th: "Affirmative."

[*Latin ed. p. 106*]

Acta Apostolicae Sedis - Commentarium Officiale, Vol. XXVII, No. IV, (sub secreto). - EXCOMMUNICATIONIS. Turnus Rotalis: M. Massimi, Ponens; I. Grazioli, F. Parrillo. Promotoris iustitiae substitutus: G. Conte. Ad-

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vocatus: H. Benvignati. Dubium: ”An constet actorem in excommunicationem incurrisse ’in casu’.” Definitio die 18 augusti data: ”Negative.”

XXVIII. affinitatis, 7 iV. A, (sub secreto). - NULLITATIS MATRIMONII, ex capite illicitae. Turnus Rotalis: I. Prior, Ponens; F. Cattani Amadori, P. Rossetti. Vinculi Defensor: Henr. Quattrocolo. Advocatus: A. Carabini. Dubium: ”An constet de nullitate matrimonii in casu.” Definitio die 12 novembris data: ”Negative.”

XXIX. CADURCEN. - NULLITATIS appositae MATRIMONII, ex capite conditionis. Turnus Rotalis: H. Prior, Ponens; F. Cattani Amadori, P. Rossetti. Vinculi Defensor substitutus: C. Conte. Advocatus: N. Patrizi. Dubium: ”An sententia Rotalis diei 7 iunii 1920 sit confirmanda ’vel infirmanda in casu’.” Definitio die 30 novembris data: ”Sententiam Rotalem esse confirmandam, seu constare de nullitate matrimonii.”

XXX. N. N. (sub secreto). - NULLITATIS MATRIMONII, ex capite impotentiae. Turnus Rotalis: R. Chimenti, Ponens; M. Massimi, I. Grazioli. Vinculi Defensor substitutus: Advocatus: H. C. Conte. Benvignati. Dubium: ”An constet de nullitate matrimonii in casu.” Definitio die 6 decembris data: ”Affirmative.”

XXXI. LiNGONEN. - NULLITATIS MATRIMONII, ex capite vis et metus. Turnus Rotalis: P. Rossetti, Ponens; R. Chimenti, M. Massimi. Vinculi Defensor substitutus: C. Conte. Advocatus: A. Carabini. Dubium: ”An constet de nullitate matrimonii in casu.” Definitio die 17 decembris data: ”Affirmative.”

[*Latin ed. p. 107*]

107 The Roman Rota, Session XXXII. N. N. (under seal). - Regarding a dispensation. The Rotal Court: M. Massimi, Presiding; I. Grazioli; F. Parrillo. Defender of the Bond: H. Quattrocolo. Advocate: V. Sacconi. ” ” Doubt: ”Whether counsel should be given to the Most Reverend regarding a dispensation ’a matrimonio rato et nonconsummato’.” Definition given on December 30th: ”Affirmative.” II. Cases which, in the same year 1921, were concluded, or which, without a final judgment, came to an end due to particular circumstances. I. BURDIGALEN. - Nullity of marriage, on the grounds of clandestine marriage, before the Reverend Father D. P. Rossetti. Considering the declaration of the plaintiff’s advocate, abandoning the appeal, on February 3rd, the Reverend Father D. Ponens ordered that the records of the case be returned to the archives of the Holy Tribunal. II. NOLANA. - Nullity of marriage, on the grounds of violence and coercion, before the Reverend Father D. I. Grazioli. Considering the death of the defendant, on March 9th, 1921, the case came to an end. III. PARISIEN. - Nullity of marriage, on the grounds of violence and coercion, before the Reverend Father D. I. Grazioli. Since the plaintiff, although repeatedly warned, did not appoint her advocate, nor did she respond to the penalty imposed upon her within the prescribed time, the Reverend Father D.

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Ponens, on April 2nd, declared the case abandoned. IV. MOHILOVIEN. - Nullity of marriage, on the grounds of lack of consent. On April 9th, the Reverend Fathers DD. I. Prior, Ponens, F. Cattani Amadori, and P. Rossetti, Auditors of the turn, delivered the following decree: "Considering: 1) The two concurring judgments, by which the nullity of the marriage was pronounced; 2) The appeal interposed by the Defender of the Bond of the Mohilovien Curia to the Most Holy Order; 3) The opinion of the Defender of the Bond, by virtue of his office, that the appeal should not be pursued. "We, the Auditors of the turn, having diligently read and considered the records of the case, adhering to the opinion of the Defender of the Bond, by virtue of his office, we declare... "

[*Latin ed. p. 108*]

108 Acta Apostolicae Sedis - Official Commentary: "The twofold opinion, conforming to the nullity of the marriage, is to have the customary effect according to the norm of law." V. TRIESTE. - NULLITY OF MARRIAGE, due to an impediment of the bond. On June 23rd, the Most Reverend Fathers, DD. I. Prior, Ponens, F. Cattani Amadori, and P. Rossetti, Auditors *de turno*, rendered the following decree: "Having considered the Defender of the Bond's opinion, and especially the appellant's confession, namely, that he openly admits that the woman Carolina is bound by 'the bond of marriage previously contracted with Joseph B., who is still living,' the undersigned judges consider the appeal interposed by the man Charles H. against the sentence of the Tribunal of Trieste of March 1st, 1921, to be rejected, and they so declare. Since the validity of the prior marriage between Carolina B. and Joseph B. is established beyond dispute, it necessarily follows that the subsequent marriage attempted by the woman Carolina B. with Charles H. is null, and therefore, there is no basis for pursuing the appeal." VI. BRESLAU. - DEFAMATION OR COMPETENCE, before the Most Reverend Father D. I. Grazioli. Since, on the one hand, no Pontifical Commission was obtained in this case, and on the other hand, the plaintiff neither appealed nor could appeal against the decree of December 23rd, 1918, of the Tribunal of Breslau, because it was favorable to him, the Most Reverend Father Ponens, on April 2nd, decreed that the recourse interposed by the same plaintiff with the Roman Rota should not be admitted. VII. ÄSTEN. - CONVENTION, before the Most Reverend Father P. Rossetti. Having considered the agreement reached between the parties in dispute, by mutual consent, the Most Reverend Father Ponens, on July 14th, decreed that the dispute was ended, and the case files were to be returned. VIII. PARANEN. - RIGHTS, before the Most Reverend Father D. I. Prior. Having considered the agreement reached between the parties, on November 16th, the Most Reverend Father Ponens declared the dispute to be ended. IX. COVINGTON. - SETTLEMENT, before the Most Reverend Father D. I. Prior. After a contested dispute and with doubts resolved, an

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agreement was reached between the parties; therefore, - according to title XVIII, book IV, chapter I, of the Code of Canon Law, the Most Reverend Father Ponens, on November 17th, declared the dispute between them to be ended. From the Chancery, January 30th, 1922. T. Tani, Notary.

[*Latin ed. p. 109*]

Year XIV - Vol. XIV, February 22, 1922, No. 5.

ACTS OF THE APOSTOLIC SEE: OFFICIAL COMMENTARY

HONOR AND EXALTATION OF OUR MOST HOLY POPE PIUS XI

PREPARATIONS FOR THE CONCLAVE.

According to the Constitution of Pope Pius X, *Vacante Sede Apostolica*, dated December 25, 1904, the Eminent and Reverend Fathers of the Sacred Roman Church, Cardinals, from the day of the death of Pope Benedict XV, which was January 22, 1922, until the day on which they entered the Conclave, that is, February 5 of the same year, held daily morning preparatory General Congregations in the Vatican Palace; in which, after having read in full both the aforementioned Constitution, and also the other document entrusted to them by Pope Pius X concerning the civil veto or exclusion, and also the Instruction of our Predecessor, Pope Leo XIII, all the Cardinals present took an oath, each and every one, according to the prescribed formula of the following tenor:

FORMULA FOR THE OATH TO BE TAKEN BY THE EMIMENT CARDINALS OF THE SACRED ROMAN CHURCH, WHEN THE APOSTOLIC SEE IS VACANT.

"We, Bishops, Priests, and Deacons of the Sacred Roman Church, Cardinals, promise, vow, and swear, inviolably and in every detail, to observe all that is contained in the Constitution of the Supreme Pontiff Pius X, concerning the vacant Apostolic See and the election of the Roman Pontiff, which begins when the Apostolic See is vacant, dated December 25th of the year 1904; as well as in the Constitutions entrusted to us concerning the civil veto or exclusion, as it is called, in the election of the Supreme Pontiff, issued by the same Pius X on January 20th of the same year 1904, and the Instruction of our Predecessor, Pope Leo XIII, dated May 24th."

[*Latin ed. p. 110*]

110 Acta Apostolicae Sedis - Official Commentary for the year one thousand eight hundred and eighty-two. Furthermore, we promise, we vow, and we swear, that each of us, in the Roman Pontiff, should God so dispose, will be received, and that we will never cease to uphold and defend, even

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temporal rights, especially concerning the civil authority of the Roman Pontiff, and the integrity of the Holy See, and that we will again fulfill this promise and oath, after his assumption to the highest office of the Supreme Pontificate. "Above all, we promise and swear, under the penalties established in the aforementioned Constitution of Pius X, concerning the Vacant See Apostolica, that we will most carefully and, with regard to all, even our family members or Conclavists, keep secret all matters pertaining in any way to the election of the Roman Pontiff, and all that is done within the Conclave or in the place of election, and that we will not, in any way, violate this secret, whether during the Conclave itself, or even after the election of the new Pontiff, unless a special permission or express dispensation has been granted to us by the aforementioned future Pontiff; and that we will in no way accept from any civil authority, under any pretext, the proposal of a Veto or an Exclusion, even under the form of a simple desire, nor will we reveal this Veto in any way, whether to individual Cardinals, whether in writing, or orally, whether directly and proximately, or indirectly and through others, whether before the Conclave, or during its course; and we will offer no assistance or favor to any intervention, intercession, or other means by which secular authorities of any rank and order may wish to involve themselves in the election of the Pontiff." The Cardinal Dean shall order that this formula be read aloud by the Prefect of Ceremonies before all the Cardinals. Then, each Cardinal shall say: "And I, N. Cardinal N., promise, vow, and swear." And placing both hands upon the Gospel, they shall add: "May God help me, and may these Holy Gospels of God help me." After the arrangements for the proper funeral of the Supreme Pontiff had been established and prepared, the Fathers quickly decided and arranged all that was necessary to begin the Conclave, also appointing specific groups, commonly called Commissions, namely: 1) For inquiries into the qualifications of the Conclavists and their approval, and also for the designation of those who should serve in the Conclave: The Most Reverend Fathers: Caietan De Lai, Basilius Pompilj, Donatus Sbarretti.

[*Latin ed. p. 111*]

Preparation of the Conclave 111 2) Concerning the construction and sealing of the Conclave, and the arrangement of the cells. The Most Eminent and Reverend Fathers: Raphael Merry del Val, Victor Amadeus Ranuzzi de Bianchi, and John Evangelista Tacci. The following were present:

OFFICIALS OF THE SACRED CONCLAVE

Secretary of the Sacred College: The Most Illustrious and Reverend Monsignor Aloysius Sincero, Assistant of the Sacred Consistorial Congregation.

Governor of the Conclave: The Most Excellent and Reverend Monsignor Richard de Samper, Prefect of the Sacred Palace.

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Keeper of the Conclave: The Most Excellent Monsignor Ludovicus of the Chigi-Albani della Rovere family, Perpetual Marshal of the Holy [Pontifical] Guard, and his Captains: Joseph Alessandri, Caietanus Senni, Philip Faustus Marucchi, Henry Alessandri, Francis Bersani, from the Secretariate.

Prefect of the Apostolic Sacristy: The Most Illustrious and Reverend Monsignor Augustine Zampini, Bishop of Porphyrio.

Performing the office of Confessor: Father Augustine Ruelli, O.E.S.A., Subsacristan.

Masters of Ceremonies: The Reverend Lords: Charles Respighi, Protonotary Apostolic, Prefect of the Apostolic Ceremonies; Joseph Tani; John Baptiste Menghini; Aloysius Capotosti; Charles Grosso; Mark Martini; Henry Dante.

Architects: Constantine Sneider; Frederick Mannucci.

Commissary of the Conclave: Virginius Iacoucci.

Physicians: Raphael Battistini; Joseph Proli.

Surgeon: Aloysius Cherubini.

Provisioner: Francis Xavier Seganti.

Prefect of the Kitchen: Marius Seganti.

Cellarer: Pius Manzia.

Pharmacist: Father Caelidonius Ocen, of the Order of the Brothers of Saint John of God, with an assisting colleague.

[*Latin ed. p. 112*]

118 Acta Apostolicae Sedis - The official commentary, proposed by the architects of the Conclave, was finally approved by another commission of Cardinals and fully accepted in the General Congregation. The following is a detailed account of the internal and external closures of the perimeter of the Conclave: The two entrances, the main one and the secondary one, are located respectively in the courtyard of St. Damasus and in the entrance hall that separates the two courtyards of the Pappagalli and Borgia. Proceeding to the right of the entrance in the courtyard of St. Damasus, one finds the door that leads to the offices of the Major-Domus. These are isolated from the Conclave internally by closing the door and affixing a seal, and externally by a temporary wooden wall. The loggia on the portico of Constantine is also closed with a double wooden wall. Next is the staircase leading to the courtyard of the Marshals from the portico of Constantine. This staircase is closed externally with the door under the statue of Constantine, and internally with a wooden wall and seal. Ascending the staircase of the Marshals and proceeding through the Royal Hall, one reaches the Loggia of the Blessing, which is closed with a door bearing a seal, both internally and externally. Returning to the Royal Hall, one has access to the Pauline Chapel, which communicates with the aforementioned loggia

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through a door secured internally with a seal and externally with a wooden wall. In the sacristy, there is a connection to the corridors of the Basilica of St. Peter through a trapdoor in the floor, secured internally with a seal; externally, it can be secured by closing the doors in the corridors. Returning to the Royal Hall, one finds the Royal Staircase, whose connection to the portico of Constantine is interrupted by a wooden wall. Next is the Sistine Chapel, which is completely isolated from the lower level by walls. On the lower level of the Sistine Chapel, and specifically in the corridor, there is a passage to the Borgia courtyard, where the other entrance to the Conclave is located. Returning from the Sistine Chapel and proceeding to the courtyard of the Pappagalli, there is a spiral staircase that leads to the apartment of Mons. Substitute. This access is closed internally with a wall and seal, and externally with the door of said apartment.

[*Latin ed. p. 113*]

Preparation for the Conclave 113. The Secretariat of State, which occupies the upper floor of the building of the Ducal Hall, is isolated from the Conclave by closing the doors and affixing seals, and with temporary walls, both at the main entrance and in the internal communication with the apartment of Monsignor the Substitute. The rooms of the Floreria, the Borgia rooms, the Raphael rooms, and the upper rooms, having communication with the Borgia staircase, are isolated with doors fitted with seals and temporary walls. Descending into the Courtyard of St. Damasus, one finds the studio of the Mosaics, which remains completely within the Conclave. The rooms below the Courtyard of St. Damasus, where the munitions and workshops are located, having access from the door opposite the entrance to the Mosaics, are isolated internally by closing the aforementioned munitions door with a seal, and externally with a temporary wall. Proceeding to the courtyard of Sixtus V, there is the new staircase that provides access to the new palace at the Belvedere. This communication is closed internally with a gate fitted with a seal, and externally with the closing of the door at the foot of the staircase. Furthermore, since the entire palace of Sixtus V is closed within the Conclave, only the two communications with the apartments of Monsignor the Major Domo and Monsignor the Master of the Chamber remain, which, as usual, are closed with doors fitted with seals and temporary walls.

MASS OF THE HOLY SPIRIT. Having these things carefully carried out, the Reverend Father Prefect of Ceremonies, by order of the Sacred College, issued the following instruction for the Mass of the Holy Spirit to be celebrated before entering the Conclave:

NOTICE TO BE GIVEN BY MESSENGERS.

On the fifth day of the week, February 2, 1922, at half-past nine o'clock,

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in the Chapel of Paul in the Vatican Apostolic Palace, a solemn Mass of the Holy Spirit will be celebrated by His Eminence and Reverend Lord, Vincent Vannutelli. His Eminence and Reverend Lords, the Cardinals, will enter wearing woolen vestments and violet silk cassocks. After the Mass, the prayer "for the election of the Supreme Pontiff" will be recited. On the same day, in the afternoon, at half-past three o'clock, His Eminence and Reverend Lords, the Cardinals, will assemble in the aforementioned chapel, wearing violet woolen vestments and mozzettas with a silk sash of the same color.

[*Latin ed. p. 114*]

114 Acta Apostolicae Sedis - Official Commentary. Then, preceding the Cross, the singers shall begin the hymn "Veni Creator Spiritus," and, with devout ceremony, beginning with the senior Cardinals, they shall enter the Conclave, and the rest of the proceedings shall take place there according to custom. The Most Eminent Fathers shall use the aforementioned vestments during the scrutiny. By order of the Most Eminent and Reverend Lord Cardinal Deacon. Charles Respighi, Protonotary Apostolic, Ceremonial Master of the Holy See. The prayer for the election of the Supreme Pontiff, after the Mass, which was recited by the Reverend Father Doctor Aurelio Galli, Secretary for writing the Apostolic Letters to the Princes, was as follows: PRAYER FOR THE ELECTION OF THE POPE. Since, scarcely seven years ago, from this very place, I addressed you, Most Eminent Fathers, with a prayer concerning the election of the Supreme Pontiff, I certainly did not expect that this interval would pass without me again, at your command and mandate, having to address you on this most serious matter, especially since that most meritorious father of the Catholic name, whom we so lamented at that time, gave us good and certain hope of a long pontificate. But let us venerate the mysteries of God, who, having chosen a faithful and prudent servant to govern his family beyond all expectation, has now called him to the eternal rewards of heaven. Now, therefore, it will be your task to designate him to whom God himself entrusts the governance of the Holy Church. Indeed, the greatest burden and responsibility has always been to preside over the Christian cause; and perhaps it has never had so much difficulty as at this time. The pontificate of Benedict indeed occurred in a time of storms, after the birth of very turbulent men, when the whole world was ravaged by a terrible war; but he who is to succeed him will find the situation not much calmer. For although that fire has now been extinguished, the embers of it still smolder widely, and the most threatening dangers remain in all kinds of ways. Therefore, the things that are most to be desired for peace, so that, with God's help, men may be made happy, seem to be, above all, those qualities that you, Most Eminent Fathers, will carefully consider in him whom you shall place in the august Chair of Peter with your votes. The qualities that a man ought to possess, so that he may

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respond to both the highest dignity and the desires of the Christian people, you, Most Eminent Fathers, will devoutly consider with yourselves. In the meantime, allow me, obeying your will, to briefly mention what seems to be particularly required of him today.

[*Latin ed. p. 115*]

The Prayer for the Election of the Pontiff 115. Whoever carefully considers the troubles that have long afflicted human society will recognize that it shares a common fate with all mortal life, being subject to suffering and sorrows, and that the wrath of God, the avenger of wickedness, lashes humanity away from itself with a merciful purpose, in order to restore it to health. For no age has been free from the horrors of war, since unrestrained desires have always driven men to violate the property of others. But the recent war, unlike any barbarity ever witnessed, was so immense, so cruel, and so prolonged, that it undoubtedly indicated that men had strayed far from the path, having ceased to look to heaven and to desire eternal goods, and having devoted all their thoughts to earthly matters. And so, the madness of this conflict has been accompanied by so many and such great miseries that none have ever before afflicted the human race. We see these most clearly where all religion was held in contempt, as if it were the foundation of the republic. For those who are accustomed to flourish through common esteem, relying more on the knowledge of natural things, are wont to scorn with arrogance whatever pertains to supernatural faith. It was not without the will of God that men should turn this very knowledge to their own destruction, and that they should learn through experience that proud and exalted spirits are bound to divine majesty with ruin and destruction. Finally, that murderous frenzy of war subsided, and indeed, it subsided through the merciful intervention of God. Has this great calamity been a warning to the human race, as might have been hoped? Has any improvement been made, privately or publicly, or in the commerce between nations? Even now, the peoples who were embroiled in war continue to harbor animosities; one side intends to retain all that was acquired by arms, while the other seeks to recover it at some point in the future. Moreover, even if the states abstain from bloodshed and devastation, citizens turn their studies against each other, and orders against orders, so that hostile incursions and disastrous robberies occur almost daily. Furthermore, inflamed by war, the desire for a delicate and comfortable life has widely corrupted morals; a sign of this is that many women now appear in public with such adornments that they seem to have completely abandoned all natural modesty. Consequently, following the example of those who, having engaged in war from a humble fortune, suddenly acquired vast wealth, there is a great squandering of money on frivolous and luxurious things; which contributes greatly to the disruption of the affairs of states, especially because, despite the widespread greed for possessions, a deep aversion to

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labor and work has taken hold of the multitude.

[*Latin ed. p. 116*]

116 Act of the Apostolic See - Official Commentary. All these things are indeed of such a nature that, while they indicate a grave time for human society, they also portend even graver things. And so we see how diligently those who govern states strive to arrange the affairs of the world, both politically and economically, but at the same time, with very little success. For nearly four years, they have convened repeatedly and in various ways for that most noble cause; yet, not even the faintest hope of the much-desired peace is shown to the world. For men can bring wars upon themselves; but true peace, without the help of God, they cannot achieve. Indeed, peace consists in nothing other than the tranquility of order; and this order absolutely requires that all human things be subject to God, the author and preserver of all things, and that they obey His laws. Therefore, when peoples, violating justice and mutual charity, in which the *summa* of divine laws consists, engage in bitter conflicts with each other, if they wish to be restored to the possession of peace, it is absolutely necessary that they both ask for forgiveness from God through penance, and seek help to heal the wounds they have inflicted upon themselves. And truly, as the words of our most beloved Father, whom we recently lost, express, "contemplating the miseries by which the human race is oppressed, spontaneously comes to mind that evangelical traveler, who, descending from Jerusalem to Ierichus, fell among robbers, who stripped him, inflicted wounds upon him, and left him half-dead. There is indeed a great similarity between the two; and just as, moved by mercy, a Samaritan approached him, who, binding his wounds, and pouring on oil and wine, took him to an inn, and cared for him; so it is necessary that Jesus Christ, of whom that Samaritan was the personification," apply His hand to heal the wounds of human society. He is He who, with His precious Blood, has purchased the salvation of the world for all eternity: "Neither is there salvation in any other. For there is no other name under heaven given to men, whereby we must be saved." To men, I say, not just individuals, but also to peoples, and to all. Indeed, the Lord Christ constantly devotes Himself to saving the human race through the Church, His Bride, and He makes the most use of His administrator, who acts in His place on earth, the Roman Pontiff.

Therefore, you see, most eminent Fathers, how important it is, at this very necessary time, that he whom you have designated as the Vicar of Jesus Christ, should shine forth with all the virtues of mind and spirit, but above all, should abound in the mercy and charity of Christ. For He, having been deeply moved by the multitude before Him, was seen to be moved to kindness, so that He might say, "I have mercy on the multitude," how much

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more should He now look upon us with a sense of mercy!

[*Latin ed. p. 117*]

The election of the Pontiff concerns the entire human race, lying as it does in so much misery and suffering. Especially, "wherever the fury of war has raged, vast tracts of land are laid waste, where there is desolation and ruin, where all is neglected and abandoned; where the people are reduced to such a state that they lack food, clothing, and even shelter; where there are countless widows and orphans, who are in need of any kind of help; where there is an incredible multitude of the weak, especially infants and children, who bear witness to the recent atrocities of war." Therefore, an immense field of labor will open up to the new Pontiff, where, as interpreter of the Divine Heart, he may exercise his manifold charity, while at the same time generously helping those in need, as far as his ability allows, and diligently calling upon the resources of all good people to assist. And indeed, these are not the only evils of the body and external circumstances that call for the Pontiff's zealous attention, but also, and even more so, those that pertain to morals and institutions. For, as I have said, human society is deeply ailing, and it is necessary for the Vicar of Christ to bring the salutary power of Christ to bear upon all its parts. First of all, he must diligently strive to reconcile citizens with one another, and to reconcile nations with one another, and he must not cease urging this, until all have learned to love one another with fraternal love, since they have all sprung from the same Creator God, and have been redeemed by the same divine blood, and are destined for the same eternal good. But men, for this very reason, neglect these things so grievously, and contend so fiercely for the possession of worldly things, because, in the opinion of many, the Christian doctrine is ignored, and naturalism, which flatters all desires, is the only thing that matters. Indeed, this is the greatest flaw of our times; it is as if the human race, deprived of the truth that Jesus Christ has brought us, is not nourished, is not enlightened, as it ought to be; and as if, deprived of this food, so many souls are wasting away miserably, and, as if lacking light, they are rushing to eternal ruin through the darkness of errors. Therefore, it is entirely necessary for the Church to have such a Pontiff, who, inflamed with a love for souls, strives with all his might and effort to spread Christian wisdom everywhere. And it will also be necessary for him to be skilled in governing men and in the administration of affairs; therefore, he will encourage all who are willing to help him to properly fulfill the office that has been entrusted to him, namely, to teach all nations, and he will invite all who are worthy to participate in this most holy work. He will therefore devote a special part of his care to the clergy, and he will watch over them with paternal vigilance, guiding, correcting, and encouraging them. And to the young people, who contain the greatest hopes for the holy Church, he will devote a particular and special diligence, so that, when properly

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instructed in all things, they may...

[*Latin ed. p. 118*]

118 Acta Apostolicae Sedis - The official record. The divine ministry, especially when conducted with prudence, is able to refute both the good and the learned laity, and to exhort them in doctrine. It is, therefore, to be considered that those who are devoted to the proclamation and defense of the truth should not neglect good and learned laymen, who can render excellent service to the clergy, both through other means and through daily and, as they say, periodic writings. Indeed, the power of such writings is incredible, for it is rarely found that anyone who reads them refrains from being influenced, and the people are accustomed to conforming their opinions to what they read. Therefore, it must be ensured that at least through this instrument, Christian wisdom reaches those who do not often seek it from the mouth of a priest. Furthermore, Catholic writers, who undertake such a task, must take care, with diligent preparation, to approach it, and to conduct themselves with all due sanctity. Now, this also must be carefully considered by you, most eminent Fathers: in times of war, when the number of the needy increases daily, wealthy and non-Catholic men have been ready to help our people, ostensibly to generously assist their needs, but in reality to draw them away from the bosom of the Holy Mother Church. They continue to wander through regions inhabited by Catholics, spreading the light of heretical corruption; and, may it not happen that, because of that very thing which I have already mentioned – poverty – they spread ignorance of religion. And they do not only act in this way, more vigorously than before, to attack the Catholic Church within its own borders, but they also, in many ways, prevent it from expanding further among the barbarians, since Catholic missions have suffered great losses due to the war, both in terms of personnel and resources, while they themselves pour in all kinds of reinforcements. Given these circumstances, which are so unfavorable both at home and abroad, it is necessary for you, most eminent Fathers, to choose a Pope who possesses a remarkable zeal for the kingdom of Jesus Christ, either to strengthen it or to expand it, and who will persuade all the children of the Church who are eager to learn, that they can be of assistance, whether through their works, their prayers, or their resources, in order to maintain the Christian people in the ancestral faith and to spread the Christian name widely. For my part, I believe that I have, thus far, in attempting to outline what a new Pope should be like, touched only briefly upon what Pope Benedict XV accomplished. For who was more full of mercy and solicitude in comforting the sorrows of the people? Who was more generous in relieving the needs of the poor? Who was more insistent in promoting peace among the nations, or in quelling

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their animosities? And who was more studious? 1 To Titus, I, 9.

[*Latin ed. p. 119*]

It has never been considered whether, through prayer, the popular piety might be nourished by the food of Christian doctrine, and whether the reading of the Gospel itself might be strengthened. To it, the greatest care has been given, namely, to defend the integrity of the Catholic faith and to foster its growth among the Gentiles. And if anything undertaken for the common good has not had a prosperous outcome, then the merit of those who attempted it is all the greater, if they did so with the utmost diligence. Therefore, it is the most widespread opinion of prudent men that it is necessary that he who will soon sit in the government of the Catholic Church, should direct his course in no other way than that by which Benedict has directed it, to the great advantage of the apostolic authority. Now, you, most eminent Fathers, consulting together, and having earnestly implored the prayers of the entire Church, may the Holy Spirit be present, under the auspices and patronage of the Virgin Mary, the Mother of God, who smiles so sweetly upon you from this image, the Mother of Good Counsel. And you, who desire the greatest Pastor and Teacher of the Church, will surely be admirably satisfied, if, according to your wisdom and the sacred conscience of your office, you establish him as Pope in the Chair of the Blessed Peter, in whom, besides other ornaments of virtue, the patience, kindness, activity, and prudence of charity seem to have been revived, as in Benedict XV.

ENTRANCE INTO THE CONCLAVE. At an opportune time, the Most Reverend Father Charles Respighi, Prefect of the Apostolic Ceremonies, issued the following instructions for the closure and custody of the Conclave, both to the Most Eminent Fathers, and to the Governor and Marshal, and to the Prelates to whom the matter concerned:

I. DISPOSITIONS FOR THE CLOSURE AND INTERNAL CUSTODY OF THE CONCLAVE.

1. The Most Eminent Lords Cardinals, first of the Order of Bishops, Priests, and Deacons, together with the Chamberlain of the Holy Roman Church, will assemble in the afternoon of Thursday, February 2, 1922, at the hour that will be announced by the Most Reverend Dean, in the Hall of Vestments.

2. In the same Hall will be present the Monsignor Secretary of the Holy College, the Prefect of the Apostolic Ceremonies, who will act as Notary, and two Masters of Ceremonies, who will act as Witnesses, as well as the gentlemen Architects of the Conclave.

3. At the appointed hour, the procession will proceed for the necessary and appropriate verifications and observations, according to the Regula-

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tions of the Conclave.

4. The internal and external closures of the Conclave will be carried out simultaneously.

[*Latin ed. p. 120*]

120 Acta Apostolicae Sedis - Commentarium Officiale 5° Having completed all formalities, the procession will return to the Sala dei Paramenti, where the relevant document will be read aloud, with the necessary signatures affixed. 6° The procession will be escorted by the two Custodians of the Aula del Conclave and by the Attendants of the Eminent Heads of Orders and the Chamberlain, who will carry lit torches. January 30, 1922. Carlo Respighi, Proton. Ap., Prefect of Ceremonies of the Holy Apostolic See. II. ARRANGEMENTS FOR THE CLOSURE AND EXTERNAL CUSTODY OF THE CONCLAVE. 1° His Eminence, the Marshal General, and His Excellency, the Governor of the Conclave, will be pleased to be present on Thursday, February 2nd, at 3:00 PM, in the Aula dei Paramenti, awaiting to be summoned by the Apostolic Master of Ceremonies, to take the oath before the Holy College of Cardinals, in the Sistine Chapel. 2° At the sound of the bell, which will be ordered by the Eminent Dean to indicate the closure of the Conclave, His Excellency, the Marshal General, and His Excellency, the Governor, accompanied by their retinue, and under the direction of the Masters of Ceremonies and the Gentlemen Architects, will proceed with the external verification of the Conclave, after which it will be closed, while the same will be carried out internally. 3° His Excellency, the Marshal General, and His Excellency, the Governor of the Conclave, having completed the closure of the Conclave, will assemble in the green room of the apartment of Monsignor, the Master of the Chamber, and there, by the Dean of the Monsignors, Protonotaries Apostolic, the document of closure of the Conclave will be read aloud, and the corresponding signatures will be affixed to it. 4° His Excellency, the Marshal General, and His Excellency, the Governor of the Conclave, in the exercise of their functions, are escorted by the Swiss Guard. 5° The officials attending His Excellency, the Marshal General, are responsible for the Rotae, where the Apostolic Cursors will also be present. 6° At the Rotae, guarded by the Venerable Prelates, will be the Swiss and Palatine Guards.

[*Latin ed. p. 121*]

Conclave, on the 7th of the month II, the procession, consisting of His Excellency the Prince Marshal and His Excellency Monsignor the Governor, during the external closing of the Conclave, will be accompanied by four Palafreniers and by the servants in livery of the Most Excellent House of Chigi, bearing the torches. January 30, 1922. Carlo Respighi, Apostolic Protonotary, Prefect of Ceremonies of the Holy Apostolic See.

III. ARRANGEMENTS FOR THE PRELATES ASSIGNED TO THE CUS-

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TODY OF THE GATES OF THE CONCLAVE.

1. The Most Reverend and Venerable Monsignors, Deans of the Colleges of Archbishops and Bishops Assistants, Apostolic Protonotaries, Auditors of the Rota, Clerics of the Camera, and those who vote in the Signature, will kindly inform their colleagues that, on the coming Thursday, February 2, 1922, at 3:00 PM, they will assemble in the hall preceding the Hall of Vestments in the Vatican Apostolic Palace, where the other officials will also be present, so that, at the invitation of Monsignor, the Master of Ceremonies, they may proceed in an orderly manner to take the customary oath regarding the custody of the Gates of the Conclave.

2. The Dean of the Apostolic Protonotaries will oversee the closing of the Conclave and will affix the seal in the apartment of Monsignor, the Master of the Camera.

3. Of the two gates located at the top of the Scala of Pius IX, on the right, at the entrance to the Courtyard of St. Damasus, one will be guarded by the Monsignors, Apostolic Protonotaries, and the Prelate Clerics of the Camera; the other will be guarded by the Archbishops and Bishops Assistants and the Auditors of the Holy Rota.

4. The two gates located in the area near the Courtyard of the Parrots and the Borgia Courtyard, which are used to bring in provisions and foodstuffs, will be guarded by the Prelates who vote in the Signature.

5. The gates will remain open from 8:00 AM to 10:30 AM and from 3:00 PM to 4:30 PM.

6. The attire to be worn is: a black cassock with a black wool sash and black ribbons, a smooth skullcap without lace, and a black mantle.

7. The Deans of the respective Colleges will designate the schedule to be observed in the custody of the aforementioned gates.

January 30, 1922. Carlo Respighi, Apostolic Protonotary, Prefect of Ceremonies of the Holy Apostolic See.

[*Latin ed. p. 122*]

Acts of the Apostolic See - Official Commentary. And so, in order and according to the prescribed rules, at the third hour after midday on the second day of February, the Most Eminent and Reverend Fathers, Cardinals of the Holy Roman Church, entered the Conclave: From the Order of Bishops, Vincent Vannutelli, Bishop of Ostia and Palestrina, Dean of the Sacred College. Caietan De Lai, Bishop of Sabina, Sub-Dean of the Sacred College, from the Secretariat of the Sacred Consistorial Congregation. Anthony Vico, Bishop of Porto and Santa Rufina, Prefect of the Congregation for Sacred Rites. Januarius Granito Pignatelli di Belmonte, Bishop of Alba. Basil Pompilj, Bishop of Velletri, Vicar of the City. John Cagherò, Bishop of Tusculum. From the Order of Priests, Michael Logue, holding the title of Santa Maria de Pace, Archbishop of Armagh. Joseph Francica-Nava di

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Bontifé, holding the titles of Saints John and Paul, Archbishop of Catania. Augustine Richelmy, holding the title of Santa Maria in Via, Archbishop of Turin. Bartholomew Bacilieri, holding the title of Saint Bartholomew in Insula, Bishop of Verona. Raphael Merry del Val, holding the title of Saint Praxedis, Secretary of the Most Holy Sacred Congregation of the Holy Office, Archpriest of the patriarchal Basilica of the Vatican. Octavius Cagiano de Azevedo, holding the title of Saint Lawrence in Damaso. Peter Maffi, holding the title of Saint Chrysogonus, Archbishop of Pisa. Alexander Lualdi, holding the titles of Saints Andrew and Gregory ad divum Scauri, Archbishop of Palermo. Desideratus Mercier, holding the title of Saint Peter ad Vincula, Archbishop of Mechlin. Peter Gasparri, holding the title of Saint Lawrence in Lucina, Chamberlain of the Holy Roman Church. Louis Henry Luçon, holding the title of Santa Maria Nova, Archbishop of Rheims. Paulinus Peter Andrieu, holding the title of Saint Honorius in Monte Laniculo, Archbishop of Bordeaux. Anthony Mendes Bello, holding the titles of Saints Marcellinus and Peter, Patriarch of Lisbon and of the Orient of India. Francis Bourne, holding the title of Saint Pudentiana, Archbishop of Westminster. William M. Van Rossum, holding the title of Saint Cross in Jerusalem, Prefect of the Sacred Congregation for the Propagation of the Faith. John Csernoch, holding the title of Saint Eusebius, Archbishop of Gran. Gustav Frederick Piffl, holding the title of Saint Mark, Archbishop of Vienna.

[*Latin ed. p. 123*]

The Conclave:

Alfonso M. Mistran, titular of the Most Holy Virgin of Angels in Therm, Archbishop of Florence.

Andrew Frühwirth, titular of Saints Cosmas and Damian.

Raphael Scapinelli di Léguigno, titular of Saint Jerome of Illyria.

Peter La Fontaine, titular of the Basilica of the Twelve Apostles, Patriarch of Venice.

Victorious Amadeus Ranuzzi de Bianchi, titular of Saint Prisca.

Donatus Sbarretti, titular of Saint Sylvester in Capite, Prefect of the Sacred Congregation of the Council.

Louis Ernest Dubois, titular of Saint Mary in Aquiro, Archbishop of Paris.

Thomas Pius Boggiani, titular of Saints Quiricus and Julitta.

Alexius Ascalesi, titular of Saint Callistus, Archbishop of Benevento.

Aloysius Joseph Maurin, titular of the Most Holy Trinity on the Pincian Hill, Archbishop of Lyons.

Adolphus Bertram, titular of Saint Agnes outside the walls, Bishop of Breslau.

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Augustus Silj, titular of Saint Cecilia, Prefect of the Supreme Tribunal of the Signature.

John Soldevilla y Romero, titular of Saint Mary of the People, Archbishop of Saragossa.

Theodore Valfré di Bonzo, titular of Saint Mary above Minerva, Prefect of the Sacred Congregation for Religious Orders.

Alexander Kakowski, titular of Saint Augustine, Archbishop of Warsaw.

Edmund Dalbor, titular of Saint John before the Latin Gate, Archbishop of Gnesen and Posen.

Francis Ragonesi, titular of Saint Marcellus.

Michael de Faulhaber, titular of Saint Anastasia, Archbishop of Munich and Freising.

John Benlloch y Vivó, titular of Saint Mary of the Heavens, Archbishop of Burgos.

Francis Asis Vidal y Barraquer, titular of Saint Sabina, Archbishop of Tarragona.

Charles Joseph Schulte, titular of the Four Crowned Saints, Archbishop of Cologne.

John Tacci, titular of Saint Mary across the Tiber.

Achilles Ratti, titular of Saints Sylvester and Martin on the Mountains, Archbishop of Milan.

From the Order of Deacons:

Caietan Bisleti, Proto-deacon of Saint Agatha in Suburra, Prefect of the Sacred Congregation for Seminaries and Universities.

Louis Billot, deacon of Saint Mary in the Broad Street.

Michael Lega, deacon of Saint Eustachius, Prefect of the Sacred Congregation of Sacraments.

Aidan Gasquet, deacon of Saint Mary in the Portico, Librarian and Archivist of the Holy Roman Church.

[*Latin ed. p. 124*]

Acts of the Apostolic See - Official Commentary. Nicholas Marini, deacon of Saint Mary Major, from the Secret Archives of the Sacred Congregation for the Eastern Church. Orestes Giorgi, deacon of Saint Mary in Cosmedin, Major Penitentiary. Camillus Laurenti, deacon of Saint Mary Scalaris. Before the Most Eminent Fathers Cardinals assembled in the Sixtine Chapel, the Most Reverend Lord Richard de Samper, Prefect of the Sacred Apostolic Palace and Governor of the Conclave, before them, at the hands of the Most Reverend Cardinal Dean, pronounced the oath with the following formula: "I, Richard de Samper, Prefect of the Sacred Apostolic Palace and Governor of the Conclave, promise and swear that I will be faithful to the Holy College of the Most Eminent and Reverend Lords Cardinals

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of the Holy Church, and that I will diligently and faithfully perform my office according to the Apostolic Constitutions concerning the election of the Roman Pontiff. May God assist me in this, and may these Holy Gospels of God." The oath was likewise taken in the same Chapel before the Holy College, at the hands of the Most Reverend Cardinal Dean, by the Most Reverend Lord Ludovicus Chigi, Marshal of the Conclave, Patriarchs, Archbishops, and Bishops present, Apostolic Notaries from among the participants, Auditors of the Holy Roman Rota, Clerks of the Sacred Apostolic Chamber, those who vote in the Signature, and finally, all those to whom, in any way, the custody of the Conclave was entrusted. The Conclavists, however, in the Pauline Chapel, had taken the oath in Latin, the priests; the laymen, each in their own language, before the Reverend Father Secretary of the Holy College and the Reverend Father Charles Respighi, Prefect of the Apostolic Ceremonies; namely: "I, having been constituted before you, with the Holy Gospels of God placed before me, swear and promise that I will keep the secret inviolably in all and each matter concerning the election of the new Pontiff, and concerning those things which are done in the Conclave or in the place of election, in any way whatsoever, so that it may not be permitted to me, either directly or indirectly, by word, or by writing, or in any other way, to violate this secret, under pain of excommunication, pronounced by sentence, specially reserved for this case by the future Pontiff, and also under pain of the deprivation of any benefit, pension, office, or function, which I would incur in this case by transgression. This secret I will most carefully and religiously keep even after the election of the new Pontiff, unless a special permission or express dispensation is granted to me by the same Pontiff. May God assist me in this, and may these Holy Gospels of God, which I touch with my own hands."

[*Latin ed. p. 125*]

The Conclave began: 125 - standing before and touching the Holy Gospels with my own hands, I swear and promise that I will observe an inviolable and rigorous secrecy concerning all and each of those things, which in any way I may come to know, regarding the election of the new Pontiff and that which will occur in the Conclave or in the place of the election, and that I will not violate this secret in any way, neither directly, nor indirectly, neither with words, nor with writings, nor with signs, or in any other manner; and this not only under the penalty of excommunication, reserved in a special manner to the future Pontiff, to the exclusion even of the Holy Penitentiary, and to be incurred without any declaration by the very fact of the violation of the sworn secret, but also under other very grave penalties which will be inflicted by the same Holiness in case of transgression. The secret, I swear and promise that I will maintain conscientiously even after the election of the new Pontiff, unless I am granted by the same Pontiff an express and special permission

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to do so. May God help me, and may these Holy Gospels, which I touch with my hands. After these things were done, all departed from the Sistine Chapel, except only the Cardinal Fathers who remained there to hear again the reading of the Apostolic Constitutions; afterwards, with the doors of the chapel opened, a noble attendant of Dominic Lateris, Protector, each went to his own cell. Then, according to the norms mentioned above, the visitation and closing of the Conclave were completed. Indeed, at the order of the Cardinal Dean, the bell was rung, and the Masters of Ceremonies diligently searched the corridors, proclaiming "Extra omnes." When all had departed, the Chamberlain of the Holy Roman Church properly closed the Conclave and handed the keys to himself, and to the Prefect of Ceremonies and to the guarding Prelates, according to custom. Then, with the torches lit, the Chamberlain and three Cardinals in their respective orders, together with the Prefect of Ceremonies, carefully examined all the hiding places and all the corners of the Conclave, lest anyone of those who are prohibited from being there, might have remained inside. Concerning this matter, the following was performed: THE REQUEST FOR THE INTERNAL CLOSURE OF THE CONCLAVE In the name of the Lord. Amen. To all and each who shall see, read, and hear this public instrument, let it be known that on the second day of February, in the year one thousand nine hundred and twenty-two, at the sixth hour of the evening, the Most Eminent and Reverend: The Lord Vincent, by divine mercy, Bishop of Ostia and Palestrina, and the Most Reverend Cardinal Vannutelli, Dean of the College of Cardinals, of the Holy Roman Church; The Lord Michael, with the title of Saint Mary of Peace, Most Reverend Cardinal Logue, Archbishop of Armagh, Prior in the Order of the Presbyters; The Lord Caietan of Agde...

[*Latin ed. p. 126*]

126 Acts of the Apostolic See – Official Commentary by the Proto-Deacon of the Holy Roman Church, Cardinal Bisleti, and by the Reverend Peter, titular of Saint Lawrence in Lucina, Priest, Cardinal Gasparri, Secretary of the Holy Roman Church, together with the undersigned witnesses, investigated the entire Conclave, following the death of His Holiness Pope Benedict XV, with the Apostolic See vacant, using diligent inquiry, and found it to be obstructed by walls and sealed on all sides; and, excluding all those who were present and who ought not to have been there, they secured the door with three locks. They judged and found that the Conclave was in the same condition, and that it could be safely and legitimately used for the election of the Roman Pontiff, and for the observance of the form of the Plenary Constitution regarding the matter. The acts were recorded in the Apostolic Palace, near Saint Peter, within the Conclave itself, on the year, month, day, and hour as stated above, in the presence of the Reverend Doctors Joseph Tani and John Baptist Mengh-

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ini, Masters of the Apostolic Ceremonies, who were witnesses called upon by me and questioned. Aloysius Sincero, Secretary of the Sacred College. Joseph Tani, Apostolic Ceremonies Master, witness. John Baptist Menghini, Apostolic Ceremonies Master, witness. I, Charles Respighi, Ceremonies Prefect, Protonotary Apostolic of the Holy See, was requested. At the same time, the Most Reverend Governor and Prince Marshal were carrying out the same actions outside, with the keys entrusted to the diligent custody of the Prince Marshal himself. This sealing and the handing over of the keys were performed in duplicate by the Sub-Dean of the Protonotaries Apostolic, ROGITUS CLAUSURAE EXTERNAE CONCLAVIS (Regarding the External Sealing of the Conclave) On behalf of the Most Reverend Lord Pro-Marshal of the Conclave. In the name of God. Amen. Instrument of delivery of the keys of the Conclave and of the sealing of the same. On the second day of February, in the year one thousand nine hundred and twenty-two. I, Giuseppe Wilpert, Sub-Dean of the College of Apostolic Protonotaries, at the request of His Excellency, Prince Don Ludovico Chigi della Rovere, Perpetual Marshal of the Holy Roman Church, Custodian of the Conclave, Noble Patrician Citizen of Rome, Prince of the Holy Roman Empire, etc., have...

[*Latin ed. p. 127*]

The Conclave, having reached number 127, was held at the Vatican in its present location, formerly the residence of Monsignor, the Master of the Chamber, now assigned to the Most Eminent [person] for the safekeeping of this Conclave, and which is situated halfway up the new staircase leading to the courtyard of St. Damasus. Upon arriving there and being admitted to his apartments, I found His Eminence, the Most Noble Lord, Prince D. Lewis Chigi, who normally resides in the palace of the Farnesina, at Via Lungara, 230. Shortly after my arrival, at six o'clock in the evening, one of the Monsignors, Masters of the Pontifical Ceremonies, arrived in the apartments, having been sent there by the Most Eminent Cardinals, Heads of Orders, announcing that the time had come to close the Conclave. Consequently, His Eminence proceeded to the main entrance of the Conclave, where he was awaited by the Most Eminent Lords, Cardinals. His Eminence, the Most Noble Prince, was accompanied by myself, the undersigned, Under-Dean of the Apostolic Notaries, by the Reverend Monsignor Giovanni Biasiotti, Cleric of the Royal Congregation, by Monsignor, Master of Ceremonies, by the Captains of the Rota, by Mr. Bartolomeo Farelli, Secretary and Chancellor of the Royal Congregation, and by the witnesses, the Noble Lords, D. Giuseppe Lancellotti and Don Sigismondo Chigi Albani della Rovere, together with their retinue, and surrounded by the Captains of the guard assigned to the safekeeping of the Conclave, and by some men of the Swiss Guard. Having ascended the new staircase of the Apostolic Palace that leads to the courtyard of St. Damasus, and having reached the

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door of the same, which constitutes the main gate of the Conclave, I found there the Most Eminent Lord, Cardinal Pietro Gasparri, Chamberlain of the Holy Roman Church, together with his Most Eminent colleagues, the Heads of Orders. The Most Eminent Chamberlain then handed a bag of crimson damask, adorned with ribbons and gold tassels, to Monsignor, Prefect of the Pontifical Ceremonies, who extracted from it five keys of different sizes, two of which refer to the secondary entrance door of the Conclave, located between the two courtyards of St. Damasus and the Parrots, and the other three to the aforementioned main door; these keys were tested on the various locks, together with that of the small panel, which is an integral part of the main door itself. After this was done, and the keys were returned to the bag, the Most Eminent Chamberlain handed the bag to the Most Excellent Lord, the Prince, who repeated the testing of the keys in the individual locks. After this, His Eminence, the Lord Prince, after conferring with the aforementioned Most Eminent Lords, Cardinals, formally decreed the closing of the Conclave, and after suitable formalities, the aforementioned Lord Prince, in my presence,

[*Latin ed. p. 128*]

128 Acta Apostolicae Sedis - Commentary Official, and of the other aforementioned Gentlemen and of the aforementioned witnesses, having secured and effectively closed with said keys the door and the small door of the Conclave from the outside, it was distinctly heard from the inside that the same was being done, and in this manner, approximately at half-past six o'clock, the main door of the Conclave was formally closed; after which, the other secondary door was closed with the keys previously received, which were placed in the aforementioned bag and held by the aforementioned Excellency, who, together with myself, the undersigned, with the aforementioned escort and retinue, returned to her apartment. For the sake of perpetual remembrance of these things, the present document has been drawn up. This document was executed jointly with the aforementioned Monsignor Giovanni Biasiotti, Cleric of the Chamber, and Mr. Bartolomeo Farelli, Secretary and Chancellor of the Holy Roman Church, in Rome, in the Vatican Apostolic Palace, in the aforementioned apartment of His Excellency the Prince, in the presence of, etc. Thus it is. LUDOVICO, Prince CHIGI ALBANI DELLA ROVERE. Giuseppe Alessandri, Captain of the Conclave. Gaetano Senni, Captain of the Conclave. Filippo Fausto Marucchi, Captain of the Conclave. Enrico Alessandri, Captain of the Conclave. Giovanni Biasiotti, Cleric of the Holy Roman Church. Bartolomeo Farelli, Secretary and Chancellor of the Holy Roman Church. Giuseppe Lancellotti, witness. Sigismondo Chigi della Rovere, witness. It is so: Iosephus Wilpert, Sub-Dean of the College of Apostolic Protonotaries, participating. Aristodemus Pulci, Secretary on behalf of the Most Excellent Lord Governor of the College. Conclave: In

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the Name of God. Amen. Apostolic See vacant due to the death of the Most Holy Benedict XV. Visitation and Recognition of the exterior part of the Conclave. The second day of February, in the year one thousand nine hundred and twenty-two. I, Joseph Wilpert, Sub-Dean of the College of Apostolic Protonotaries, on behalf of the Most Excellent and Reverend Lord Richard De.

[*Latin ed. p. 129*]

129. The Conclave. Samper, the Governor of the Conclave, and the Most Reverend Mr. Virginius Iacoucci, Advocate of the Consistorial Hall and General Commissioner of the Conclave, approached me personally at the Apostolic Palace in the Vatican, where I found the entire Conclave constructed in that part of the Apostolic Palace which remains enclosed, accessible by new staircases leading to the atrium of Saint Damasus, on the right from the atrium of the Swiss soldiers, directly in front from the meadow and atrium commonly called Belvedere, and on the left from other atriums commonly called dei Pappagalli and della Sentinella. Together with the Most Reverend and Most Reverend Governor and the Most Reverend Commissioner of the Conclave mentioned above, and the Most Reverend and Most Reverend Mr. John Biasiotti, a Cleric of the Roman Curia, and the Most Reverend Mr. Constantine Sneider, Architect of the Conclave, and Mr. Bartholomew Farelli, Chancellor and Secretary of the Sacred Congregation, and with the witnesses hereinafter mentioned, specially appointed for this purpose, I examined the aforementioned places, and together with each of the aforementioned, I made a diligent examination of every exterior part of the Conclave, and I found it completely and entirely enclosed by walls, with only two wooden doors remaining as entrances to the Conclave, one at the top of the staircase leading to the atrium of Saint Damasus, and the other leading from the atrium commonly called dei Pappagalli to the aforementioned atrium of Saint Damasus, the custody of which has been entrusted to the Most Reverend Prince, Mr. Lewis Chigi. Furthermore, etc. This was done in the presence of the aforementioned Most Reverend and Most Reverend Mr. John Biasiotti, a Cleric of the Roman Curia, as well as the Most Reverend Mr. Bartholomew Farelli, Secretary and Chancellor of the Sacred Congregation, in Rome, at the Apostolic Palace in the Vatican, with the aforementioned present, etc.

RIGHARDUS DE SAMPER, Virginius Iacoucci, Constantine, Governor of the Conclave. Sneider, General Commissioner. Architect. Joseph Lancellottus, witness. Sigismundus Chisius della Rovere. Bartholomew Farelli, R. C. A. Secretary and Chancellor. John Biasiotti, Cleric R. C. A. Joseph Wilpert, as above. Aristodemus Pulci, Secretary of the College.

[*Latin ed. p. 130*]

130 Acta Apostolicae Sedis - Commentarium Officiale TEMPORE CON-

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CLAVIS Concerning those matters pertaining to the external appearance of the Most Eminent Fathers and their families, the Reverend Father Prefect of the Apostolic Ceremonies had issued the following instruction: DISPOSITIONS REGARDING THE CLOTHING TO BE WORN BY THE MOST EMINENT CARDINALS AND THEIR COURTS DURING THE CONCLAVE. The Most Eminent Cardinals, during the private Mass of the Holy Spirit, which they will attend during the days of the Conclave, and during the Scrutinies, will wear the violet wool cassock and mozzetta, with a silk sash and similar embellishments without gold, and the pectoral cross with the customary red and gold cord. They will also wear the violet silk mantle, with the green rocchetto, which they will wear during the second adoration of the Elected Pontiff. Those participating in the Conclave will always wear the black cassock and ferraiolone, and will bring with them an alb for assisting at the private Mass of their Most Eminent. The servants will wear the frock coat, long black trousers, and a white cravat. The Most Eminent Cardinals are hereby informed that on the first morning of the Conclave, at 8:30 AM, the Most Eminent Cardinal Dean will celebrate the private Mass of the Holy Spirit, during which the other Most Eminent will approach to receive Holy Communion. 30 January 1922. By mandate of the Sacred College: Carlo Respighi, Proton. Apost., Prefect of the Ceremonies of the Holy Apostolic See. It is also worthy of note that what the Most Eminent and Reverend Cardinal, the Sacred Antecedent in the City, publicly proclaimed to obtain divine assistance for the Fathers who will deliberate on this grave matter: DISPOSITIONS AND ORDERS FOR PUBLIC PRAYERS DURING THE VACANT SEE. Basilio, by the mercy of God, Bishop of Velletri of the Holy Roman Church, Cardinal Pompili, General Vicar and Ordinary Judge of Romae in his District. In these days, the hearts of Christendom, saddened by the death of the Holy Pontiff Benedict XV, are also filled with anticipation for the event that is about to take place: the succession to the Throne of Saint Peter. All...

[*Latin ed. p. 131*]

131 All nations, awaiting, are now turned towards this our Rome, at the Vatican. Prayers, O faithful, prayers and penance are what the Church asks of you in these solemn moments, that the Lord may grant a faithful priest, who will serve Him according to His Heart and always walk before His Christ. Let us therefore pray with unanimous perseverance, invoking the intercession of the Most Holy Mary, Queen of the Apostles. The Holy Spirit hovers sensitively and lovingly over the Most Eminent Cardinals assembled in Conclave, may it penetrate their hearts as a burning flame, inspiring and moving their tongues. "We humbly implore You, O Lord, to grant to the Holy Roman Church, through Your immense mercy, a Pope who may always, through his constant care for the Christian people, and through wise governance, be worthy of reverent and devoted obedience, to the glory

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of Your name" (Mass for the Election of the Supreme Pontiff). "May Your mercies hasten to meet us; help us, O God our Savior, for the glory of Your name; we, Your people and sheep of Your flock, will announce Your praises from generation to generation" (Psalm 71). In accordance with the provisions contained in the Constitution of the Blessed Gregory X, *Ubi periculum* (chapter III, on Elections, paragraph 6), we order that, beginning on February 2nd, on which day the Most Eminent Cardinals will enter into Conclave, and until the conclusion of the Conclave, in all the Patriarchal Basilicas, in the Collegiate churches, and in other churches of both Secular and Regular clergy, in which the conventual Mass is celebrated, after the Mass, the prescribed prayers shall be recited by the celebrant. We also order that, in the aforementioned Patriarchal and Minor Basilicas, and in other churches that may be indicated, on the days assigned to them, the Most Holy Sacrament shall be exposed from eight o'clock in the morning until approximately the hour of *Ave Maria* in the evening, and that when it is reposed, the Litanies of the Saints shall be sung, along with the prayers for the Vacant See, and finally, the Eucharistic Blessing shall be given to the people.

[Signatures]

BASILIO CARD. VICARIO

A. Bernabai, Substitute of the First Office.

Friday, February 3rd: St. Peter in the Vatican.

Saturday, February 4th: St. Mary in Trastevere.

Sunday, February 5th: St. Lawrence in Damasus. - St. Mary on the Esquiline.

Monday, February 6th: St. Mary in Traspontina. Sacred Heart at Castro Pretorio.

Tuesday, February 7th: St. Mary above.

[*Latin ed. p. 132*]

132 Acta Apostolicae Sedis - Official Commentary Minerva. - Saint Joachim in Prati. - Wednesday, February 5th: Saint Augustine. - Saint Camillus. - Thursday, February 9th: Saint Charles at the Corso. - Saint Mary of Victory. - Friday, February 10th: The Most Holy Name of Jesus. - Saint Mary Immaculate in the Tiburtino Quarter. - Saturday, February 11th: Saint Teresa at the Corso d'Italia. - Saint Francis at Ripa. - Sunday, February 12th: Saint Charles at the Catinari. - Saint Mary Liberator at the Testaccio.

THE ELECTION OF THE SUPREME PONTIFF: For three complete days, namely, February 3rd, 4th, and 5th, 1922, consultations and scrutinies of the Fathers continued; finally, on the 6th of the month, which was the

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second day of the week before the Seventieth [Sunday after Easter], the Most Reverend and Most Illustrious Lord Cardinal ACHILLES RATTI was happily elected as Supreme Pontiff. He, to the Most Reverend Cardinal Dean, in the name of the entire Sacred College, being asked, "Have you accepted the canonically made election for you as Supreme Pontiff?", answered affirmatively. And again, being asked, "In what name do you wish to be called?", he answered: "Pius XI."

Concerning these most fortunate events, the Reverend Father, the Prefect of the Apostolic Ceremonies, and also the Apostolic Notary, Charles Respighi, drew up a document in this form:

ACT OF ACCEPTANCE OF THE SUPREME PONTIFFATE: In the name of the Lord. Amen. I, Charles Respighi, Apostolic Notary and Prefect of the Ceremonies of the Holy See, by virtue of my office, attest and make known to all, that the Most Eminent and Most Reverend Lord Achilles Ratti, Presbyter, Cardinal of the Holy Roman Church, holding the title of Saints Sylvester and Martin in Mons, Archbishop of Milano, has accepted the canonically made election for him as Supreme Pontiff, and has imposed upon himself the name: "Pius XI," so that all public instruments may be drawn up concerning this matter. These acts were made in the Conclave after the death of the blessed and revered Pope Benedict XV, on this sixth day of February, in the year of Our Lord 1922, with witnesses present and questioned, by the Most Reverend Lord Aloysius.

[*Latin ed. p. 133*]

133 The election of the Supreme Pontiff. The Sincere Sacred College Secretary and the Roman Reverend Fathers Joseph Tani and John Baptist Menghini, Masters of the Apostolic Ceremonies. ALOISIUS SINCERO, Secretary of the Sacred College. Joseph Tani, Master of Apostolic Ceremonies. John Baptist Menghini, Master of Apostolic Ceremonies. Charles Respigfii, Apostolic Protonotary, Prefect of Ceremonies. Clothed in the papal vestments according to custom, the Pontiff immediately imparted the apostolic blessing to the Cardinals present, and received their first obeisance, commonly called adoration. Afterwards, the Cardinal Dean, accompanied by the Masters of Ceremonies, placed the Piscatory Ring on the Pontiff's finger, which he then handed to the Prefect of Ceremonies, to have his name inscribed upon it.

PROMULGATION. Meanwhile, to the people awaiting below, the Most Reverend Cardinal Caietan Bisleti, Prior of the Deacons, proclaimed from the upper portico of the Basilica of the Vatican: "I announce to you a great joy: We have a Pope, Achilles Ratti, Most Eminent, who has taken the name: PIUS XI." Immediately, the applause of the crowd increased even more when it was announced that the Pontiff would soon impart the first apostolic blessing to the people from the same place. And indeed, shortly afterwards, the Supreme Pontiff appeared at the window of the portico, over-

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looking the forum, and everyone shouted loudly. When the crowd, intent, fell silent, Pope Pius XI, with a raised and firm voice, solemnly imparted the blessing according to the Roman Ceremonial, and greeted the people with a joyful acclamation, applauding them again and again, before withdrawing into his own apartments. Furthermore, it is understood that, through the ministry of the Most Reverend Marshal of the Conclave, the Supreme Pontiff extended this first blessing in his heart to all peoples and nations, as a forewarning and omen of the universal peace so greatly desired.

[*Latin ed. p. 134*]

134 Acta Apostolicae Sedis - Official Commentary

RESERVATION OF CONCLAVES

Before the time appointed for the commencement of the Conclave had arrived, the Most Reverend Father William, titular of Saint Clement in the Holy Roman Church, Archbishop of Boston, arrived promptly in the City, and declared that he earnestly desired to be admitted immediately to the presence of the Most Blessed Father and his colleagues. His pious request was granted, and the following instrument was prepared for that purpose:

In the Name of God. Amen.

Instrument of Entry into the Conclave of His Eminence, the Most Reverend Lord Cardinal William O'Connell, Archbishop of Boston, on the 6th day of February, 1922.

I, Giuseppe Wilpert, Under-Dean of the College of Apostolic Notaries, at the request of His Excellency, the Lord Prince Ludovico Chigi Albani della Rovere, Perpetual Marshal of the Holy Roman Church, Custodian of the Conclave, Noble Patrician Citizen of Rome, Prince of the Holy Roman Empire, etc., having gone to the Vatican to his present residence, formerly that of Monsignor, Master of the Chamber, now assigned to the aforementioned Excellency for the custody of the present Conclave, and which is located halfway up the new staircase leading to the Courtyard of Saint Damasus,

*Having arrived there and been admitted to his apartments, I found His Excellency, the Lord Prince Ludovico Chigi Albani della Rovere, who ordinarily resides in the palace of the Farnesina, on Via Lungara, No. 230. Having been informed that His Excellency, the Most Reverend Lord Cardinal William O'Connell, Archbishop of Boston, having arrived in Rome after the conclusion of the Conclave, would come on this very day to his residence in order to enter the Conclave, he gave the necessary instructions for the reception of His Eminence. At 2:00 PM, having received notice that His Eminence was at the entrance to the palace, the Most Reverend Lord Prince went to meet her at the entrance to his apartment, and, together with her Conclavist and other persons who accompanied her, he entered

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and spoke with His Eminence, until notice arrived that the Most Reverend Lord Prince was expected at the door of the Conclave at the request of the Most Eminent Cardinals. His Excellency, the Lord Prince, accompanied by me, the undersigned Under-Dean of the College of Apostolic Notaries, and by the Reverend Monsignor Gio-

[*Latin ed. p. 135*]

The aforementioned [individual], namely, the Reverend Mr. Giovanni Biasiotti, Clerk of the Holy Apostolic Chamber, and Mr. Bartolomeo Farelli, Secretary and Chancellor of the same Holy Apostolic Chamber, accompanied by his noble retinue, the Commander of the Swiss Guard, and surrounded by Swiss Guards, and followed by the witnesses, the Most Reverend Prince Don Giuseppe Lancellotti, and the Most Reverend Prince Don Sigismondo Chigi della Rovere, were requested, in the name of the Holy College, to open the door. The key was extracted from the bag, and before opening, the integrity of the previous lock was carefully examined, as was noted on February 2nd of the current year; and indeed, the aforementioned door was opened. Meanwhile, His Eminence arrived there with his Conclavist. After the due formalities were exchanged between the Most Reverend Cardinal Chamberlain and His Eminence who had just entered, as well as with His Excellency, the aforementioned Excellency proceeded to close the aforementioned door with precision. Having thus completed the most honorable duties of his office, the Most Reverend Prince, accompanied and surrounded as previously described, returned to his apartments, carrying with him, according to custom, the bag containing the keys. Of these things, which I, the undersigned, Under-Dean of the College of Apostolic Protonotaries, have witnessed and observed, I have, jointly with the Reverend Monsignor Giovanni Biasiotti, Clerk of the Holy Apostolic Chamber, and Mr. Bartolomeo Farelli, Secretary and Chancellor of the same Apostolic Chamber, attested to the present instrument, so that the truth of these matters may always and at all times be evident. This document was drawn up in Rome, in the Apostolic Palace, in the aforementioned apartments of His Excellency the Prince, in the presence of, etc.

LUDOVICO CHIGI ALBANI DELLA ROVERE, Marshal of the Holy College and Custodian of the Conclave.

Bartolomeo Farelli, Secretary and Chancellor, of the Holy Apostolic Chamber.

Giuseppe Lancellotti, witness.

Sigismondo Chigi della Rovere, witness.

Thus it is.

Mgr. Giuseppe Wilpert, Apostolic Protonotary, of the first rank.

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Aristodemo Pulci, Secretary of the College of Apostolic Protonotaries.

[*Latin ed. p. 136*]

136 Acta Apostolicae Sedis - Official Commentary. The Most Eminent Father, rejoicing, joined the other Cardinal Fathers in the customary devotions, commonly called the second adoration, which were offered to the Most Blessed Father in the Sixtine Chapel in the afternoon. After these devotions were completed, the doors of the Conclave were opened, both externally and internally, and in memory of this event, a solemn document was duly prepared in the following form:

INSTRUMENT OF THE SOLEMN OPENING OF THE CONCLAVE.

In the Name of God. Amen.

Under the Pontificate of His Holiness Pope Pius XI, in the first year of his Pontificate, during the Indiction of Romano, on the eleventh day, the sixth of February, in the year nineteen hundred and twenty-two.

I, Giuseppe Wilpert, Under-Dean of the College of Apostolic Protonotaries, at the request of His Excellency, the Most Noble Lord, Ludovico Chigi Albani della Rovere, Perpetual Marshal of the Holy Roman Church, Custodian of the Conclave, Noble Patrician Citizen of Rome, Prince of the Holy Roman Empire, etc., have gone to the Vatican, to his present residence, formerly that of Monsignor, Master of the Chamber, now assigned to the aforementioned Excellency for the custody of the present Conclave, and which is located on the Scala Nuova, leading to the Courtyard of St. Damasus.

Having arrived there and being admitted to his apartments, I found His Excellency, the Most Noble Lord, Ludovico Chigi Albani della Rovere, who ordinarily resides in his Palace at the Farnesina, on Via della Lungara, number 230.

While the aforementioned Excellency had previously heard rumors that the election of the Supreme Pontiff had taken place in the scrutiny of this morning, the joyful sound of the bells of St. Peter was heard, and simultaneously, the acclamations of the people, upon the announcement made by the Most Reverend Cardinal Gaetano Bisleti from the main loggia of the facade of the Basilica of St. Peter, that the Supreme Pontiff had been canonically elected in the person of Cardinal Achille Ratti, Archbishop of Milan.

At the same time, the aforementioned Excellency was informed by the Reverend Monsignor Luigi Sincero, Secretary of the Holy College, that the Holy College notified him of the election of the Supreme Hierarch, and that

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in the afternoon, the doors of the Conclave would be opened.

[*Latin ed. p. 137*]

Following this, the Most Excellent Prince, preceded by his family, accompanied by myself, the undersigned Sub-Dean of the Apostolic Protonotaries, by the Reverend and Most Reverend Monsignor Giovanni Biasiotti, Cleric of the Holy Apostolic Chamber, and by Mr. Bartolomeo Farelli, Secretary and Chancellor of the same Holy Chamber, by the Captains of the Guard, by Mr. Commendatore Costantino Sneider, architect of the Conclave, and by the witnesses, Most Excellent Prince Don Giuseppe Lancellotti and Prince Don Sigismondo Chigi della Rovere, together with his retinue and some of the Swiss Guard, proceeded to the main gate of the Conclave. Having arrived and, having ascertained the integrity of the external closure, with the keys which he carried with him in the customary pouch, he opened the gate from the outside, while a similar action was performed from within. Having given prior orders that no one should enter through the gate of the Conclave at that time, and having left his Swiss Guard there, His Excellency, followed by myself, the undersigned Sub-Dean of the Apostolic Protonotaries, by the Reverend Monsignor Giovanni Biasiotti, by Mr. Bartolomeo Farelli, and by the other aforementioned gentlemen, proceeded inside to the door of the Sistine Chapel; and, having ascertained that the second adoration had already taken place, and that the Holy Father and the Most Reverend Cardinals had already left the Sistine Chapel and had returned to their private apartments, the same Most Excellent Marshal, followed by his retinue and the other persons, as above, went to the temporary residence of His Holiness, located in the second loggia, where the Secret Almoner already resided, and there he had the honor of being received by the Holy Father, who honored him with unmistakable signs of satisfaction. The Most Excellent Marshal then presented his retinue, and finally, renewing his expression of devotion, he was admitted to kiss the hand and received the Apostolic Blessing. The aforementioned Most Excellent Prince, always accompanied as above by the Swiss Guards, returned to his apartment, from where he thanked the aforementioned Guard. Of these things, so that a perpetual memory of them may remain at all times, I, the undersigned Sub-Dean of the Apostolic Protonotaries, have, together with the Reverend Monsignor Giovanni Biasiotti, Cleric of the Holy Apostolic Chamber, and with Mr. Bartolomeo Farelli, Secretary and Chancellor of the same Holy Chamber, attested to the present instrument at the request of the aforementioned Most Excellent Prince. This deed was made in Rome, in the Vatican Apostolic Palace, in the aforementioned apartment of His Excellency, Prince Don Ludovico Chigi Albani.

[*Latin ed. p. 138*]

Acts of the Apostolic See - Official Commentary 138, with the afore-

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mentioned gentlemen present, namely the Captains of the Rota, the Most Excellent Lord, Prince D. Giuseppe Lancellotti, and the Most Excellent Lord, Prince D. Sigismondo Chigi della Rovere, who served as witnesses. LUDOVICO, Prince Chigi Albani della Rovere, Marshal of His Majesty and Custodian of the Conclave. Giovanni Biasiotti, Cleric of the Royal Congregation. Bartolomeo Farelli, Secretary and Chancellor of the Royal Congregation. Giuseppe Alessandri, Captain of the Conclave. Gaetano Senni, Captain of the Conclave. Filippo Fausto Marucchi, Captain of the Conclave. Enrico Alessandri, Captain of the Conclave. Giuseppe Lancellotti, witness. Sigismondo Chigi della Rovere, witness. Costantino Sneider, Architect. Thus it is. Mons. Giuseppe Wilpert, Sub-Dean of the Apostolic Protonotaries, of the aforementioned number. Sac. Aristodemo Pulci, Secretary of the College, of the Prot. Ap. of the aforementioned number. On the 7th of February, at 11:30, in the Sistine Chapel, the Blessed Father, in his third act of obedience, commonly called adoration, received the homage of the Most Eminent Cardinals, while a choir rendered the Ambrosian hymn with musical accompaniment. After the prayers recited by the Most Reverend Cardinal Vincentio Vannutelli, Prefect of the College, for the granting of graces and for the Pope, the Apostolic Blessing was imparted, and, having left the chamber where he had resided during the Conclave, he entered the Papal halls.

THE CORONATION OF THE SUPREME PONTIFF

In accordance with the solemnities of the Coronation of the Supreme Pontiff, and suitably adapted to the severity of winter, the following was issued by the Prefect of the Apostolic Ceremonies:

NOTICE TO BE DELIVERED BY MESSENGERS

The solemnities of the Coronation of His Holiness Pope Pius XI will take place in the Basilica Vaticana on the Sunday of the Seventieth Week, on the 12th day of the month of February, 1922, at the hour of octava.

[*Latin ed. p. 139*]

The Coronation of the Supreme Pontiff. 139. The Eminent and Reverend Cardinals, clothed in red vestments and shoes, proceed to the Hall of Vestments in the first courtyard of the Apostolic Palace, to don the red robes with ermine trim. Meanwhile, they proceed to the chapel of St. Gregory, within the same Basilica, to receive the alb, the serico-damascene mitre, the veil for supporting the mitre, and the sacred vestments proper to their Order: namely, the Cardinals, Bishops, the *pluvial* (cope) of simple silver cloth with formal ornamentation and over fur; the Presbyters, the *casula* (chasuble) ornamented with Phrygian work; and the Deacons, the *dalmatica* (tunic) similarly ornamented, and all, the *superpelliceum* (er-

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mine mantle) for the *Caudatario* (bearer of the train), who will wear the customary yellow over the violet garment. The Reverend Cardinals, Archbishops, Bishops, and others, in the hall above the portico with the Basilica, will don the robes or vestments appropriate to them; and descending into the Basilica, they will assemble in the chapel of St. Sebastian. They will also proceed to the chapel of the choir: the Bishops, the alb, the *pluvial* of silver cloth, and the mitre; the Abbots (who have a place in the chapel), the alb, the *pluvial* of serico-damascene cloth, and the mitre; and the Prelates, except the Protonotaries, the *superpelliceum*. His Holiness, accompanied by the College of Cardinals, descends through the staircase leading to the chapel of the Most Holy Sacrament in the Vatican Basilica, and in the sacristy, he will put on the sacred vestments, and in that chapel, he will receive the Canons and the clergy of the Basilica, kissing their feet. After venerating the Venerable Sacrament in the chapel of St. Joseph, he will be carried in the palanquin to the chapel of St. Gregory, and there the Cardinals will be received with a kiss of the hand, and the Bishops with a kiss of the foot. After the Pontifical Blessing imparted by His Holiness, the Cardinals will put on the sacred vestments, the *Caudatarii* the *superpelliceum*, and the veil for the mitre. Besides the *Caudatario*, only one or two noble attendants of the Cardinals will accompany them. Meanwhile, in the chapel of the choir, the Reverend Patriarchs, Archbishops, Bishops, and Abbots (who have a place in the chapel) will don the *pluvial*; the Penitentiaries of the Vatican, the *casula*; the Clergy of the Sacred Congregation of the Holy Office, the Voters of the Signature, and the three Priors of the Sacred Rota, the *superpelliceum*. From among these Auditors, those who will perform the duties of Subdeacons will put on the vestments in the very chapel of St. Gregory; the others will put on the alb and tunic in the same choir, where the Advocates of the Sacred Consistory will also put on their white *pluvials*. The Dean of the Voters of the Signature will remind seven of his colleagues, who will perform the duties of the Acolytes; he will also remind eight of the Referendaries, who, wearing the *rocchetto* under the *mantelletto*, will be present to hold the poles of the baldachin over the Pope during the procession from that chapel to the main altar, which they will carry until after Mass to the chapel of the Blessed Virgin Dolorous.

[*Latin ed. p. 140*]

140 Acta Apostolicae Sedis - Official Commentary. The Ninth Hour, and other customary prayers, are recited in procession, and the Pontiff is carried to the altar of the Holy Apostles. After the Confession, three Cardinals, Bishops of the highest rank, will recite prayers over the Pontiff. After the incense has been offered, the Cardinals will kneel before the Pontiff seated on his throne, and will give him their obedience by kissing his foot, hand, and face: the Bishops will kiss his foot and knee, while the Abbots and Penitentiaries will only be permitted to kiss his foot. After the Mass is cele-

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brated, the Pontiff will be solemnly crowned by the Cardinal Deacon, standing above the elevated platform before the Confession of Saint Peter; he will impart the solemn Blessing, and a Plenary Indulgence will be granted. Then, the Cardinals will resume their robes in the chapel of the Blessed Virgin, and there, before the Supreme Pontiff, who has been divested of his pontifical vestments, the Most Eminent Dean, in the name of the entire Sacred College, will offer auspicious and happy wishes.

Therefore, all Most Eminent and Most Reverend Cardinals, Patriarchs, Archbishops, Bishops, both those present at the throne and those absent, the Vice-Chancellor, the Prince of the Throne, the Auditor of the Sacred Consistories, the Prefect of the Pontifical House, the Grand Master of the Holy Hospital, the Apostolic Prothonotaries, the Abbots and Generals of the mendicant Orders (who have a place in the Chapel), the Auditors of the Sacred Roman Rota, the Clerks of the Sacred Consistories, the members of the Congregation of the Sacred Signatura, the Advocates of the Sacred Consistorial Court, the Penitentiaries of the Vatican Basilica, the Procurators of the regular Orders and of the Apostolic Palace, the Chamberlains and Officials, and all others customarily summoned, are to be informed. By order of His Holiness the Pope, CAROLUS RESPIOHT, Apostolic Prothonotary, Prefect of Ceremonies.

With the ceremony having been completed in the most splendid manner, the Most Eminent and Most Reverend Cardinal Vannutelli, Dean of the College, on behalf of the Senate of the Purple Fathers, expresses his wishes with these noble words: "Most Blessed Father, may Your Holiness deign to graciously receive the congratulations and wishes of the Cardinals on this auspicious day of Your exaltation in the Chair of Saint Peter, which the Cardinal Dean, with a joyful heart, has offered in the name of the entire Sacred College. Indeed, we rejoice that You have been raised to the highest office of the Pontiff, an election which, pleasing to the Divine Majesty, is salutary for the governance of the Church, and supremely fitting for the expansion of the Kingdom of Jesus Christ on earth."

[*Latin ed. p. 141*]

The prayer of the Supreme Pontiff: May this name, which is fitting to your piety, and the great abundance of gifts with which divine goodness has endowed you, be demonstrated. Furthermore, the outstanding merits, which you have acquired through constant study and labor in the defense of the Religion and the observance of ecclesiastical discipline, through historical research, published books, and the diligent performance of difficult tasks, are added. Already imbued with the spirit of Saint Ambrose and Saint Charles Borromeo, you were recognized and sent to the distinguished See of Milan; but so quickly did you prove to be a good shepherd, that, as it were, and by the will of God, you were appointed to pasture the higher flock of Jesus Christ. For a long time now, and with great success, you re-

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main, O Father and Master of all, in the See of Peter, as the people, together with us, declare, having experienced and trusting in the salutary activity of the Holy See, especially in these troubled times. May God grant that Pius XI, following the magnanimity of Pius IX, the wisdom of Leo XIII, the firmness of Pius X, and the charity of Benedict XV, may achieve the restoration of true peace, to which work Benedict so lovingly and diligently devoted himself, so that Christ may be more and more honored among the nations through His Vicar. In the meantime, Most Blessed Father, may the Sacred College be renewed by the gift of a special Apostolic Blessing, so that, drawn to your holiness, and under your guidance, it may diligently and fruitfully fulfill its important duties. To this, the Most Blessed Father responded with heartfelt words: For those things which you have so kindly, so piously, and so religiously said in my name, and in the name of all the Cardinals, most eminent and venerable Lord, I give and offer you and the entire College of Cardinals the greatest thanks and esteem. For the great charity and piety that you have shown towards me, I will be eternally grateful and will remember it forever. May God grant that the wishes you express for the good of the Church, for the salvation of souls, and for the peace of nations and peoples, may be abundantly fulfilled. May I have the spirit of true and great holiness that shone so magnificently in Ambrose and Charles; may I also have, along with that spirit, the wisdom with which Leo XIII was endowed, and that Christian piety, both towards God and towards men, of which both Piuses were such a great and beneficent example.

ACTA, vol. XIV, ii. 5. — 32-2-922 11

[*Latin ed. p. 142*]

142 Acta Apostolicae Sedis - Official Commentary. For all these things most effectively contribute to the reconciliation of both God and men, and precisely because they are most fitting for accomplishing that work of universal peace, in which Pope Benedict XV, the most beloved Father, achieved the greatest merit and the highest glory, and which remains. Meanwhile, may God bless you and the entire College of Cardinals and the entire Church with all that is good, prosperous, and fortunate, as your unworthy Vicar prays. Finally, when the Most Blessed Father was about to return to his home, having been informed by the Most Eminent Father, Cardinal Dean of the Sacred College, that an immense multitude was eagerly awaiting the presence of their Pastor and Master, even though it was a late hour, he, in his passage, from the window of the upper portico of the Basilica, overlooking the forum, deigned to appear before them, bestowing his Blessing upon the people with great joy and acclaim, and repeating it with paternal affection and spirit.

THE LIFE OF OUR HOLY FATHER POPE PIUS XI.

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Born in the town of Desio, in the archdiocese of Milan, on May 31, 1857.

Ordained to the priesthood in Rome on December 20, 1879.

Appointed as a Doctor in the Ambrosian Library in November 1888, in Milan.

Elected President of the same Library in March 1907.

On March 6, 1907, he resigned from the office of Domestic Prelate.

On September 1, 1914, he became President of the Vatican Apostolic Library.

On December 14, 1914, he was appointed Patriarchal Canon of the Vatican Basilica.

On October 28, 1914, he was appointed Apostolic Protonotary ad honorem.

Appointed as a Delegate to the Apostolic Visitator of Poland and neighboring regions.

Appointed Apostolic Nuncio in Poland.

Appointed Archbishop of Naupactus.

(Dates follow, but are incomplete and difficult to decipher accurately.)

April 25, June 6, July 3, October, April 1919, 1921, June 1921, February 1921, 1922, 1922, 28.

Consecrated in Warsaw.

Appointed Archbishop of Adana, of the Holy Roman Empire.

Created Cardinal of the title of Saints Sylvester and Martin in the Mountains, and announced in the Consistory on December 13.

Appointed Archbishop of Milan on December 6.

Elected to the Supreme Pontificate.

Solemnly crowned.

(Dates follow, but are incomplete and difficult to decipher accurately.)

December 12.

[*Latin ed. p. 143*]

Sacred Penitentiary Apostolic, ACTS 143. TRIBUNALS. SACRED PENITENTIARY APOTOLIC (SECTION ON INDULGENCES). APOSTOLIC INDULGENCES GRANTED BY HIS HOLINESS, POPE PIUS XI, IN AN AUDIENCE WITH CARDINAL MAIOR, AND COMMUNICATED ON FEBRUARY 17, 1922.

Instructions:

1. Only objects suitable for receiving the blessing for gaining Apostolic Indulgences are crowns, rosaries, crosses, crucifixes, small statues, and medals, provided they are not made of tin, lead, glass, or any similar material that can easily break or be consumed.

2. Images of the Saints should not depict anyone other than those who

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have been duly canonized or are recorded in approved martyrologies.

3. In order for someone to be able to gain Apostolic Indulgences, it is necessary that they either wear upon themselves or decently keep in their home some of the objects blessed by the Supreme Pontiff himself, or by a priest with the necessary faculty.

4. According to the express declaration of His Holiness, the granting of Apostolic Indulgences does not in any way diminish the Indulgences already granted by former Supreme Pontiffs for prayers, pious exercises, and works as mentioned below.

Indulgences:

Whoever, at least once a week, is accustomed to reciting the Little Office of the Blessed Virgin, or some part of it, or the complete Office of the Dead, or at least the Vespers or Nocturn with the Lauds, or the Psalms of Penance or Graduals, or is accustomed to give Christian instruction in church, or to teach their children, relatives, or servants at home, or to visit those detained in prisons or those who are sick in hospitals with mercy, or to assist the poor in any way, or to attend Mass, and if a priest, to celebrate it, observing the usual conditions of sacramental Confession, Holy Communion, and some prayer according to the mind of the Supreme Pontiff, shall gain a plenary Indulgence on the days of the Nativity of the Lord, the Epiphany, the Resurrection, the Ascension, Pentecost, the Most Holy Trinity, the Body and Blood of the same Lord, and also of the Most Holy Heart; the Purification, the Annunciation, the Assumption, the Nativity, and the Immaculate Conception.

[*Latin ed. p. 144*]

Decrees of the Apostolic Penitentiary – Official commentary of the Most Blessed Virgin Mary; of the Nativity of Saint John the Baptist; of both feasts of Saint Joseph, Spouse of the Most Blessed Virgin Mary; of the holy Apostles Peter and Paul, Andrew, James, John, Thomas, Philip, and James, Bartholomew, Matthew, Simon, and Jude, Matthias, and of All Saints.

1. Whoever has not approached the Sacrament of Confession and the Holy Communion, but has, with a contrite heart, prayed for a time according to the intention of the Supreme Pontiff, on each of the aforementioned days, as well as on other feasts of the Lord and of the Most Blessed Virgin Mary, will gain an indulgence of seven years and as many quarantines. On Sundays and other days of obligation throughout the year, an indulgence of five years and as many quarantines. On any other day of the year, an indulgence of three hundred days.

2. Furthermore, whoever performs any of the aforementioned works of piety or charity, whenever he performs them, will acquire an indulgence of five hundred days.

3. Whoever, at the sound of the church bell, whether in the morning,

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at midday, or in the evening, recites the customary prayer, the Angelus Domini, and during the Paschal season, the Regina Caeli, or, if he does not know these, once recites the Our Father and the Hail Mary; and also, at the first hour of the night, when the bell is rung for the suffrage of the dead, recites the Psalm "De profundis," or, if he does not know it, the Our Father with the Hail Mary, will gain an indulgence of one hundred days.

4. He will gain the same indulgence who, on any Friday of the Passion and Death of Our Lord Jesus Christ, has piously reflected upon it and has devoutly recited the Our Father and the Angelic Salutation three times.

5. Whoever has examined his conscience and has sincerely confessed his sins with the intention of amending himself, and has devoutly recited the Our Father, Hail Mary, and Glory Be to the Father, in honor of the Most Holy Trinity, or in memory of the Five Wounds of Our Lord Jesus Christ, will obtain an indulgence of three hundred days.

6. Whoever prays for the faithful who are in the midst of life, or at least once says the Our Father with the Hail Mary for them, will gain an indulgence of one hundred days.

7. Finally, whoever, being in the hour of death, commendeth his soul devoutly to God, and, according to the instruction of the Most Reverend Benedict XIV in the Constitution which begins "Pia mater," dated April 5, 1747, has prepared himself with a willing spirit to meet death, and is truly penitent, having confessed and received Holy Communion, or, if he cannot, at least having a contrite heart, and, if hindered by his lips, having invoked the Holy Name of Jesus, will obtain a plenary indulgence.

Given in Rome, from the Sacred Penitentiary, on the 17th of February, 1902.

Bernardus Colombo, Secretary.

L. © S. Jo. Bapt. Menghini, Substitute.

[*Latin ed. p. 145*]

Year XIV - Vol. XIV, March 15, 1922, No. 6

ACTA APOSOLICAE SEDIS

OFFICIAL COMMENTARY

ACTS OF HIS HOLINESS, POPE PIUS XI

BY HIS OWN MOTION, AMENDING IN PART THE PRESCRIPTIONS OF THE PONTIFICAL CONSTITUTION "VACANTE SEDE APOSTOLICA"

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PIUS PP. XI.

Since, recently, on the occasion of the Conclave, in which, by the secret counsel of God's Providence, We were raised to the principate of the Catholic Church, without any merit of Ours, all matters pertaining to the vacant Apostolic See and to the election of the Roman Pontiff were directed according to the prescriptions of the Pontifical Constitution, which Our most holy predecessor, Pope Pius X, promulgated on December 25, 1904. The Most Reverend Fathers, the Cardinals, in daily meetings, which are called preparatory general congregations, signified that they desired that a certain part of that Constitution be amended, as the circumstances of the times demanded. Therefore, after careful consideration, and by the fullness of Our Apostolic authority, by Our own motion and with certain knowledge, We decree and enact the following:

I. Abrogating those things which are prescribed in the Constitution of Pius X, "Vacante Sede Apostolica," title II, chapter I, paragraph 33, so that the Cardinals who are absent from Rome may be notified of the time of their arrival in the city.

[*Latin ed. p. 146*]

146 Acta Apostolicae Sedis - Commentarium Officiale: We extend the ten-day period of delay, which, after the death of the Supreme Pontiff, was granted before the Conclave convenes, to fifteen days; and furthermore, We grant to the Sacred College of Cardinals the power to postpone the entrance into the Conclave by two or three additional days, provided that, after a maximum of eighteen days have elapsed, the Cardinals present shall immediately enter the Conclave and proceed to the business of the election. Concerning the novendial services, We maintain what is stated in the aforementioned Constitution, title I, chapter V, number 26, regarding the funeral rites, and the Cardinals shall, in their first meeting, determine the days on which the six preceding services shall be held, to be performed with more solemnity during the last three days. II. We decree that what is prescribed in the same Constitution, title II, chapter n, number 38, shall be observed in this manner: although each Cardinal may freely use two servants, whether clerics or laymen, or one cleric and one layman, it shall be permissible for each Cardinal to bring with him into the Conclave only one servant, and that servant must be a layman. Furthermore, what is added concerning the granting of servants to infirm Cardinals shall remain entirely unchanged. III. We amend the law concerning the Communion to be received by the Cardinals, as stated in that Constitution, title II, chapter V, number 54, in this way: it shall be permissible for each Cardinal to receive the Holy Communion; but if anyone, for any reason, abstains from receiving the Holy Communion, he shall attend the customary Mass in the designated chapel. We command that these Our Letters, issued by Our own initiative,

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be read aloud before all Cardinals present of the Holy Roman Church, in the first general Congregation held after the death of the Supreme Pontiff. In contradiction to anything to the contrary, notwithstanding. Given at Rome, at Saint Peter's, on the first day of the month of March, in the year 1922, the first year of Our Pontificate. PIUS PP. XI.

[*Latin ed. p. 147*]

Acta Pii PP. XI 147. APOSTOLIC LETTERS CONCERNING THE CUSTODY AND ADMINISTRATION OF THE SANCTUARY OF THE BLESSED VIRGIN MARY AT RUPES AND THE ADJACENT BUILDINGS, IN THE DIOCESE OF NEPESINA, ARE AGAIN COMMITTED TO THE MINOR FRANCISCANS OF THE PROVINCE OF SAXONY. PIUS PP. XI. For the perpetual remembrance of this matter. — The Sanctuary of the Blessed Virgin Mary at Rupes, located in the valley of Suppentonia, not far from the city of Nepesina, is celebrated by the surrounding people, especially since the pious inhabitant of that place, Joseph Andrew Rodius, closely associated with St. Benedict Joseph Labre, with his own hands, through fourteen years of daily labor, excavated and built a path to the grotto located in the middle of the rock. Our predecessors, the Most Reverend Leo XIII and Pius X, with the greatest affection, endeavored in every way to increase its splendor and to promote the well-being of the pilgrims who flock there in large numbers. One, having requested the custody of the ancient crypt from the Franciscans of the Province of Saxony of the Holy Cross; the other, not only honored the Sanctuary and the adjacent buildings with the title and privileges of a minor Basilica, declared them to be held in trust for the Apostolic See, but also decreed that the custody and administration of these sacred places should forever belong to the Minor Franciscans of that Province, with the provision that the Minister Provincial of that Province should act in this custody and administration in place of the Apostolic See. However, when, in the year 1916, the Minister Provincial of the Franciscan Province of Saxony, due to changed circumstances resulting from the war, relinquished the administration of the Basilica, monastery, and church, with the consent of the Pope, Our predecessor, the Most Reverend Benedict XV, considered it opportune to appoint the General Minister of the Order to that position, and to place the Sanctuary and the other sacred buildings, which are connected to this, under the jurisdiction of that General Minister, as administrator of the Apostolic See. This was done with a Motu Proprio issued on September 19th of that same year. When the Franciscans of Saxony returned to their homeland, religious men chosen by the Prefect of the Order established a house in the monastery at Rupes, who were to guard the Sanctuary and attend to the divine worship. The situation remained thus for a continuous period of five years. However, when, with the end of the war, nothing prevented the Franciscans from Saxony from

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returning,

[*Latin ed. p. 148*]

Acts of the Apostolic See. - Official Commentary 148. They shall undertake the care of the sanctuary, which, principally through their efforts, has become a center of popular piety in that region; and furthermore, the citizens of neighboring towns, desiring to receive a greater abundance of spiritual benefits, being closer to the monastery, we are pleased to bring to fruition a plan, begun by our lamented predecessor in the episcopacy of that diocese, which was interrupted by his grievous death, to restore things to their former state. Therefore, by these letters, derogating from our own authority with respect to the former, we entrust anew to the Minor Friars of the Province of Saxony, from the house of the Holy Cross, the custody and administration of the Sanctuary of the Blessed Virgin Mary at the Rocks, the monastery, and the other sacred buildings, which together form a single body, in such a way that the Minister of that Province shall, as before, exercise this custody and administration in place of the Apostolic See, always respecting the jurisdiction of the Superior of the Order. And this we will and command, in spite of any contrary provisions. Given at Rome, near the Holy Peter, under the Fisherman's ring, on the twentieth day of February, in the first year of our pontificate. P. CARD. GASPARRI, Secretary of State. LETTER TO THE MOST EXCELLENT CAMILLO FRANCIS MASSIMO. CONCERNING THE CELEBRATIONS FOR THE THIRD CENTENNIAL OF THE CANONIZATION OF SAINT PHILIP NERI. 1, Most Noble Signor Prince, Since this illustrious Roman Committee, for the festivities of the third centennial of the canonization of Saint Philip Neri, was so opportunely addressed with words of encouragement and praise by our immortal predecessor, Pope Benedict XV, of blessed memory, it is only right that similar sentiments of paternal satisfaction and of legitimate joy should be expressed by us, who, by divine Providence, have been transferred to this Chair of Saint Peter from the see of Saint Charles and of Frederick Borromeo, both of whom are bound by the most tender ties with the Apostle of Rome.

[*Latin ed. p. 149*]

From the Acts of Pope Pius XI, 149, concerning the particular veneration held for the same Apostle. Therefore, no less than the lamented Pontiff, called by the Lord to solemnly celebrate this most blessed anniversary amidst the rejoicing of the angels, We rejoice in this pious and joyful event, thrice-centennial, and We congratulate not only on the program with which the Roman Committee intends to make a solemn and worthy commemoration of it, but also on the zeal with which it is being translated into action to fully illuminate the humble and great figure of the glorious master and father of Roman youth, in whom were joined, in a marvelous

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and almost supernatural harmony, the severe and rigorous austerity of the ascetic with the sweetest and most gentle amiability and evangelical charity. Therefore, with all our heart, We express our wishes that the upcoming celebrations, gathering around the tomb of the Saint, surrounded by new glory and new splendor, the entire people of Roma, and first of all the valiant ranks of Catholic youth, may mark, as a milestone in the glorious history of this blessed City, an effective and powerful awakening of piety and faith, and may they, through the efficacious intercession of this great friend of pious and of men, become a strong bulwark against the spread of that corruption and disbelief which the scourge of war has left as a sad legacy, and may they be for the afflicted humanity the dawn of that true and lasting peace which rests only on a truly and wholly Christian life. With such a hope, We implore from God an abundance of heavenly favors upon the entire Roman Committee, and in anticipation of the same, We impart with particular paternal affection the apostolic blessing to You, Sir Prince, the luster and soul of the Committee, to the individual members of the same, to the meritorious Filippine Fathers, to the members of the secular Oratory of the New Church, and to all those pious people who in any way will contribute to glorifying God in the exaltation of the glorious athlete of faith and charity, Saint Philip Neri. From the Vatican, March 8, 1922. PIUS PP. XI.

[*Latin ed. p. 150*]

150 Acta Apostolicae Sedis - Official Commentary ACTA BENEDICTI PP. XV. APOSTOLIC LETTER GRANTING INDULGENCES TO THE PIOUS ASSOCIATION OF THE HOLY EUCHARISTIC REPARATION IN THE CITY OF MILAN. BENEDICT PP. XV. For the perpetual memory of this matter. — The Procurator General of the Discalced Carmelites has informed Us, since the year 1914, through Our beloved son Pasquale Gatti, a professor of the Third Secular Order of the Most Blessed Virgin Mary of Mount Carmel and St. Teresa of Jesus, and with the approval of the Cardinal Bishop, Albano in the city, that a pious association of the faithful was founded under the title of the Holy Eucharistic Reparation, primarily for the purpose of promoting frequent reception of Holy Communion, prayer, and penance, according to Our own and the mind of the Roman Pontiff. We Ourselves, on the first day of July of the preceding year, approved this fruitful association with supreme authority, and entrusted it to the Order of Carmelites, especially to the Archiconfraternity of the Holy Covenant of the Eucharist, which is located in Milan in the church of the Most Holy Body of Christ; and Our beloved son, Achilles Ratti, Cardinal Archbishop of Milan, canonically erected this association in that very church and endowed it with its own statutes. Now, since prayers have been presented to Us, so that We might, out of Our Apostolic benevolence, grant certain indulgences from the treasure of the Church divinely entrusted to Us, to

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this very association; We, for whom the growth of this association is very dear, have readily and willingly decided to grant what is requested. Wherefore, having heard Our beloved son, His Eminence, the Major Penitentiary, and confident in the mercy of Almighty God and in the authority of the Apostles, SS. Peter and Paul, We grant, with Our Apostolic authority, to all and each of those who are now and in the future members, promoters, and officials enrolled in the Holy Eucharistic Reparation, that whenever they receive the Sacraments in a spirit of reparation and according to the mind of the Supreme Pontiff, they shall receive a plenary indulgence; also, if, each year, on the Nativity of Our Lord Jesus Christ, the Circumcision, the Epiphany, Easter, the Resurrection, the Ascension, the Body of Christ, and also on the Immaculate Conception, the Nativity, the Annunciation, the Purification, and the Assumption of the Blessed Virgin Mary.

[*Latin ed. p. 151*]

The acts of Pope Benedict XV, 151, concerning the Most Holy Virgin Mary. On the feast days of the Virgin Mary, let those who are truly penitent and have confessed their sins, and who have received the Holy Communion, visit their own parish church, or, if they do not have one, the church of their curial district, from midday of the preceding day until midnight of the respective feast day, and there let them offer devout prayers to God for the concord of Christian princes, for the eradication of heresies, for the conversion of sinners, and for the exaltation of the Holy Mother Church, and let them perform the works of piety prescribed for that day, so that We may mercifully grant, in the Lord, a plenary indulgence and remission of all their sins. However, for those who are zealous and zealous women of the aforementioned Pious Union, if they have endeavored to enroll any faithful person in the Union itself, and also for all those who are enrolled, if they have encouraged someone to maintain modesty in dress, in words, and in actions, or if they have in any way prevented an offense to God, or if they have invited a sick person to receive the Sacraments of the Church, for each of these actions, We shall remit five years from the number of years of penance, according to the custom of the Church. Furthermore, We grant to the General Promoter and to the priest-zealots of the aforementioned Pious Union the faculty to bless, with the single sign of the Cross, crosses, sacred medals, prayer crowns, and small statues of Our Lord Jesus Christ, of the Blessed Virgin, and of the Saints, made of metal, always keeping them under the sign of the Cross, and to apply the indulgences that are listed in the document published by the typographers on the fifth day of September in the year 1924, without excluding those indulgences which are called those of Saint Bridget and others which are called the indulgences of the Fathers Crucigeri. We also grant to the General Promoter and to the priest-zealots, provided that they have been approved to hear sacramental confessions, the faculty, with the same sign of the Cross, to bless crucifixes,

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and to apply to them the plenary indulgence, for the benefit of any of the faithful who are in the article of death, according to the decree of the Most Holy Congregation of the Supreme Sacred Office, given on the tenth day of June in the year 1924. In addition to these, We grant that the Masses which are celebrated in a fitting manner at the altar of any church, by any secular priest approved for that purpose, or, with the permission of their Superiors, by any religious priest, for the soul of the General Promoter, the zealots, the zealous women, and the members of the aforementioned Union, shall be of equal benefit to the soul for whom they are celebrated, as if they had been celebrated at a privileged altar. Finally, We grant that the General Promoter and the priest-zealots who are in office may, for a time, enjoy the privilege of celebrating Mass four times a week at a privileged altar. Furthermore, We permit that, except for the plenary indulgence that can be obtained in the article of death, the General Promoter, the zealots, the zealous women, and all the members may fulfill the canonical penances and expiations of the indulgences, if they so wish.

[*Latin ed. p. 152*]

Acts of the Apostolic See – An Official Commentary, valid for all times, present and future. We wish that to these present Letters, or their copies, even printed ones, that have been signed by the hand of a public Notary and sealed with the seal of a person constituted in ecclesiastical dignity or office, full faith be given, as would be given to these present if they were exhibited or shown. XXII. Given in Rome, at Saint Peter's, under the Fisherman's Ring, on the tenth day of December, in the year 1921, in the eighth year of Our Pontificate. P. CARD. GASPARRI, Prefect of the Secretariat of State. LETTER I TO THE MOST EXCELLENT CAMILLO FRANCIS, addressed concerning the solemn decrees regarding Saint Philip Neri, on the third centenary from the time he was enrolled in the Book of Saints. Most Excellent Sir, With particular satisfaction of Our mind, We have learned that the Fathers of the Filippini and the Oratory of the New Church are preparing to solemnly celebrate the third centenary of the canonization of Saint Philip Neri, and that they have entrusted to a Committee, of which you are a most worthy President, the task of promoting such a celebration. We have considered it very opportune the program to make this happy occasion memorable, more so through the effectiveness of manifestations and works that aim to strengthen, on the example of Saint Philip, the faith and Christian virtues. We wish to hope that in this manner the gentle figure of the great Apostle of Rome will shine with new light, who knew how to combine with holiness the most austere character, a cheerful affability, and the smile of festivity. We hope above all that the fervor kindled by him will be rekindled among the young, when he led them to visit and assist the sick in the hospitals, to the catechism of children and workers, and to the tombs of the martyrs, and when, to those who wished him earthly honors,

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he responded, looking at the sky: "Paradise, paradise!" It will be pleasing to all that these dear memories are recalled; but it is much more pleasing to Us, who love with special affection this city of Rome, from whose episcopate We derive the supreme authority that We hold, however unworthy We may be.

[*Latin ed. p. 153*]

Acta Benedicti PP. XV 153 Therefore, most esteemed Prince, we gladly place our offering at your disposal to contribute to the expenses of the new urn, which, on this occasion, it has been decided to create with the contributions of the faithful, in order to more worthily preserve the precious remains of the Saint. And this sacred urn, we shall visit in spirit with our children, to implore from God, in this difficult time, divine favors upon our city. In the meantime, it is pleasing to us to impart to you, most esteemed Prince, and to the Fathers of the Filippini Order, to the members of the Committee, and to the secular Oratory of the New Church, our apostolic blessing. From the Vatican, 24th November 1921. BENEDICTUS PP. XV To His Most Eminent Lordship, the Reverend Cardinal of Aoste, Title of Saint Cecilia, in the Holy Roman Church, concerning the establishment of a house for the reception of daughters detained in prison in Valle Pompeia. Beloved Son, greetings and apostolic blessing. — We have learned, through letters dated this day, addressed to our beloved son Bartholomew Longo, that you have undertaken the project of establishing a house in Valle Pompeia for the reception of daughters detained in prison. Indeed, we desire that this very house, like the other works of Pompeia, should possess the dignity of a pontifical institution; therefore, let it be founded, guided, and administered under the auspices of the Pontifical Delegation, which We have established for the sacred edifices and charitable works. There is no doubt that this distinguished man will be most pleased with this decree of Ours, since he, for the sake of the splendor, permanence, and growth of these works, transferred them to the possession of the Apostolic See in the year 1906. The magnitude of this opportunity can be seen from the fact that, in scarcely fifteen years, the works of Pompeia, through the diligence of Our Delegation, have progressed in a remarkable manner. For, to mention but a few things, it is worth noting the almost threefold increase in the number of students of both sexes, and the greatly expanded house for the sons of the victorious; and the workshops, newly established, in which the students are trained in various arts; and the orphanage for girls, and the buildings of the Basilica, which are greatly...

[*Latin ed. p. 154*]

154 Acta Apostolicae Sedis - An Official and Expanded Commentary; and schools opened for the boys of Pompeii, as well as other numerous institutions for aiding society; and a seismological-meteorological observatory

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was founded, and it was equipped with every instrument; and a basilica was constructed for the care of the sacred objects of the house of the priests; finally, a bell tower of great size, begun at the command of Our Predecessor, the Most Reverend Pius X, in honor of Christ the Redeemer, and which has already progressed considerably, which we desire to complete as soon as possible, so that, rising from the ruins of ancient Pompeii, it may show to all how magnificently the Christian religion has triumphed over the worship of idols. Therefore, while we rejoice greatly in all of these things and offer you our heartfelt congratulations, we are confident that the Pontifical Delegation, to which you, with excellent diligence, preside according to your office, will also pursue this new undertaking with all care, by assisting the weaker girls and shaping their minds towards Christian virtue. In this regard, having prayed for God's help, and as a pledge of Our paternal benevolence, we impart, with a generous heart in the Lord, Our apostolic blessing to you, our beloved son, and to all those associated with the sacred institution and its affiliated works, and especially to those devoted helpers, our beloved sons, Vincent Celli and Joseph De Angelis, whom we, for the sake of honor, name here as excellent priests, and also to all those who, by sending contributions of charity to Our Delegation in Pompeii, will aid this new undertaking. Given in Rome, at Saint Peter's, on the fifth day of December, in the eighth year of Our Pontificate. BENEDICT XV

TO THE DISTINGUISHED M. BARTHOLOMEW LONGO, ON THE SAME SUBJECT.

Beloved son. — With paternal benevolence, we have received the reverent tribute of your publications: "Wondrous Ways of Providence" and "The Rosary and the New Pompeii," the former of which appropriately commemorates the thirtieth anniversary of the Educational Home for the children of prisoners, and the latter announces and outlines the program of a new institution, which is the crown and fulfillment of the former, and which consists in the founding of an orphanage and place of education for the poor daughters of...

[*Latin ed. p. 155*]

The acts of Pope Benedict XV, dated 155, state: "With this work, She desires finally to realize a plan long cherished, the implementation of which would constitute a new triumph of Christian charity, and at the same time, a sign of divine clemency, for it will be granted to her to begin, at the age of eighty years, a work destined to save so many unfortunate young girls, whose innocence is exposed to the gravest dangers. We rejoice with you in this, and offer a hymn of thanksgiving to the mercy of the Lord, but at the same time, we wish you that God may grant you even greater comfort, to be able to greet, as it were, both Falba and the full noon of the nascent Institute.

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For its prosperity and growth, we offer our most fervent prayers, while we trust that divine Providence, which has raised in the glorious Valley of Pompeii, through the generosity of the faithful, the magnificent Marian sanctuary and the many works of charity that surround it, in such a way that the stars crown the head of the holy Virgin, will also abundantly assist this new, providential undertaking. Meanwhile, in anticipation of heavenly aid, We impart from the heart Our apostolic blessing to you, beloved son, to your no less beloved consort, the Lady Countess De Fusco, and to all those pious benefactors who, in any way, will contribute to the prompt completion of this new, salutary institution. Given in Rome, near St. Peter's, on the 5th of December, 1921, in the eighth year of Our Pontificate. BENEDICT PP. XV. TO THE EXCELLENT MAN ALOISIUS OSTER, ADMINISTRATOR OF THE SOCIETY OF THE HOLY INFANT JESUS IN GERMANY, ON THE SEVENTY-FIFTH ANNIVERSARY OF THE FOUNDATION OF SAID SOCIETY THERE. Beloved son, greetings and apostolic blessing. — We have indeed recently received a pleasing message, namely, that the Society of the Holy Infant Jesus is flourishing daily throughout Germany, and this is due to the excellent efforts of you, and of all the other pious associates of your work. In particular, the charity of the Catholics of Germany for their children has deeply moved Us, for although they themselves are often in great poverty, they nevertheless care for so many little ones who are in darkness and the shadow of death.

[*Latin ed. p. 156*]

156 Acta Apostolicae Sedis - They have never ceased to possess an official commentary. Indeed, by offering prayers or contributions for the sacred missions, these young people of the Divine Infant have shown themselves to be excellent disciples, who came into this world for that very purpose, to save what was perishing. We wish to honor with equal praise all those men who strive here to promote this most beneficial work: it has been abundantly demonstrated how much the study of sacred missions contributes to awakening in the hearts of young people the spirit of faith and the fervor of virtue. Therefore, they deserve to be praised not only for the growth of the Catholic cause, but also for the proper upbringing of youth. Now, at the close of the seventy-fifth year since the blessed society of the Divine Infant was established in Germany, greatly rejoicing in the fruits received, we offer due thanks to you, and we pray that the Infant Jesus may abundantly bestow his blessings upon you, especially the gift of true peace, which He, being born, brought down from heaven for men of good will. As a pledge of these blessings, and as a token of Our paternal benevolence, We impart to you, beloved sons, and to all those who belong to this society in any way, Our most loving apostolic blessing in the Lord. Given in Rome, at St. Peter's, on this day, in the eighth year of Our pontificate. October 8th. BENEDICT XV. TO THE MOST REVEREND BASIL SUCIU, ARCH-

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BISHOP OF ALBA-IULIA, RAYMUND NETZHAMMER, ARCHBISHOP OF BUCURESTI, AND OTHER BISHOPS OF RUMANIA, IN RESPONSE TO THEIR LETTERS FROM THEIR FIRST MEETING. Venerable brothers, greetings and apostolic blessing. — It has been pleasing to Us to receive the letter which you sent to Us from the meeting in București, held recently before Our Legate: in it, you declared what excellent deeds you have performed in the name of Jesus Christ, worthy of piety and faith. Indeed, there can be nothing more useful than for the sacred pastors to often meet together, so that, after exchanging counsel, they may better guide their dioceses, especially after so great a change in all things. Therefore, We commend your prudence and that of the clergy of that region: which, having labored diligently during the time of war, now, with the war ended, sees a wider field open to it, so that the damage done to the faith may be repaired.

[*Latin ed. p. 157*]

Let the acts of Pope Benedict XV be restored, and may the people be happily returned to the original profession of Christian life. Therefore, We come willingly to partake in the diligence of your efforts; whatever you have consulted regarding the benefit of souls, We approve; and We earnestly pray that, with God's help, it may prosper. And to you, venerable brothers, and to the entire clergy and people, as a witness to the reconciliation of heavenly gifts and also to the paternal benevolence of Ourselves, We impart, with a generous heart, the apostolic blessing. Given in Rome, at Saint Peter's, on the eleventh day of the month of December, in the year 1837, in the eighth year of Our pontificate. BENEDICT PP. XV.

[*Latin ed. p. 158*]

Acts of the Apostolic See - Official Commentary 158. ACTS OF THE HOLY CONGREGATIONS, CONSISTORY CONGREGATION.

I. DENOMINATIONS OF THE ALBIENSIS DIOCESE.

The history of the Church teaches that the dioceses of Castres and Vaurien have been illustrious, both for their antiquity and for the prelates who have governed them; indeed, it is clearly established that both sees were founded by John XXII in the year 1317, and that among their pastors, some have been adorned with the sacred purple, and even elevated to the Supreme Pontificate, such as Clement VII, until, through an agreement in 1775 with the Gallican government, initiated by the Holy See, both sees were suppressed and joined to the archdiocese of Albi. However, the cathedral churches still shine with their name and splendor.

When the present Archbishop of Albi recalled this, the Most Holy Lord Pope Pius PP. XI, moved by supplication, earnestly requested that his Church, in the future, might also be named with the titles of these

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aforementioned churches. Furthermore, to demonstrate some pledge of his paternal benevolence towards the Archbishop, and towards the clergy and faithful who inhabit those cities, His Holiness, having heard the prayers, deigned to grant them; and therefore, by the fullness of Apostolic power, He decreed and established that, henceforth, the Church of Albi shall also be adorned with the titles of Castres and Vaurien, and shall be called Albiensis, Castrensis, and Vauriensis; and that the Archbishop of Albi shall be called the Archbishop of Albi, Castres, and Vaurien.

Moreover, the same Most Blessed Father ordered that the present Consistory Decree should be of the same validity as if Apostolic Letters sealed with lead had been issued on these matters, notwithstanding any contrary provisions, even those deserving of special mention.

Given at Rome, from the Secretariat of the Sacred Consistory Congregation, on the 17th of February, 1922.

Bp. C. DE LAT, Bishop of Sabina, Secretary.

L. B. Aloysius Sincero, Assistant.

[*Latin ed. p. 159*]

Sacred Congregation of Councils, II. PROVISIONS CONCERNING CHURCHES. His Holiness, Pope Pius XI, following the decrees of the Sacred Congregation of Councils, provides for the following churches, each with its own pastor, as follows:

February 10, 1922. — To the Metropolitan Church of Olinda and Recife, he appointed the Reverend Father Michael de Lima Valverde, formerly Bishop of Santa Maria. — To the titular episcopal Church of Verissa, the Reverend Father Heivetium Gomez de Oliveira, formerly Bishop of Saint Aloysius of Maranhão, whom he established as Coadjutor with the right of future succession to the Reverend Father Silverii Gomez Pimenta, Archbishop of Mariana. — To the titular episcopal Church of Siunia, the Reverend Father Francis Maria Gonzalez, Canon of the Cathedral of Zamora, whom he appointed as Auxiliary to the Reverend Father Francis Mendoza, Archbishop of Durango.

February 17. — To the titular episcopal Church of Eeni, the Reverend Father Augustine Giustiniani, O.F.M., whom he appointed as Auxiliary to the Reverend Father Augustine Simeone, Bishop of Adiacensis, with the obligation to reside in the city of Bastia.

February 20. — To the titular episcopal Church of Isiond, the Reverend Father Emmanuel Anatolium Chaptal, whom he appointed as Auxiliary to the Most Eminent and Reverend Father Louis, His Holiness's Cardinal, Archbishop of Paris.

February 22. — To the cathedral episcopal Church of Saint Augustine, the Reverend Father Patrick Barry, formerly the General Vicar of the same diocese. — To the titular archiepiscopal Church of Germia, the Reverend

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Father Michael Sheehan, whom he established as Coadjutor with the right of future succession to the Reverend Father Michael Kelly, Archbishop of Sydney. — To the titular episcopal Church of Surensi, the Reverend Father John Swint, whom he appointed as Auxiliary to the Reverend Father Patrick Donahue, Bishop of Wheling. — To the titular episcopal Church of Antipyrgos, the Reverend Father Hermenegildum Ricci, O.F.M., whom he established as Apostolic Vicar of Hu-pé, western and northern.

February 24. — To the Metropolitan Church of Glasgow, the Reverend Father Donald Mackintosh, Rector of the College of Scots in the City. — To the titular archiepiscopal Church of Berythus, the Reverend Father Augustine De Assis, formerly titular Bishop of Diocletia.

[*Latin ed. p. 160*]

From the Acts of the Apostolic See – Official Commentary, February 24, 1922:

— To the Cathedral Church of Saint Louis in Potosí, the Reverend Father Michael de la Mora, formerly Bishop of Zacatecas.

— To the Cathedral Church of Centumfocensis, the Reverend Father Valentinus Zubizzareta, formerly Bishop of Camagüey.

— To the Cathedral Church of Camagüey, the Reverend Henry Perez Serantes, General Vicar of the Diocese of Centumfocensis.

March 7.

— To the episcopal Cathedral Churches of Terracina, Setina, and Priverno, perpetually united among themselves, the Reverend Salvatore Baccarini, from the Congregation of the Resurrection of the Lord Jesus Christ.

— To the Metropolitan Church of Milan, the Reverend Father Eugene Tosi, formerly Bishop of Andria.

— To the titular episcopal Church of Ebronensis, the Reverend Jordan Corsini, archpriest of Saint George's in Grenada, Verona, whom the Most Reverend and Eminent Father Bartholomew, Cardinal Basilieri, Bishop of Verona, has appointed as Auxiliary.

SACRED CONGREGATION OF THE COUNCIL OF LODI.

CONCERNING VOTIVE OFFERINGS AND ALIENSATIONS: DOUBTS.

After considering the matters presented and resolved in the case of the Diocese of N., concerning votive offerings, on July 12, 1919 (A. A. S., XI, p. 416), the Ordinary of Lodi reverently requested this Sacred Congregation to provide a solution to the following doubts:

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I. Whether, for the alienation of any valuable object, is it always necessary to obtain Apostolic approval, or can the Ordinary permit such an alienation within certain monetary limits?

II. Whether, for the alienation of any votive offerings, is Apostolic approval required, or can the Ordinary dispose of them, within a certain monetary amount?

III. Whether, for the alienation of votive offerings, is Apostolic approval required, when the very person who offered the votive offering freely consents to the alienation?

IV. Whether the mere offering of a gift to the altar or to a sacred icon necessarily implies a vow, or must it be positively stated that the offering was made as a votive offering?

[*Latin ed. p. 161*]

Sacred Congregation of the Council, 161st Session. Whether it is within the power of the Ordinary, when the Council of Administration and the Cathedral Chapter disagree with each other, to supply the consent of either party, both in matters of alienation and in any equally binding contract. On January 14, 1922, the Sacred Congregation of the Council, after deliberation in the plenary assemblies of the Most Reverend and Reverend Fathers held in the Apostolic Palace at the Vatican, having considered all matters, decided that: To 1. Regarding the Pontifical Commission for the authentically interpreting of canons. To 2. Affirmative to the first part; negative to the second. To 3. Affirmative. To 4. A donation is presumed to be voluntary unless it is proven otherwise by the will of the donor or the offerer. To 5. Negative. The aforementioned matters were reported to His Most Holy Lordship, Pope Benedict XV, by the undersigned Secretary of the Sacred Congregation, and in an audience held the following day, His Holiness deigned to approve and confirm the resolutions. D. CARD. SBARRETTT, Prefect. L. © S. —* I. Mori, Secretary. SACRED CONGREGATION FOR RELIGIOUS I DECREE; CONCERNING THE QUINQUENNIAL REPORT TO BE SUBMITTED BY RELIGIOUS ORDERS. It is established in the Code of Canon Law that every superior, whether of a monastic Congregation or of any Religious Order of pontifical law, shall send a report on the state of the religious order to the Holy See every five years, or more frequently if so provided by the Constitutions. In order that this prescription of the canons may be carried out in an orderly and useful manner, this Sacred Congregation, after mature deliberation, has decided on the following: I. The quinquennial periods shall be fixed and common to all Religious Orders, beginning on the first day of the month of January, 1923. ACTA, vol. XIV, n. 6. — 15-3-922 13.

[*Latin ed. p. 162*]

Acts of the Apostolic See – The Official Commentary will present the

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following: A) Regarding Religious Orders of men: a) In the first quinquennium [five-year period]: Military Orders, Regular Canons, Monks, b) In the second: Mendicant Orders. c) In the third: Regular Clerics. d) In the fourth: Congregations of simple vows, both clerical and lay. e) In the fifth: Societies of men living according to a religious manner, without vows or with private vows. B) Regarding Religious Orders of women, Congregations will send in a report, taking into account the region in which the principal house of the Institute is located, or where the General Superior resides by office, according to the following schedule: In the first quinquennium: from Italy, Spain, and Portugal; In the second year: from France, Belgium, Holland, England, and Ireland; In the third year: from the remaining regions of Europe; In the fourth year: from both parts of the Americas; In the fifth year: from other parts of the world, and also Societies of women living according to a religious manner without vows or with private vows. II. Congregations which have already submitted a report within the five years preceding the quinquennium in which, according to the aforementioned norms, they should submit it, are excused from submitting it again for this first quinquennium, namely, the quinquennium 1923-1927. III. When preparing the report for Institutes of simple vows, the questions proposed in Instruction S. C. E. E. and RR., now reformed by H. S. C. to conform to the Code, should be kept in mind, and answered faithfully. IV. The Superiors of the highest ranks of Regular Orders and their Congregations, including those of simple vows and Societies living according to a religious manner, who were not previously required to submit a report before the promulgation of the Code, should diligently prepare a complete and truthful report on the state of their Religious Order – regarding which they are burdened with their conscience – in such a manner and form as seems most appropriate to the nature of the Institute; in such a way, however, that the Apostolic See may obtain full knowledge of the state of the Religious Order, both materially and morally, and in terms of discipline. The first report, before anything else concerning the current state of the Religious Order, should contain historical information about the foundation of the Order or Congregation; and especially those matters pertaining to its approval by the Apostolic See.

[*Latin ed. p. 163*]

The Holy Congregation of Religious orders, referring to the Constitutions by which it is presently governed, and also to the internal form and nature of the vows, shall declare whether any change has been made in these matters over time, or if any relaxation in the observance of the Rule has been introduced with some authority. If any Congregation has a particular regulation regarding more frequent reports to be submitted to the Holy See, after the Constitutions have been revised or approved following the promulgation of the Code, this must be observed, without regard to

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what this present decree prescribes concerning the five-year period. His Holiness Pope Pius XI, in an audience granted to the undersigned Father Abbot Secretary on February 25, 1922, approved the content of this decree, commanding that it be observed by all and made of public law, to the extent that anything whatsoever may hinder it to the contrary. Given in Rome, from the Secretariat of the Holy Congregation of Religious Orders, on March 8, 1922.

† H. CARD. VALPRÈ DI BONZO, Prefect.

L. © S. Maurus M. Serafini, Abbot, O.S.B., Secretary.

II. CONCERNING THE OFFICE OF THE SUPREME MODERATOR WITH REGARD TO A LIFETIME APPOINTMENT.

To the Holy Congregation of Religious Orders, the following question was submitted: "Do the founders or foundresses of Religious Congregations or 'Piar Societies,' living according to the manner of Religious, who exercise the office of Supreme Moderator or Moderatrix in their Congregation, have the right to retain that office for life, notwithstanding the prescriptions of the Constitutions, which limit the duration of the aforementioned office to a certain time and prohibit the re-election of the same person beyond a certain limit?"

The Holy Congregation, after mature deliberation, judged that the answer should be: "Negatively, unless they have obtained an apostolic indult."

Furthermore, a report on the foregoing was made to His Holiness Pope Pius XI, in an audience granted to the undersigned Father Abbot Secretary.

[*Latin ed. p. 164*]

164 Acta Apostolicae Sedis - Official Commentary, February 25, 1922. His Holiness approved and confirmed the resolution of the Holy Congregation and ordered that it be made public. Given in Rome, from the Secretariat of the Holy Congregation for Religious Orders, on March 6, 1922.

I, H. CARD. VALFRÉ DI BONZO, Prefect.

L. © S. Maurus M. Serafini, Abbot, O. S. B., Secretary.

III APPROBATIONS

By the Decrees of the Sacred Congregation for Religious Orders, Our Most Holy Lord Pope Pius XI:

February 25, 1922. — Approved, for a trial period of seven years, the Constitutions of the Institute of the Sisters of Mercy, of the Third Order of St. Francis, whose principal house is located in the archdiocese of Olmütz.

— Praised the religious congregation of the Sisters, Daughters of St. Camillus de Lellis, commonly known as "Figlie di S. Camillo," whose principal house, by grace, is located in the City, and approved its

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Constitutions for a trial period of seven years.

SACRED CONGREGATION FOR THE PROPAGATION OF THE FAITH

DECREE: The mission station of Limuru, together with its territory, is detached from the Apostolic Vicariate of Zanzibar and added to the Apostolic Vicariate of Kenya.

The Reverend Father Philippus Perlo, Apostolic Vicar of Kenya in Central Africa, requested that the civil territory of Limuru, which is within the Apostolic Vicariate of Zanzibar, be ceded to his own mission. With the Reverend Father...

[*Latin ed. p. 165*]

The Most Holy Congregation of Propaganda Fide, number 165, John Neville, Apostolic Vicar of Zanzibar, having submitted this matter, the Fathers of this Sacred Congregation, in their general assembly on the 14th day of the preceding month of January, after due prayer, considered it necessary to provide more suitably for the progress of the Christian faith in the aforementioned territory, and determined the territory to be transferred in the following boundaries: to the Apostolic Vicariate of Kenya, that portion of the territory belonging to the Vicariate of Zanzibar, situated to the west of a certain line, which begins at the town of Matera in the Kenyan mission, proceeds in a straight line to the south, to the Apostolic Vicariate of Zanzibar, up to the point where it is six thousand and five hundred paces (in Italian, ten kilometers) from Limuru; and then, from Limuru, this line describes a semicircle (whose radius is six thousand and five hundred paces), reaching the opposite side, where the boundaries of the Apostolic Vicariate of Upper Nilo are found. The decision of the Fathers was reported to His Holiness, our Lord Pope Pius XI, by the undersigned Secretary of the Sacred Congregation, on the 13th day of February of the same year, and His Holiness deigned to approve and ratify it, and ordered that a decree be issued concerning this matter. Given in Rome, from the offices of the Sacred Congregation of Propaganda Fide, on the 20th day of February, in the year 1922. G. M. CARD. VAN ROSSUM, Prefect. Peter, Archbishop, Secretary.

II. PROVISION FOR THE CHURCH. By decree of the Sacred Congregation of Propaganda Fide, dated October 19, 1921, Pope Benedict XV appointed the Reverend Father Lazarus Miedia, formerly Bishop of Skopje, to the metropolitan Church of Scodra.

[*Latin ed. p. 166*]

Acts of the Apostolic See - Official Commentary III. APPOINTMENTS. By successive decrees, the Sacred Congregation for the Propagation of the Christian Faith has appointed, to its satisfaction: February 11, 1922. – Rev-

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erend Father Aloysius Martin, of the Most Sacred Heart of Jesus, of the Order of Discalced Carmelites, as Apostolic Administrator of the archdiocese of Isfahan. February 17. – Reverend Father Anthony Stoppani, Apostolic Vicar of Bahr-el-Ghazal, as Administrator of the Apostolic Vicariate of Khartoum. February 18. – Reverend Father Henry Gogarty, of the Institute of the Holy Spirit, as Apostolic Administrator of the Vicariate of Kilimanjaro. February 22. – Reverend Father Gallus Steiger, O.S.B., as Apostolic Prefect of Lindi.

SACRED CONGREGATION FOR RITES. IN QUEBEC, OR LODE. REGARDING THE BEATIFICATION AND CANONIZATION OF THE SERVANT OF GOD, ALFRIDI PAMPALON, PRIEST, OF THE CONGREGATION OF THE MOST HOLY REDEEMER. In the Canadian region of North America, and in the town near the province of Quebec called Notre-Dame de Levis, on November 24, in the year 1867, the Servant of God, Alfridus Pampalon, was born to honest and pious parents, Anthony Pampalon and Josephine Dorion, and on the same day, he was baptized in the sacred font. He had not yet reached his sixtieth year when he lost his mother, who, as she had especially instilled in him devotion to the Blessed Virgin Mary, so, dying, she offered and commended him to the same Virgin Mother, as to a most beloved son. When his father entered into his second marriage, both he and his stepmother held the boy in great affection. As Alfridus grew older, he began to attend the parish school with profit and with praise.

[*Latin ed. p. 167*]

The Holy Congregation of Rites, numbering 167, expressed equal admiration for him. Two years later, being about nine years of age, he entered the family college to be instructed in the rudiments of letters; and in the following year, he approached the Holy Sacrifice for the first time with the utmost devotion. Adding to his natural intelligence, diligence in various disciplines led him to make great progress, especially in sacred doctrine. With prudence and affability, he was accustomed to reconcile minor youthful disagreements, and when necessary, he endeavored to moderate conversations and conduct with his industry. Devoted to prayer, he often spent the time allotted for recreation before the image of the Blessed Virgin Mary, pouring forth fervent prayers. He frequently approached the tribunal of penance and the Sacrament of the Holy Eucharist, without any ostentation of virtue and with little regard for human consideration. Hence, he was called an angelic young man, an example of virtues. In these early years of his life, Alfred devoted himself especially to the disciplines pertaining to commerce, believing that he would lead a life in the secular state. But the seed of a religious vocation began to take root in his heart, when, having been afflicted by a serious illness for the second time, he felt himself called by God to a different way of life. Then, when he recovered, he made a vow, resolving to enter a religious congregation. With the help of God's

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grace and the guidance of a spiritual director, and with the consent and permission of his superiors, he fulfilled this, at the age of nineteen, in the Liguorian College of Pulcriprat (Beaupré). Then, sent to Trudonopolim in Belgium, he received the religious habit on September 8, 1886, and there, having begun and commendably completed his novitiate, he pronounced his religious vows on September 8 of the following year. Subsequently, he was transferred to Pulcrumiugum (Beauplateau), which is in Belgian Luxembourg, where he spent two years studying philosophy and four years studying theology in the college of the Congregation of the Most Holy Redeemer, overcoming the mediocrity of his own abilities and the difficulties of his studies through labor, diligence, and especially through the help of the Holy Spirit, diligently invoked through prayer, good works, and religious observance. In the meantime, he received the minor and major orders, and on October 4, 1892, he was ordained a priest with the utmost devotion. In the following year, 1893, having completed his studies, he was assigned to the sacred ministry in the city of Mons, where he performed this office with great merit; and among other duties, he gave spiritual instruction to the working brothers. After a year, he returned to Pulcrumiugum, where he completed another novitiate in the Liguorian Congregation, which intends to renew and excite the fervor of the previous novitiate in its students, and also to instruct and prepare them for the priestly ministry through labor, sermons, and prayers. Returning to Monteu da Po, he—

[*Latin ed. p. 168*]

168 Acta Apostolicae Sedis - While diligently attending to his duties, confessions, and other ministries and works of charity, especially for the sick and the poor, he provided opportune assistance to sacred expeditions and to his missionary confreres. In the year 1894, as he approached his end, marked by the signs of a cruel illness that turned into a lethal fever, he surrendered himself entirely to the divine will and acquiesced. At the advice of doctors and by the order of his superiors, he sought to breathe a healthier and more native air at the Pulcriprati College in Canada, where he arrived on September 15, 1895, desired and awaited by the directors and students. As much as he could, he endeavored to dedicate his efforts to sacred ministrations; but, as the illness worsened, he was compelled to abstain from any labor. Nevertheless, he employed his weakened physical and mental strength in offering prayers, reading books of piety, writing, and meditating on divine matters, while patiently enduring the torments of the illness without complaint. He continued to hear confessions until almost a month before his death, and afterward, being nourished daily by the Most Holy Eucharist, he even requested to be led to the oratory, where he would remain for a long time, adoring before the Most Holy Sacrament preserved in the tabernacle. Finally, on the thirtieth day of September in the year 1896, as he was about to breathe his last, the Servant of God, pressing

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a crucifix to his chest and with fixed eyes on the image of the Blessed Virgin Mary, Immaculate, in a clear and strong voice, to the astonishment of those present, recited the entire Marian hymn: and thus, his brief earthly life completed, rich in merits, he passed from this exile to his heavenly homeland. - It is not appropriate here to speak of his virtues and the observance of his vows. However, it may be mentioned that he had a fervent devotion to the most august mystery of the Most Holy Trinity and to our Lord Jesus Christ, the infant, the patient, the glorious, and the Eucharistic. From his childhood, he was devoted to the Blessed Virgin Mary with a special affection, and he diligently honored and encouraged others to honor her; his love for her was further inflamed by the golden book of his beloved father, Saint Alphonsus, on the glories of Mary. He was most devoted to the Catholic Church and the Roman Pontiff, and it is said that he rendered obedience and obedience, and that he defended the true doctrine, the law, and the sacred rights against heretics, whom he refuted through the study of ecclesiastical history. Having become incapable of other works, he supplicated the most benign God and his saints, his patrons and intercessors, that the apostolic labors of his confreres and missionaries might bear abundant and salutary fruit. Meanwhile, the fame of the sanctity of the Servant of God, which shone brightly within certain limits during his life, became even more clear and widespread after his death, and was increased by accounts of graces or miracles, with the gathering of the faithful to his tomb, seeking help and patronage. Informative proceedings were instituted with ordinary authority in the dioceses of Quebec and Liège.

[*Latin ed. p. 169*]

169 The Holy Congregation of Rites opened the way. After these matters were completed and transmitted to the Sacred Congregation of Rites in Rome, following a review of the writings of this Servant of God and a subsequent declaration on April 28, 1920, which stated, "that nothing stands in the way of proceeding further," and since, with due regard for legal procedure, all was in readiness, the matter of introducing the Cause was brought up for discussion. Therefore, at the urging of the Most Reverend Father Claudio Benedetti, Promoter of the Cause for the Congregation of the Most Holy Redeemer, and after considering the letters of the Postulator, and of the Most Reverend Lord Cardinal Ludovici Nazarii Bégin, Archbishop of Quebec, and of the Auxiliary Bishops, and of the Reverend Archbishops and Bishops of other Provinces of Canada, and also at the request of the Most Reverend Prelates of the Congregation of the Most Holy Redeemer, together with the Rector Major and the Superior General, Father Patricio Murray, and the clergy and people of the city of Levis, and other distinguished men and women of that secular and religious community, His Eminence and Most Reverend Lord Cardinal Aidan Gasquet, Promoter of this Cause, in the ordinary meetings of the Sacred Congregation of Rites,

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convened at the Vatican, proposed the following question for discussion: Whether a Commission for the introduction of the Cause should be appointed in this case and for the purpose in question? And the Most Eminent and Most Reverend Fathers, Prefects for the safeguarding of the sacred rites, after the report of His Eminence, the Promoter, and after hearing the Reverend Father Angelo Mariani, General Promoter of the Faith, having carefully considered all matters, decided to respond: Affirmative, that is to say, that a Commission for the introduction of the Cause should be appointed, if it pleases the Most Holy [Father]. On January 17, 1922. After all of these things had been reported to the Most Holy Pope Pius XI by the undersigned Cardinal, Prefect of the Sacred Congregation of Rites, His Holiness approved the decree of the same Sacred Congregation and deigned to sign with his own hand the Commission for the introduction of the Cause of the Servant of God, Alfred Pampalon, professed priest of the Congregation of the Most Holy Redeemer, on February 22, 1922.

A. CARD. VICO, Bishop of Portuen and S. Rufinae, Prefect of the S. B. C.

L. ÜB S. Alexander Verde, Secretary.

[*Latin ed. p. 170*]

From the Acts of the Apostolic See, 170:

Official Commentary II

ON THE MANDATORY COLLECT, OR PRAYER FOR PEACE: A Doubt is Raised

By the Sacred Congregation of Rites: Whether it can be approved or tolerated, a custom existing in one diocese or another, whereby the mandatory Collect, or Prayer for Peace, "Deo, a quo omnia sancta desideria..." etc., is added after Holy Communion on the current day, omitting the Secret and the Postcommunion for Peace.

And the Sacred Congregation of Rites, having heard the opinion of a special Commission, decided that the proposed question should be answered "Negatively, in both cases, according to the Rubrics and Decrees." And thus it decreed and declared.

February 18, 1922.

His Eminence, Cardinal Vico, Archbishop of Porto and Santa Rufina, Secretary of the Sacred Congregation.

Reverend Father Alexander Verde, Secretary.

SACRED CONGREGATION FOR THE EASTERN CHURCH

Concerning Ecclesiastical Provisions.

By Decrees of February 25, 1912, according to the designation already made on January 17 by Pope Benedict XV, Our Most Holy Lord Pope Pius XI appointed the Reverend Father Valerius Traian Frentiu, formerly Bishop

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of Lugoj, as Prelate of the Great-Varadain Cathedral Church of the Romanian Rite; and the Reverend Father Alexander Nicolescu, canon of the Metropolitan Church of Alba-Iulium, as Prelate of the Lugoj Cathedral Church.

[*Latin ed. p. 171*]

Diarium Romanae Curiae 171 DIARIUM ROMANAE CURIAE PAPAL NOMINATIONS. With His venerated decree of February 6, 1922, His Holiness POPE PIUS XI deigned to appoint His Excellency and Reverend Lord Cardinal PIETRO GASPARRI as His Secretary of State.

SACRED CONGREGATION OF RITES. Tuesday, February 21, 1922, in the Apostolic Palace at the Vatican, with the presence of the Eminent and Reverend Lords Cardinals, and with the votes of the Reverend Prelates, Officials, and Theological Consultors, who comprise the Sacred Congregation of Rites, a Third New Preparatory Session was held to discuss the matter concerning the heroic virtues exercised by the Venerable Servant of God, Maddalena, Marchioness of Canossa, Foundress of the Institute of the Daughters of Charity.

Tuesday, March 7, 1922, at the residence of His Excellency Cardinal Anthony Vico, Promoter of the Cause of Beatification and Canonization of the Venerable Servant of God, Teresa of the Child Jesus, a professed religious of the Order of Discalced Carmelites, in the Monastery of Lisieux, a Preliminary Session of the Congregation of Rites was held, to discuss three miracles which are asserted to have been wrought by God through the intercession of the aforementioned Venerable, and which are proposed for her beatification.

SECRETARY OF STATE APPOINTMENTS. By decrees of the Secretary of State, the Holy Father deigned to appoint:

February 7, 1922. Monsignor Camillo Caccia-Dominioni, His Master of Ceremonies.

Monsignors Albert Arborio Mella di S. Elia, Giuseppe Migone, Frederick Callori di Vignale, Monalduzio Leopardi, Carlo Confalonieri, His Secret Chamberlains.

February 22. His Excellency Cardinal Donato Sbarretti, Protector of the Congregation of the Sisters of Moutiers.

[*Latin ed. p. 172*]

172 Acta Apostolicae Sedis - Commentarium Officiale, 28 Februarii, 1922. Reverendissimus Dominus Cardinalis Donatus Sbarretti, Membrum Sanctae Congregationis Causarum Ecclesiasticarum Extraordinariarum. 2 Martii: Reverendissimus Dominus Ubaldo Mannucci, Praelatus Auditore Tribunali Sacrae Romanae Rotae.

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MAGGIORDOMATO DI SUA SANTITÀ

NOMINE

Per Litteras S. E. Rma. Domini Maggiordomi, Sanctissimus Pater dignatus est nominare:

Camerarios Secretos supranumerarios S. S.:

8 Februarii, 1922.

Reverendissimus Dominus Benedetto Giuseppe Virili (Romana).

Reverendissimus Dominus Gaetano Malchiodi (Romana).

Reverendissimus Dominus Edmondo Nolan, ex archidioecesi Westmonasteriensi.

Reverendissimus Dominus Arturo Filippo Jackmann, eadem archidioecesi.

Reverendissimus Dominus Eugenio Tisserant (Nanceii et Romana).

Reverendissimus Dominus Enrico Carusi (Romana).

Reverendissimus Dominus Stanislao Legrelle (Malines et Romana).

Reverendissimus Dominus Emilio Caliocchia (Romana).

9

Reverendissimus Dominus Ambrogio Gianni.

14

Reverendissimus Dominus Alfonso Greco (Romana).

Reverendissimus Dominus Giacomo Giuseppe Redmond, ex dioecesi Liverpolensi.

Reverendissimus Dominus Vincenzo Bruneiii, ex dioecesi Novarensi.

15

Reverendissimus Dominus R. Guglielmo Clapperton, ex dioecesi Aberdonensi.

17

Reverendissimus Dominus Giuseppe Leone Gallardo, ex archidioecesi Buenos-Ayres.

Reverendissimus Dominus Giuseppe Climént y Ureta, ex dioecesi Pamplonensi.

Reverendissimus Dominus Antonio Wojnillowicz, ex dioecesi Luceoriae et Zytomir.

Reverendissimus Dominus Valeriano Baranowski, eadem dioecesi.

Reverendissimus Dominus Stanislao Jachniewicz, eadem dioecesi.

Reverendissimus Dominus Venceslao Nejmak, eadem dioecesi.

Reverendissimus Dominus Giorgio Zwolinski, eadem dioecesi.

18

Reverendissimus Dominus Emerico David, ex archidioecesi Coloniae.

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Reverendissimus Dominus Antonio Giuseppe Mojta (Beja).

Reverendissimus Dominus Oreste Gurini, ex dioecesi Recanatensi.

[*Latin ed. p. 173*]

Diarium Romanae Curiae 173, February 18, 1922.

Most Reverend Monsignor Giuseppe Sorbellini, of the diocese of Loreto.

Most Reverend Monsignor Gustavo Franceschi, of the archdiocese of Buenos Aires.

Most Reverend Monsignor Bernardo J. Mahoney (Rome).

Most Reverend Monsignor Michele Curran (Rome).

Most Reverend Monsignor Vito Lattanzi, of the archdiocese of Bari.

Most Reverend Monsignor Salvatore De Angelis (Rome).

Most Reverend Monsignor Leone Gromier (Rome).

Most Reverend Monsignor Gaetano Giusino di Belsito (Rome).

Secret Chamberlains of Sword and Cape, honorary:

February 8, 1922.

The Most Noble Marquis Enrico Rappini (Rome).

The Most Noble Marquis Paolo Viti Mariani (Rome).

The Most Noble Cristoforo De Paus, of the Apostolic Vicariate of Norway.

The Most Noble Marquis Gaetano De Felice (Rome).

The Most Noble Count Ranieri Callori di Vignale, of the diocese of Casal Monferrato.

The Most Noble Marquis Eduardo Persichetti Ugolini, of the diocese of L'Aquila.

February 9.

The Most Noble Count Paolo Folicaldi (Rome).

The Most Noble Count Cesare Caterini (Rome).

February 13.

The Most Noble Count Antonio Cagiano de Azevedo (Rome).

The Most Noble Count Pietro Galeotti Ottieri della Ciaja, of the diocese of Chiusi.

The Most Noble Count Marcantonio Caracciolo del Leone (Rome).

The Most Noble Marquis Giuseppe Sacripanti Vituzzi (Rome).

The Most Noble Giuseppe Sterbini (Rome).

The Most Noble Count Pietro Chiassi (Rome).

The Most Noble Count Giovanni Chiassi (Rome).

February 14.

The Most Noble Count Bernardo De Maupas de Juglart, of the archdiocese of Paris.

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The Most Noble Count Enrico Pocci (Rome).

The Most Noble Count Agostino Caterini (Rome).

The Most Noble Baron Teodoro Cramer Klett of Nuremberg.

February 15.

The Most Noble Commendatore Giuseppe Angelini (Rome).

The Most Noble Count Luigi De Savignac, of the archdiocese of Paris.

The Most Noble Count Cognard D'Agoret, of the same archdiocese.

The Most Noble Count Bandino Ugurgieri della Berardenga, of the archdiocese of Siena.

The Most Noble Marquis Giovanni Siciliano di Rende (Rome).

The Most Noble Count Pietro Vial di Sant'Agata (Naples and Nice).

February 16.

The Most Noble Count Adriano Aloisi-Masella (Rome).

[*Latin ed. p. 174*]

174 Acta Apostolicae Sedis - Official Commentary, February 17, 1922. Mr. Marquess Albert Ferrari (Rome). Mr. Count Carlo De Loppinot, of the diocese of Nancy. Mr. Count Francesco Vitali, of the archdiocese of Fermo. Mr. Domenico Silvestri (Rome). Mr. Commendatore Guglielmo Humphrey Page, of the diocese of Bruges. Mr. Michele Valeriano y Finat, of the House of the Marquesses de Baides, of the diocese of Malaga. Mr. Adolfo Zaleski, of the diocese of Luceoria and Zytomir. Mr. Alessandro Weriha-Darowski, of the same diocese. 18 Mr. Count Paolo Santucci (Rome). Mr. Evan Morgan, of the archdiocese of Cardiff. Mr. Count Vincenzo Maria Petrangolini, of the archdiocese of Udine. Mr. Marquess Antonio De Faria (Lausanne). Mr. Tommaso Hughes Kelly, of the archdiocese of New York. Mr. Giuseppe Visibelli, of the archdiocese of Florence. Mr. Marquess Filippo Sassoli de' Bianchi, of the archdiocese of Bologna. Mr. Alfred of the House of the Counts Lazzarini, of the diocese of Macerata. Mr. Count Carlo Le Moyne de Martigny (Paris). 21 Mr. Count Riccardo Ceccopieri Maruffi (Rome). Mr. Count Massimiliano Zara (Rome). Mr. Count Luigi Zara (Rome). Mr. Count Isidoro Colonna Czosnowki (Rome). Mr. Count Leone Colonna Czosnowski (Rome). Mr. Count Giovanni Alfonso Castelli Mandosi Mignanelli (Rome). Mr. Count Giuseppe Giovanni de Broqua, of the diocese of Dijon. Mr. Baron Pietro Andrea Pidoux de Maduère, of the diocese of Saint-Claude. Mr. Giovanni Leslie, of the archdiocese of Armagh. Mr. Alfonso Fernandez de Alcalde y Fernandez de Várela, of the diocese of Madrid. Mr. Count Gerolamo Medolago Albani, of the diocese of Bergamo. Mr. Count Pio Medolago Albani, of the same diocese. 22 Mr. Marquess Pio Del Turco Rosselli, of the

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archdiocese of Bologna.

[*Latin ed. p. 175*]

Diarium Romanae 175: Chamberlains of Honour, wearing the peacock blue livery of His Holiness: - 8th of February, 1922. Monsignor Augusto Pelzer (Rome). 14th. Monsignor Fourier Bonnard (Rome). 15th. Monsignor Luigi Scialdoni (Rome). 18th. Monsignor Giulio Sánchez, of the diocese of Santander.

Chamberlains of Honour, of the Sword and Mantle, extraordinary to His Holiness: 8th of February, 1922. Mr. Commissioner Giuseppe Salviucci (Rome). Mr. Commissioner Samuele Walker O'Neill (Rome). Mr. Camillo Serafini (Rome). Mr. Commissioner Pietro De Sanctis (Rome). Mr. Knight Francesco Diamilla Magnelli (Rome). Mr. Count Vincenzo Negri da Oleggio, of the archdiocese of Milan. Mr. Commissioner Pio Folchi (Rome). Mr. Commissioner Enrico Tuccari (Rome). Mr. Commissioner Odoardo Tabanelli (Rome). Mr. Marcello Tabanelli (Rome). Mr. Advocate Giuseppe Casini (Rome). Mr. Commissioner Francesco Emilio Sassi (Rome). Mr. Commissioner Giuseppe Frasean (Rome). 14th. Mr. Giovanni Campa (Rome). 15th. Mr. Commissioner Augusto Grossi Gondi (Rome). 16th. Mr. O. Giorgio John, of the archdiocese of Agra. 17th. Mr. Knight Giovanni Ladelci (Rome). Mr. Ladislao Jaroszyñski, of the diocese of Luceoria and Zytomir. Mr. Sigismondo Czerwinski (Rome). 18th. Mr. Commissioner Edoardo Persiani (Rome). Mr. Commissioner Salvatore Parisi (Rome). 21st. Mr. Alberto Buffa, of the diocese of Alessandria.

Secret Chamberlains of Honour to His Holiness: 8th of February, 1922. Monsignor Luciano Rossi (Rome). 17th. Monsignor Stanislao Cichocki, of the diocese of Luceoria and Zytomir.

Secret Chamberlains to His Holiness: 9th of February, 1922. Monsignor Francesco Gasoni. Monsignor Luigi Testoni. Monsignor Filippo Giobbe. 18th. Monsignor Alfredo Piermattei.

[*Latin ed. p. 176*]

176 Acta Apostolicae Sedis - Official Commentary of the Secretariate of the Holy See: February 9, 1922. Most Reverend Riccardo Magnanensi. » » » Most Reverend Enrico Remiddi. NECROLOGY April 21, 1921. Deceased: Reverend Rinaldo Muñoz Olave, titular Bishop of Pogla. July 12 » Most Reverend Ilarione Giuseppe Montéty, titular Archbishop of Beyruth. September 18 » Most Reverend Tommaso O' Gorman, Bishop of Sioux Falls. December 12 » Most Reverend Giacomo Trobec, titular Bishop of Licopoli. January 7, 1922. Most Reverend Francesco Saverio Brunet, Bishop of Mont-Laurier. Most Reverend Emanuele Damasceno da Costa, Bishop of Angra. January 27 Most Reverend Venceslao Sangüesa y Guia, formerly Bishop of Cuenca. January 15 Most Reverend Hussig Ghulian, Armenian Rite Archbishop, formerly of Mardin. January 18. January 24 »

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» Most Reverend Bartolomeo Clemente Còmbes, Archbishop of Carthage. January 28 » » Most Reverend Desiderato Giacinto Berthoin, Bishop of Autun. » » » Most Reverend Ramiro Fernandez y Valbuena, titular Bishop of Scillio. Ippolito Teissier, Bishop of Mysore. » Most Reverend » »

[*Latin ed. p. 177*]

Year XIV - Vol. XIV, April 3, 1922, No. 7, ACTA APOSTOLICAE SEDIS, Official Commentary.

ACTS OF POPE PIUS XI, BY HIS OWN MOTION, GRANTING GRACES AND PRIVILEGES TO CLERICS WHO PARTICIPATED IN THE CONCLAVE.

It is fitting, according to the Providence of the Roman Pontiff, that those who have shown the greatest devotion and have diligently performed their duties, both those bound to Him and those who have faithfully fulfilled their office, should be honored with the first signs of paternal charity, as they entered into the supreme office of the apostolate. Therefore, we deem it just to grant special graces and privileges to the following clerics who participated in the Conclave, and to other ecclesiastical men, likewise to be named, who were present with Us and with the Most Reverend Fathers, Cardinals of the Holy Roman Church, or who diligently performed the duties assigned to them in the Conclave, in which We were elected to the Chair of Peter. Therefore, by Our own motion and with full knowledge, We decree the following:

I. To the clerics who participated in the Conclave, who are residing in the City or who are prelates governing dioceses in Italy, the preparation of any grants, provisions, or commendations of benefices, should any be conferred upon them, as well as the drafting of Apostolic Letters concerning such matters, shall be done gratuitously, but only once.

II. To the clerics of the Cardinals of the Holy Roman Church who administer dioceses outside of Italy, the right to a private oratory shall be granted.

[*Latin ed. p. 178*]

178. Acts of the Apostolic See – An official commentary, nevertheless, it is decreed that an Ordinary must first visit and approve the oratory! By this very right, and with the same condition observed, it is permitted to other Conclavists to enjoy this benefit, provided they are infirm in health.

III. The same privilege shall be granted to those who are accompanied by the Most Holy Roman Church: the Archbishops William O'Connell of Boston, Louis Nazaire Bégin of Quebec, and Bishop Bionysius Dougherty of Philadelphia, although these arrived after Our election; provided, however, that they lack none of the qualities required of Conclavists.

IV. These privileges and rights shall be granted entirely through Apostolic Letters.

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V. Since it is not permitted to Us, for the sake of the dignity of the Apostolic See, to establish perpetual pensions for clerical Conclavists who were present with the Most Holy Roman Church Cardinals residing in the City or governing dioceses of Italy, as Our predecessors were accustomed to do, nevertheless, so that in this matter also some expression of Our will may not be lacking, We grant to each of them three hundred livres, once only. Notwithstanding the Constitutions, Apostolic Ordinances, and other matters worthy of special and individual mention; to all and each of these, even if special and individual mention of them and the inclusion of their contents were to be made in documents that would otherwise remain in force, We hereby, for this occasion only, specifically and expressly derogate, setting aside all other contrary provisions, with appropriate clauses. Let this be done by Our own authority: A. And with absolution from censures to effect, etc. And with the declaration that the remaining privileges and indulgences contained in similar documents of Our predecessors, which were previously granted to Conclavists, shall, for the present, remain suspended due to the current circumstances and times. And that the present...

[*Latin ed. p. 179*]

179 The acts of Pope Pius XI. Our own motion, with the signature on the document, shall be sufficient and shall have the same validity both in court and outside of it, notwithstanding any contrary provisions; and that a more complete and accurate specification and expression of all the aforementioned matters, both individually and collectively, may be made in documents to be issued, in which the names and surnames of each member of the Conclave shall be expressed and described, or may be considered as expressed and described, including the Sacristan and the Masters of Ceremonies of Our Chapel, as well as the Secretary of the aforementioned College of Cardinals. We decree that the documents prepared concerning the present matter, and also copies of the present document, printed and signed by the hand of some person holding an ecclesiastical office, and sealed, shall have the same validity, both in court and outside of it, as the original documents or the original of the present document, if they were presented or shown, or if they were presented or shown. – Let it be done: Given at Rome, at St. Peter's, on the tenth day of the month of March, in the year 1922, in the first year of Our pontificate. PIUS PP. XI. INDEX OF CLERIC MEMBERS OF THE CONCLAVE: ALOISIUS SINCERO, Assistant to the Sacred Congregation of the Consistory, Secretary of the Sacred College. AUGUSTINUS ZAMPINI, of the Order of the Eremites of St. Augustine, Bishop in title of Porphyria, Prefect of the Apostolic Sacristy. CAROLUS RESPIGHI, Prefect of the Apostolic Ceremonies. IOSEPH TANI, IOANNES BAPTISTA MENGHINI, ALOISIUS CAPOTOSTI, . . . N.) Masters of Ceremonies. MARCUS MARTINI, CAROLUS GROSSO, HEN-

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RICUS DANTE, I.

[*Latin ed. p. 180*]

180 Acta Apostolicae Sedis - Official Commentary of the Presbyter; present at the conclave, while we held the dignity of Cardinal: CAROLUS CONFALONIERI, HUMBERTUS BERTINI, Presbyter: VINCENTII, Bishop of Ostia and Preneste, Cardinal VANNUTELLI. IOSEPH TONDINI, Presbyter: CAIETANI, Bishop of Sabina, Cardinal DE LAI. Presbyter: ANTONII, Bishop of Porto and Santa Rufina, Cardinal VICO. PETRUS RAVELLT, Presbyter: IANUARII, Bishop of Albano, Cardinal GRANITOPIGNATELLI DI BELMONTE. IOSEPH MENGHINI, IOSEPH CANDIDORI, Presbyter: BASILII, Bishop of Velletri, Cardinal POMPILJ. PETRUS BORGIA, Presbyter: IOANNIS, Bishop of Tusculum, Cardinal CAGLIERO. Presbyter: MICHAELIS, titular of Santa Maria de Pace, Cardinal LOGUE. IOANNES WARD, Presbyter: IOSEPHI, titular of the Most Holy Name of Jesus and Paul, Cardinal FRANCICANA-NAVA DI BONTIFÉ. ADULPHUS BARBERIS, Presbyter: AUGUSTINI, titular of Santa Maria in Via, Cardinal RICHELMY. SILVINUS TOMBA, Presbyter: BARTHOLOMAEI, titular of Saint Bartholomew in Insula, Cardinal BACILIERI. ALOISIUS CENTOZ, Presbyter: RAPHAELIS, titular of Saint Praxedis, Cardinal MERRY D E L VAL. VINCENTIUS DI LORENZO, Presbyter: OCTAVII, titular of Saint Lawrence in Damaso, Cardinal CAGIANO DE AZEVEDO. ARTHURUS CONELLI, Presbyter: PETRI, titular of Saint Chrysogonus, Cardinal MAFFI. HECTOR BARANZINI, Presbyter: ALEXANDRI, titular of Saints Andrew and Gregory at the Catacombs of Saint Scauri, Cardinal LU ALDI. Presbyter: DESIDERATI, titular of Saint Peter in Vincula, Cardinal MERCIER. AUGUSTUS SORDET, Presbyter: PETRI, titular of Saint Lawrence in Lucina, Cardinal GASPARRI, Secretary of State of His Holiness. HERNESTUS CAMUS, Presbyter: LUDOVICI HENRICI, titular of Saint Mary Novae, Cardinal LUÇON. AUGUSTUS GIRARDINI, Presbyter: PAULINIPETRI, titular of Saint Honuphrius on the Janiculum Hill, Cardinal ANDRIEU. Presbyter: ANTONII, titular of Saints Marcellinus and Peter, IOANNES BARROS, Cardinal MENDES BELLO. ARTHURUS JACKMANN, Presbyter: FRANCISCI, titular of Saint Pudentiana, Cardinal BOURNE.

[*Latin ed. p. 181*]

Acta Pii PP. XI

RICHARDUS HABERLIN, Presbyter: GUILELMI, Titulus Sancti Clementis, Cardinal O'CONNELL.

Presbyter: GUILELMI, Titulus Sanctae Crucis in Hierusalem, Cardinal VAN ROSSUM.

IULIUS LABERGE, Presbyter: NAZARII LUDOVICI, Titulus Sanctorum Vitalis, Gervasii et Protasii, Cardinal BÉGIN.

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PHILIPPUS LANGDON, SOLDANUS MESLINI, Presbyter: IOANNIS, Titulus Sancti Eusebii, Cardinal CSERNOCH.

GARTNER, Presbyter: GUSTAVI FRIDERICI, Titulus Sancti Marci, Cardinal PIFFL.

CAESAR CORTINI, Presbyter: ALFONSI, Titulus Sanctae Mariae Angelorum in Thermis, Cardinal MISTRANGELO.

HERMANNUS BONAZZI, Presbyter: ANDREAE, Titulus Sanctorum Cosmae et Damiani, Cardinal FRÜHWÍRTH.

ARCHANGELUS MATTERÀ, Presbyter: RAPHAELIS, Titulus Sancti Hieronymi Illyricorum, Cardinal SCAPINELLI DI LÉGUIGNO.

HUGO CAMOZZO, Presbyter: PETRI, Titulus Sanctorum Duodecim Apostolorum, Cardinal LA FONTAINE.

Presbyter: VICTORII AMADEI, Titulus Sanctae Priscae, Cardinal RANUZZI DE BIANCHI.

FORTUNATUS RASPANTI, Presbyter: DONATI, Titulus Sancti Silvestri in Capite, Cardinal SBARRETTI.

AMBROSIUS GIANNI, Presbyter: LUDOVICI HERNESTI, Titulus Sanctae Mariae in Aquiro, Cardinal DUBOIS.

CAROLUS DE LA BARRE, Presbyter: THOMAE PI I, Titulus Sanctorum Quirici et Iulittae, Cardinal BOGGIANI.

SEBASTIANUS TARTAGLIA, THBODORICUS DE ANGELIS, Presbyter: ALEXII, Titulus Sancti Callisti, Cardinal ASCALESI.

Presbyter: ALOISII IOSEPHI, Titulus Sanctissimae Trinitatis in monte Pincio, Cardinal MAURIN.

PAULUS KRAUSE, Presbyter: ADULPHI, Titulus Sanctae Agnetis extra moenia, Cardinal BERTRAM.

ANTONIUS RONCHE, Presbyter: AUGUSTI, Titulus Sanctae Caeciliae, Cardinal SILJ.

MICHAEL MONJE, Presbyter: IOANNIS, Titulus Sanctae Mariae de Populo, Cardinal SOLDEVILA YROMERO.

Presbyter: THEODORI, Titulus Sanctae Mariae supra Minervam, Cardinal VALERE DI BONZO.

ALBERTUS VUILLERMOZ, Presbyter: ALEXANDRI, Titulus Sancti Augustini, Cardinal KAKOWSKI.

[*Latin ed. p. 182*]

182 Acta Apostolicae Sedis - Official Commentary by THADDAEUS ZAKRZEWSKI, Priest: EDMUNDI, titular See of Saint John before the Latin Gate, Cardinal DALBOR. Priest: FRANCISCI, titular See of Saint Marcellus, Cardinal FRANCISCUS VAGNI, GONESI. Priest: FRANCISCUS MÜLLER, titular See of Saint Anastasia, Cardinal DE FAULHABER. Priest: IOSEPH WHITAKER, titular See of Saints Nereus

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and Achilles, Cardinal DOUGHERTY. Priest: IOSEPH SANZ, titular See of Saint Mary of Aracoeli, Cardinal BENLLOCHY VIVO. Priest: MAXIMUS ALBAGÉS, titular See of Saint Francis of Assisi, titular See of Sabina, Cardinal VIDAL YBARRAQÜER. Priest: HEMERICUS DAVID, titular See of Saints Charles and Joseph, titular See of the Four Crowned Saints, Cardinal SCHULTE. Priest: FERDINANDUS CENTO, titular See of Saint John, titular See of Saint Mary across the Tiber, Cardinal TACCI. Priest: PORPHYRIUS CORDEIRO, titular See of Caietan, Deacon of Saint Agatha, Cardinal BISLETÍ. Priest: LUDOVICI, Deacon of Saint Mary in Via Lata, GREGORIUS AGUILAR, Cardinal BILLOT. Priest: NATHANAËL BOATTINI, titular See of Saint Michael, Deacon of Saint Eustachius, Cardinal LEGA. Priest: AIDANI, Deacon of Saint Mary in Porticu, Cardinal GASQUET. Priest: IOSEPH DREHMANNS, IOANNES POLI, titular See of Saint Nicholas, Deacon of Saint Mary in Domnica, Cardinal MARINI. Priest: ORESTIS, Deacon of Saint Mary in Cosmedin, Cardinal GIORGI. Priest: PETRUS CATALDI, ANTONIUS BARRECA, titular See of Saint Camillus, Deacon of Saint Mary Scalaris, Cardinal LAURENTI. Brother AUGUSTINUS RUELLI, of the Order of the Eremites of Saint Augustine, Subsacristan.

[*Latin ed. p. 183*]

Acta Pii PP. XI, 183. EPIS TOLICAE. I. NOVA PRAEFECTURA APOSTOLICA IN SINIS ERECTA. IOANNES PP. XI. Ad perpetuam rei memoriam. — Ut illud, quod ad gloriam nominis catholici et ad salutem aeternam fidelium bene, prosperiter et feliciter accidat, ea, ut oportet, praestemus, officium supremi apostolatus, quod in terris implemus, Nos admonet. Verum est, quod venerabilis frater Ioannes B. De Guébriant, Visitator Apostolicus regionis Sinensis, hanc Apostolicam Sedem instanter rogavit, ut missio separata erigeretur pro incolis ex stirpe Dioy, qui habitant in parte meridiano-occidentali vicariatus Apostolici de Kui-Ceu et in parte occiduo-septentrionali vicariatus Apostolici de Koang-si, et ad hanc petitionem Visitatoris Apostolici etiam petitiones accesserunt venerabilium fratrum, tum Francisci L. Seguin, Vicarii Apostolici de Kui-Ceu, quam Mauritii Ducœur, Vicarii Apostolici de Koang-si: Nos, postquam consilia collatamus cum Reverendissimis Dominiis, Cardinalibus, praepositissimis negotio Propagandae Fidei, et omnia rei momenta attente perpensa, censuimus votis Praesulorum satisfacere. Quare, auctoritate Nostra Apostolica, praesentibus litteris, a vicariatu apostolico de Kui-Ceu separamus territorium, quod comprehendit subpraefecturas civiles de Panhien, Pougan, Ganlan, Hinjen, Hiny, Tchenfong, Lanlong, Tsehen, Loufou; insuper districtus de Matchang, Nicoutchang, Tchehiang, pertinentes ad subpraefecturam de Kouanlin, et districtus de Potang, Hohon, Yangkia et Cheten, ex subpraefectura de Tseyuin. A vicariatu autem Apostolico de Koang-si separamus subpraefecturas

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civiles de Liniun, Silong, Silin. Hoc autem territorium, ita ab dictis vicariatibus Apostolicis separatum, auctoritate similia Nostra Apostolica, per praesentes erigimus in praefecturam Apostolicam, quae ab urbe Lang-Long nuncupanda est, et cui societati Parisiensis pro missionibus exteris curas commendamus. Praeterea, hoc statuimus, decernentes praesentes Litteras firmas, validas et efficaces semper exstare et manere, et effectus suos plenos et integros sortiri et obtinere, et illis ad quos spectant, sive spectare poterunt, nunc et in posterum, amplissime suffragari; ita ut recte iudicetur et definatur, et ab hoc tempore irritum et inane fieri.

[*Latin ed. p. 184*]

184 Acta Apostolicae Sedis - Should anything whatsoever, by anyone, with any authority, knowingly or unknowingly, be attempted concerning these matters, notwithstanding any contrary provisions. Given in Rome, at Saint Peter's, under the Fisherman's Ring, on the sixteenth day of February, 1922. In the first year of Our Pontificate. P. CARD. GASPARRI, Prefect of the Secretariate of State.

ERECTED IS THE APOSTOLIC PREFECTURE OF NAGOYA IN JAPAN

For the perpetual remembrance of this event.

From this sublime Chair of the Prince of the Apostles, divinely established, We turn the eyes of Our mind to all regions of the Catholic world, whether widely separated by land and sea, and with diligent and paternal care, We determine what may best promote the Christian name, and what may better serve the administration of sacred affairs. Indeed, when the venerable brother John P. Rey, of the Parisian Society for Foreign Missions, the Archbishop of Tokyo, and the beloved son Joseph Reiners, of the Society of the Divine Word of Steyl, Apostolic Prefect of Niigata in Japan, presented to this Holy See, they explained that the territories under their jurisdiction were vast and in need. We, after having consulted with the Most Reverend Fathers, Cardinals entrusted with the affairs of the Propagation of the Faith, having received the favorable opinion of the Apostolic Delegate in Japan, and having carefully considered all aspects of the matter, deemed it fitting to grant the requests of these Ordinaries. Wherefore, by Our Apostolic authority, by the present decree, We separate from the Archdiocese of Tokyo two civil prefectures, namely Aichi and Gifu; and from the Apostolic Prefecture of Niigata, three civil prefectures, namely Fukui, Ishikawa, and Toyama. We then establish these five civil prefectures, thus separated, into a distinct Apostolic Prefecture, to be called the Apostolic Prefecture of Nagoya, entrusting its care to the Society of the Divine Word of Steyl. Furthermore, We decree that this new mission of Nagoya, for a temporary period, shall be entrusted to the administration of the Apostolic Prefect of

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Niigata. We declare that these present Letters shall always remain valid and effective, and shall fully and completely produce and obtain their intended effects, and shall be most amply efficacious for those to whom they pertain, now and in the future; and that they shall be duly judged and defined.

[*Latin ed. p. 185*]

The Acts of Pope Pius XI, 185, are declared valid and effective from this moment forward, and shall remain so, should anything contrary to these decrees be attempted by anyone, with any authority whatsoever, knowingly or unknowingly. Notwithstanding any contrary provisions. Given in Rome, at St. Peter's, under the Fisherman's Ring, on the eighteenth day of February, in the year 1922, in the first year of Our Pontificate. P. CARD. GASPARRI, Secretary of State.

We declare and confirm that the Blessed Virgin Mary, assumed into heaven, is proclaimed the principal patroness of the French nation, and that Saint Joan of Arc is declared the secondary principal patroness.

PIUS PP. XI. For the perpetual memory of this event.

France, rightly called the firstborn daughter of the Church, has been continuously favored by the Roman Pontiffs, Our predecessors, through the ages with special demonstrations of paternal affection. Our predecessor, Pope Benedict XV, to whom the spiritual well-being of France was particularly dear, conceived of a special sign of benevolent regard for this noble nation. Indeed, recently Our Most Reverend Cardinals, Archbishops, and Bishops of France, with unanimous consent, through the venerable brother Stanislaus Touchet, Bishop of Orleans, presented fervent and suppliant prayers to him, that he would deign to declare the Blessed Virgin Mary, received into the heavens, as the principal patroness of the French nation, and Saint Joan of Arc, of Orleans, as the secondary heavenly patroness. Our predecessor, considering these pious requests, deemed them worthy of being granted; but, being cut off by death, he was unable to carry out the plan he had conceived. But to Us, having been divinely elevated to the sublime chair of the Prince of the Apostles, it is a welcome and pleasing thing to fulfill the desired wish of Our lamented predecessor, and, with Our supreme authority, to decree those things that will be for the good, prosperity, and happiness of France. It is well known from an ancient proverb that the Kingdom of France was called "the Kingdom of Mary"; and rightly so. From the earliest centuries of the Church to our own time, Irenaeus and Eucherius, both of Lyons, Hilary of Poitiers, Anselm, first Archbishop of France and then of England, Bernard of Clairvaux, Francis de Sales, and many other saints and Doctors, have celebrated Mary.

[*Latin ed. p. 186*]

186 Acta Apostolicae Sedis - The devotion to the most holy Virgin Mary has flourished and increased throughout France. In Paris, in the most fa-

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mous University, known as the "Sorbonne," it has been historically proven since the thirteenth century that the Virgin was conceived without stain. The sacred monuments also clearly testify to the ancient piety of the people towards the Virgin: thirty-four cathedrals in France are dedicated to the most holy Virgin Mary, among which it is fitting to remember the most famous ones, those of Rheims, Paris, Amiens, Chartres, Constance, and Rouen. The frequent gatherings of the faithful at Marian shrines, with pilgrims coming from afar each year, clearly demonstrate the piety of the people towards the most holy Virgin; and often the basilica of Lourdes, although large, seems inadequate to contain the countless crowds of pilgrims. The Virgin Mother herself, intercessor for all graces with God, has been seen repeatedly to manifest her approval and strengthen the devotion of the French people. Indeed, the princes and nobles of France have always taken pride in professing and defending their devotion to the Virgin. Having converted to the true faith of Christ, Clovis laid the foundations of a church of Our Lady on the ruins of a Druidic temple, which his son Childebert completed. Charles the Great dedicated more temples to Mary. The Dukes of Normandy proclaimed Mary as the Queen of the nation. Saint Louis, King of France, daily recited the office of the Virgin with devotion. Louis XI, to fulfill a vow, built a temple of Our Lady in the place called Cléry; finally, Louis XIII dedicated the Kingdom of France to Mary and ordered that solemn celebrations be held each year in all the dioceses of France on the feast of the Assumption of the Virgin: and we know that these solemn celebrations are held every year to this day. As for the Maiden of Orléans, whom our predecessor raised to the highest honors in heaven, no one can doubt that, under the protection of the Virgin, she undertook and accomplished the mission of liberating France. First, the church of Notre Dame de Bermont, then the church of Orléans, and finally, spurred on by the patronage of the Virgin of Rheims, she undertook a great work with a courageous heart, fearless among enemies, unharmed amidst the license of armies, and with the ultimate distinction, she liberated the homeland and restored France. Guided by heavenly voices, she added to the glorious exile the name of Jesus, the true King of France. She, having received the command, flew to heaven amidst the flames, proclaiming the names of Jesus and Mary with her last breath. Having experienced the help of the Maiden of Orléans during a most severe time, let France rejoice in another heavenly patron; this is what the clergy and the people request, which was pleasing to our predecessor, and which also pleases us. Therefore, after consulting with the Most Reverend Fathers, Cardinals of the Congregation for Sacred

[*Latin ed. p. 187*]

187. The Acts of Pope Pius XI, concerning the preservation of traditions, by his own authority, after careful consideration and with the fullness of

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his Apostolic power, by the present document, and perpetually, declares and confirms the Most Blessed Virgin Mary, Mother of God, under the title of the Assumption into Heaven, as the principal patroness of all of France before God, with all the privileges and honors that belong to this noble title and dignity. Furthermore, heeding the fervent requests of bishops, clergy, and the faithful from all the dioceses and missions of France, he declares and establishes the renowned maiden of Orleans, whom all the Catholic citizens of France recognize and remember with particular admiration and veneration as a heroine of religion and of the nation, namely, Saint Joan the Virgin of Arc, as the lesser principal patroness of France, freely chosen by the entire people, and with the same supreme Apostolic authority, bestows upon her all the honors and privileges that rightfully belong to this lesser patroness. Therefore, we implore God, the author of all good things, that both celestial patronesses, namely, the Virgin Mary assumed into Heaven and the Saint Joan the Virgin of Arc, along with other local saints and titular saints of churches, both of dioceses and of missions, may, with the support of the people, raise up Catholic France to the hope of true liberty and its former dignity, and may it truly be the firstborn daughter of the Roman Church, and with mind, deed, and love, cherish, preserve, and increase the glorious traditions of its ancestors. These things we grant, decreeing that these present letters shall always remain firm, valid, and effective; that they shall have and obtain their full and complete effect; and that they shall be of the greatest benefit to the entire nation of France, now and in the future; and that it shall be rightly judged and defined, and that from this moment it shall be declared void and null, if anything contrary to these things should be attempted by anyone, knowingly or unknowingly, by any authority. Notwithstanding all contrary things. Given at Rome, at Saint Peter's, under the Fisherman's ring, on the day of March in the year 1922, in the first year of Our Pontificate. P. CARD. GASPARRI, Secretary of State.

[*Latin ed. p. 188*]

188 Acta Apostolicae Sedis - Official Commentary IV. THE PIOUS ASSOCIATION "OF THE MARIAN CHORUSES" IS INCREASED IN THE CITY. POPE PIUS XI. For the perpetual remembrance of the matter. — Since, as We have learned, a pious association called "Of the Marian Choruses" exists in the church canonically erected in honor of Saint Therese of the City, and the General Procurator of the Discalced Carmelites has humbly presented to Us prayers, so that We might deign to grant certain indulgences and spiritual graces from the treasure of the Church, divinely entrusted to Us, to the moderators, promoters, and members enrolled in that association, We, desiring that this society may attain more abundant growth in the Lord, have decided to grant these requests, as far as in the Lord it is possible. Therefore, having heard Our beloved son, the Most Reverend Cardinal Penitentiary Major, and confident in the mercy of Almighty God and in the

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authority of the Apostles Peter and Paul, We grant to all and each of the moderators, promoters, and members of the aforementioned association, who, having been enrolled, devoutly visit their society's church, if it is available, or otherwise any other church or public chapel, from midday of the day before to midnight of the respective feast day, having received sacramental absolution and having partaken of the Holy Eucharist, the following indulgences and spiritual graces: on the day of their enrollment, and once each month, on a day of their choosing within the seven days immediately following; and annually on the feasts of the Nativity of the Lord, the Circumcision, the Most Holy Name of Jesus, the Epiphany, the Pasch of the Resurrection, the Ascension, the Body and Blood of Christ, the Sacred Heart of Jesus, and Pentecost, and the Most Holy Trinity; as well as on the feasts of the Most Holy Virgin Mary, Immaculate Conception, Nativity, Presentation, Annunciation, Visitation, Purification, Assumption, and the Commemoration of the Most Holy Mary of Mount Carmel; also on the feasts of the Archangels Michael, Gabriel, and Raphael, and of the Holy Angels Custodes; as well as on the feast of the Nativity of Saint John the Baptist, on the feast and solemnity of Saint Joseph, Virgin Spouse; on the feasts of the Eleven Thousand Apostles, of All Saints, of the Saints of the Order of Carmelites, of Saint John of the Cross, of Saint Francis Xavier, of Saint Therese of Jesus, of the Blessed Dionysius of the Nativity and of the Redeemer of the Cross; and finally, on the annual feast day of the pious association, commonly called the "Missionary Feast," the following:

A plenary indulgence, granted to those who, having received sacramental absolution and having partaken of the Holy Eucharist, devoutly visit their society's church, if it is available, or otherwise any other church or public chapel, from midday of the day before to midnight of the respective feast day, and who, in addition, recite the prayers prescribed by the Church.

[*Latin ed. p. 189*]

The Acts of Pope Pius XI, number 189, grant a plenary indulgence, to be fulfilled on the day that works of piety are performed, to: the moderators, zealots, and members, both present and future, of this society; and, in the case of the death of any of them, if, truly contrite and having confessed, they have received the Most Holy Sacrament of the Eucharist, or, if they are unable to do so, at least if, with a contrite heart, they have invoked the name of Jesus, if they can with their voice, but if not, with their heart, and if they have accepted death with a patient spirit as the penalty for sin, we mercifully grant and bestow upon them a plenary remission of all their sins. To the same moderators, zealots, and members, both present and future, we grant that, on the day that they, with a contrite heart, offer prayers before the Eucharist hidden in the Tabernacle, as we have said above, for seven years and forty days; and, whenever they, through prayers or through works, assist the missions of the Order of Carmelites, we re-

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mit from the number of days of penance, according to the custom of the Church, one hundred. We also grant, by Our Apostolic authority, through these present documents, an indulgence, so that the Masses, which are duly celebrated at the altar of each church, for the soul of each deceased moderator, zealot, and member, will benefit that same soul as if they had been celebrated at a privileged altar; and to the moderators and priests who are now and will be added to this Society, provided they do not enjoy a similar privilege, we grant the privilege of celebrating Mass four times a week at a personal altar. Finally, to the same moderators and priests who are approved for hearing sacramental confessions, we grant the faculty of blessing, with "a single sign of the Cross," outside the city, objects of piety, observing the prescribed formulas and rites, and of applying the indulgences that We have granted, on the seventeenth day of the month of February of the year 1922; and also of bestowing prayerful crowns with the application of the indulgences of both the Most Holy Crucifix and of Saint Bridget; and finally, of blessing crucifixes, with the application of the indulgence to be gained at the hour of death, for any faithful person who, under the established conditions, has kissed or at least touched a crucifix thus blessed. Notwithstanding any objections. These present documents are valid perpetually. We decree that, as regards these present letters, whether transcribed or printed, signed by the hand of a public notary, and sealed with the seal of a person holding an ecclesiastical office, the same faith should be given to them as would be given to the present documents themselves, if they were exhibited or shown. Given in Rome, at Saint Peter's, under the Fisherman's ring, on the eleventh day of the month of March, in the year 1922, in the first year of Our pontificate. P. CARD. GASPARRI, Secretary of State.

[*Latin ed. p. 190*]

190 Acta Apostolicae Sedis - Official Commentary

ACTA BENEDICTI XV

CONSTITUTION APOSTOLICA

Concerning the Dismemberment and Union of the Archdioceses of Compsa, Campagna, and Bisagno.

BENEDICT, Bishop, Servant of the Servants of God,

For the lasting memory of this matter,

For the greatest benefit of the Christian faithful, it is fitting that dioceses be distributed in such a way that their administration and needs may be more easily and conveniently addressed. Therefore, if the circumstances of the present time should demonstrate that what was once established needs

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to be changed, the Apostolic See will not refuse to make such changes, but will, in accordance with the needs of the situation, separate, unite, or define new boundaries for dioceses, in order to remove whatever might be harmful to souls.

Indeed, this has clearly occurred with regard to the Archdiocese of Compsa and the Diocese of Campagna, which was united to Compsa in the year one thousand eight hundred and eighteen, and placed under the perpetual administration of the Archbishop of Compsa. The distance and the difficulty of travel from Campagna to the town of Compsa are long and burdensome; and therefore, the Ordinary is scarcely able to visit his flock, nor to attend to the affairs of the Ordinariate, except at great expense and with considerable loss of time. For this reason, from the beginning of this arrangement, complaints have been raised against the union of these two dioceses, and a new arrangement has been requested, now by one, now by the other.

Recently, the Cathedral Chapter of Campagna, seeing the need to remedy the harmful state of ecclesiastical administration, presented supplications to Us, praying that the Diocese of Campagna be separated from the Archdiocese of Compsa, and that its own Bishop be appointed. This petition, having been examined by the Most Holy Congregation Consistorial, it was deemed by the same Most Holy Council that, for the good of souls, the Diocese of Campagna should be separated from the Archdiocese of Compsa, and that new boundaries should be established for both ecclesiastical jurisdictions.

[*Latin ed. p. 191*]

The Acts of Benedict XV, paragraph 191, established the boundaries and united the archdiocese of Compsa with the united dioceses of St. Angelo de Lombardis and Bisaccia, preserving, as far as possible, the civil divisions. We, however, having received the petition of Our Venerable Brothers, the Cardinals of the Holy Roman Church, and desiring to promote the spiritual welfare of the faithful, after mature deliberation, and with the consent of all, or those who might be concerned, either directly or indirectly, by this matter, by Our authority and the fullness of the Apostolic power, We decree that the aforementioned diocese of Campagna be separated from the archdiocese of Compsa, that both be circumscribed by new boundaries, as We shall indicate below, and that the archdiocese of Compsa be united, joined, and principally incorporated with the united dioceses of St. Angelo de Lombardis and Bisaccia. Therefore, for the honor of the ancient archdiocese of Compsa, the Ordinary of that diocese shall retain the name, title, and honor of the Archbishop of Compsa, and the Bishops of St. Angelo de Lombardis and Bisaccia; and the Archbishop of Compsa shall have under his jurisdiction the towns commonly known as Coma, S. Andrea di Coma, Andreita, Cairano, Galitri, Teora, Quaglietta, Senerchia, Galabritto,

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Caposele, and Pescopagano. The Ordinary of Campagna, in addition to the towns already belonging to him, that is, Campagna, Caggiano, Satriano Lucano, S. Angelo le Fratte, and Savoia di Lucania, shall also have under his jurisdiction Contursi, Palomonte, Oliveto Citra, Buccino, S. Gregorio Magno, Salvitelle, Auletta, Laviano, Santo Menna, Castelnuovo di Coma, Valva, and Colliano, all of which were previously in the diocese of Compsa, but, since they are within the civil jurisdiction of Campagna, they have easier and more convenient access to that diocese, and are therefore added to that diocese, along with the town commonly known as Vietri di Potenza, which is in the civil province of Potenza. Furthermore, for the present, the Bishop of Campagna shall be immediately subject to the Holy See. Regarding the endowment of the episcopal sees, We decree that the revenues, canons, and dues which the parishes of the churches of Compsa and Campagna are obliged to pay, shall be assigned to the diocese to which those parishes are subject. Furthermore, two-thirds of the revenues from the public treasury, which amount to eight thousand two hundred and thirty-four florins, shall be assigned to the Bishop of Campagna, and one-third shall be assigned to the Archbishop of Compsa, who shall also receive all the revenues of the episcopal sees of St. Angelo de Lombardis and Bisaccia. All documents pertaining to the separation and addition of parishes to the diocese of Campagna shall be preserved and, as far as possible, delivered to the archives of the Curia of Campagna. We hereby appoint the Most Reverend Brother, Cardinal Carmel Cesarano, formerly Archbishop of Compsa and perpetual Administrator of Campagna, as Bishop of the Cathedral Church of Campagna, as above described.

[*Latin ed. p. 192*]

192 Acta Apostolicae Sedis - Official Commentary, which we now absolve from the bond of the Metropolitan Church of Compsa, and adorn with the title pertaining to the person of the Archbishop-Bishop of Campania. To the Metropolitan Church of Compsa, we appoint the venerable brother Julius Tommasi, hitherto Bishop of St. Angel of the Lombards and of Bisaccia, whom we therefore constitute Archbishop of Compsa and Bishop of St. Angel of the Lombards and of Bisaccia. But that which these Letters, by our Apostolic authority, have decreed, let no one, at any time, infringe, or oppose, or in any way contradict. If anyone, may God prevent it, should presume to attempt this, let him know that he will become subject to the penalties prescribed by the sacred canons against those who obstruct the exercise of ecclesiastical jurisdiction. For the execution of all and each of the foregoing, with all necessary and appropriate faculties, we appoint the venerable brother Albert Costa, Bishop of Melphi and of Rapolla, and we also grant him the power to delegate another man, duly constituted in ecclesiastical dignity, so that he himself may be able to order, declare, establish, and definitively decide

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whatever is necessary for the completion of this matter. To this Apostolic Executor, we add the obligation, within six months reckoned from the present Letters, to transmit to the Sacred Congregation of the Consistory an authentic copy of the completed execution. We also decree that the same faith be given to copies of these Letters, whether transcribed or printed, accompanied by the signature of a public Notary and the seal of someone duly constituted in ecclesiastical dignity, as would be given to these Letters if they were originally presented or shown. Finally, we decree that these present Letters shall be valid, notwithstanding any contrary provisions, even those specifically and expressly mentioned, to the contrary. Given at Rome, at St. Peter's, in the year of Our Lord nineteen hundred and twenty-one, on the thirtieth day of the month of September, in the eighth year of Our Pontificate.

C. CARD. DE LAI, Bishop of Sabina.

O. CARD. CAGIANO, Secretary of the Sacred Consistory.

S. B. E., Chancellor.

Ludwig Vicus Schüller, Apostolic Protonotary.

Leopold Capitani, Registrar, by special order.

Loco ffc Plumbi.

Registered in Cane. Ap., vol. XXVI, n. 6.

[*Latin ed. p. 193*]

Most Holy Congregation of the Holy Office.

ACTS OF THE SUPREME SACRED CONGREGATION OF THE HOLY OFFICE.

DECREE: REPROBATION OF THE BOOK: "A Mysticism of Our Time."

The Most Eminent and Reverend Lords, Cardinals, Inquisitors General in matters of faith and morals, in the ordinary session held on Thursday, March 15, 19%%, decreed: That the work entitled: "Chanoine S. Legueu - A Mysticism of Our Time. Sister Gertrude-Marie, religious of the Congregation of Saint Charles of Angers," is to be condemned. And on the following Friday, March 16 of the same year, the Most Holy Lord Pope Pius XI, having heard in private audience the Most Reverend Fathers, Assessors of the Holy Office, ratified the resolution presented to him and ordered that it be made public.

Given in Rome, from the offices of the Holy Office, on March 17, 1922.

Aloisius Castellano, Notary of the Supreme Sacred Congregation of the Holy Office.

SACRED CONSISTORIAL CONGREGATION FOR THE AMAZON REGION AND THE BLACK RIVER.

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DECREE CONCERNING THE TRANSFER OF TERRITORY.

The Reverend Apostolic Prefect of the Black River recently petitioned the Holy See, requesting that the parish of Santa Rita de Mouia be detached from the Diocese of Amazonia and united with his Prefecture, both for the salvation of souls in that region and for the benefit of the Prefecture itself.

[*Latin ed. p. 194*]

194 Acta Apostolicae Sedis - Official Commentary. Wherefore, Our Most Holy Lord Pope Pius XI, with the consent of the Most Reverend Father Irenaeus Joffily, Bishop of Amazonia, and with the support of the Most Reverend Henry Gasparri, Archbishop of Sebastopol, Apostolic Nuncio in the Republic of Brazil, has decreed, so that what is necessary may be done, and in the interests of those concerned, that, with this consistorial decree, which shall have the same validity as if Apostolic Letters sealed with the leaden seal had been issued, the aforementioned parish of Saint Rita de Moura, together with all and each of the faithful residing therein, be separated from the diocese of Amazonia and united to the Apostolic Prefecture of Rio Negro. All contrary things notwithstanding. Furthermore, for the execution of this, the same Most Holy Lord appoints the Most Reverend Father Henry Gasparri, Archbishop of Sebastopol, Apostolic Nuncio in the Republic of Brazil, granting him the necessary and appropriate powers, including the power to delegate to any man constituted in ecclesiastical dignity, to carry out the aforementioned purpose, with the obligation imposed upon him to send to this Sacred Congregation, within six months from the date of the present, an authentic copy of the execution completed. Given in Rome, from the halls of the Sacred Congregation Consistorial, on the 3rd day of March, 1922.)$l C. h. % CARD. D E LAT, Bishop of Sabina, Secretary. S. Aloysius Sincero, Assistant. II CONCERNING THE TRANSFER OF THE EPISCOPAL SEAT The Most Holy Lord Pope Pius XI, by decree of the Sacred Congregation Consistorial, on the 3rd day of March, 1922, has decreed that the episcopal seat of the diocese of Tamaulipas be transferred from the city of Victoria to the city of Tampico. III REGARDING CHURCHES By decrees of the Sacred Congregation Consistorial, Pope Benedict XV, has also provided for these churches, each with its own pastor: December 20, 1921. — He appointed the Reverend Father Hyginus Nuti, Apostolic Vicar of Egypt, to the titular episcopal See of Papianopolis.

[*Latin ed. p. 195*]

The Sacred Congregation of Bishops, number 195, December 21, 1921. — To the titular Bishop of the Church of Tegea, His Excellency Augustine Blessing, Apostolic Vicar of Limon. December 29. — To the titular Archbishop of the Church of Nicomedia, Reverend Father Charles Cremonesi, of the Papal Almoner's Office. — To the titular Bishop of the Church of Lambactita, Reverend Father John M. Blois, Apostolic Vicar of Southern

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Manchuria. Furthermore, by the successive decrees of the same Sacred Congregation, Our Lord Pope Pius XI, by divine Providence, decreed: March 13, 1922. — To the titular Bishop of the Church of Myriophyton, Reverend Father Arnold Verstraelen, of the Society of the Divine Word of Steyl, Apostolic Vicar of the Lesser Sunda Islands. March 17. — To the titular Archbishop of the Church of Cabasitan, Reverend Father Othon Nuñez and Zarate, formerly Bishop of Zamora in North America, whom he appointed Coadjutor with the right of succession to Reverend Father Eulogius Gregory Gillow, Archbishop of Antequera. — To the titular Archbishop of the Church of Dramas, Reverend Father William Piani, formerly titular Bishop of Palaeopolis, whom he appointed Apostolic Delegate to the Philippine Islands. — To the Cathedral Church of Sacramento, Reverend Father Patrick Keane, formerly titular Bishop of Samaria. — To the Cathedral Church of Squillace, Reverend Father Anthony Melomo, Rector of the Seminary of Consentia. March 18. — To the titular Bishop of the Church of Scillita, Reverend Father Benjamin Joseph Keiley, formerly Bishop of Savannah. March 22. — To the titular Bishop of the Church of Labrudensis, Reverend Father Henry Friteau, of the Congregation of the Holy Spirit, Apostolic Vicar of Loango. — To the titular Bishop of the Church of Tiberiopolis, Reverend Father Adalber Fleischer, Apostolic Vicar of Mariannhill. March 28. — To the titular Bishop of the Church of León, Reverend Father Julian Leventoux, of the Congregation of Jesus and Mary, commonly known as the "Eudists," Apostolic Vicar of the Bay of Saint Lawrence.

[*Latin ed. p. 196*]

Acts of the Apostolic See - Official Commentary 196. SACRED CONGREGATION FOR RELIGIOUS CONCERNING SUMS OF MONEY RECEIVED BY RELIGIOUS DURING MILITARY SERVICE IN TIME OF WAR. DOUBTS. The following doubts, pertaining to the affairs of the members of Religious Congregations, were presented to the Sacred Congregation for Religious, for appropriate resolution:

I. Whether Religious who have solemnly professed, according to the tenor of civil law, can lawfully retain any sums of money which they have received, or will receive, by reason of their military service during wartime, or whether, rather, they are obligated to return all of them to their Order.

II. Whether Religious who have solemnly professed, but who, notwithstanding, are permitted by an Apostolic Indult to acquire property after their profession, can dispose of any of the sums of money, of which mention is made in the first doubt, without the express consent and license of their Superior.

III. Whether Religious who have simply professed, either perpetually or temporarily, whose constitutions exclude any further acquisition of temporal goods after their profession, are obligated to deliver said sums to their respective Religious Order.

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IV. Whether Religious, whether perpetually or temporarily, and whether in an Order or a Congregation, whose constitutions do not prohibit it, can dispose of any portion of sums received as a stipend (salary), or whether, rather, whatever remains after their discharge from the military service is to be delivered to the respective Religious Order.

V. Whether a life pension granted due to mutilation or infirmity suffered in war, to Religious who have simply professed, or to those of whom mention is made in canon 673 § 1, or even to those whose vows or promises remain suspended, pertains to the respective Religious Order or Society.

VI. Whether monetary rewards, received for military merit (the Military Medal, the Cross of the Legion of Honor), pertain to the former soldiers, or rather, to the Religious Order.

VII. Whether the payment made to each soldier upon their discharge, as a solemn public sign of gratitude (the demobilization bonus), pertains to the Religious Order.

[*Latin ed. p. 197*]

197 VIII. Whether those who, having received sums of money by reason of military service, contrary to previous resolutions, have already disposed of them, even to the benefit of a third party, are obligated to make restitution. Furthermore, the Most Eminent Fathers, in a plenary assembly held at the Vatican on February 24, 1922, after mature deliberation, judged it fitting to respond to the proposed questions as follows: To question I: Negatively, to part I; Negatively, to part II. To question 2: Affirmatively, to part 1; Affirmatively, regarding those religious who were bound by vows during their military service; negatively, regarding others. To question 3: If it concerns those who were bound by vows during their military service: negatively, to part 1; affirmatively, to part 2; if, however, it concerns those whose vows have ceased, affirmatively, to part 1; regarding the other part: they must give an equal compensation to their Religious Order. To question 4: Regarding religious who were bound by vows during their military service: it pertains to the Religious Order; regarding others: it pertains to the individual, although he is obligated to transfer it to his Institute as long as he remains in it. To question 5: Negatively, to part 1; affirmatively, to part 2, unless it concerns those who were not bound by vows during the war. To question 6: Affirmatively, unless they were not bound by vows during the war. To question 7: Affirmatively. To question 8: Affirmatively, unless the religious acted with the permission of his Superior, based on a reasonable presumption. After a report on the foregoing was made to His Most Holy Name, Pope Pius XI, by the undersigned Father Secretary of the Sacred Congregation, in an audience held on February 25, 1922, His Holiness deigned to approve and confirm the resolution of the Eminent Fathers. Given at Rome, from the Secretariat of the Sacred Congregation for Religious Orders, on March 16, 1922. TH. CARD. VALPRÈ DI BONZO,

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Prefect. L. SB S. Maurus M. Serafini, Abbot, O.S.B., Secretary.

[*Latin ed. p. 198*]

198 SACRED CONGREGATION FOR THE PROPAGATION OF THE FAITH. CIRCULAR LETTERS CONCERNING THE FIRST INTERNATIONAL CONVENE OF THE ASSOCIATION OF THE CLERGY FOR MISSIONARY WORK, TO BE HELD NEXT JUNE IN THE CITY.

In order that the centennial commemoration of the Sacred Congregation for the Propagation of the Faith (1622-1922) may be more worthy and more useful for sacred missions, it has been deemed fitting here in Rome to convene the first international congress of the Association of the Clergy for Missionary Work, concerning which the Most Holy Pope, Blessed Benedict XV, in his Encyclical Letter *Maximum Illud*, dated November 30, 1919, among other things, stated: "Know, therefore, that We desire that this so-called Association of the Clergy for Missionary Work be established in all the dioceses of the Catholic world, and that it be under the jurisdiction of the Sacred Council for the Propagation of the Christian Faith, to which, indeed, the Sacred Congregation has already granted all the necessary faculties for this purpose."

This matter has already been approved by the Most Holy Pope Benedict XV in an audience on the ninth day of the month of November in the year of Our Lord, and the glorious Pope Pius XI, through divine Providence, has deigned to confirm and ratify it with paternal benevolence.

Therefore, on the days of the first, second, and third of the coming month of June, only in the morning (from nine o'clock to one o'clock p.m.), the aforementioned congress will be held in the grand hall of the Apostolic Palace, for this purpose, namely, that the knowledge of the praised Association of the Clergy for Missionary Work (commonly called: *Unione Missionaria dei Clero*) may be given publicly, and that it may be certain and free from any doubts; and that means may be established for promoting and fostering it in all the dioceses of the Catholic world.

The president of the congress will be the Most Eminent and Reverend Lord Camillus Laurenti, Cardinal Deacon of the Holy Roman Church. His substitutes will be the Reverend Father Guido Conforti, Archbishop of Parma, and the Reverend Father Julius Tiberghien, titular Archbishop of Nicaea.

The secretary will be the Illustrious and Reverend Monsignor Caesar Pecorari, Under-Secretary of the Sacred Congregation for the Propagation of the Faith; his substitute will be the Reverend Monsignor Peter Ercole, Secretary of the Association of the Clergy for Missionary Work in the City.

The council of the same congress will be composed of several Urban

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Vicars, as well as religious men from various nations residing in Rome.

[*Latin ed. p. 199*]

The Holy Congregation for the Propagation of the Faith, 199. Since numerous Archbishops and Bishops of the Catholic world will arrive in the City in the coming month of May, on the occasion of the most auspicious Eucharistic Congress, We, through the present document, earnestly request them all, those also in whose dioceses the aforementioned Missionary Clergy Association has not yet been established, to attend the meeting of that same pious Association for the good and advancement of sacred missions; which will be most pleasing and greatly appreciated by Our Most Holy Lord Pope Pius XI, through divine Providence. The booklets or membership cards for the meeting of the Missionary Clergy Association may be obtained from the Secretariat of the Holy Congregation for the Propagation of the Faith. Given in Rome, from the offices of the Holy Congregation for the Propagation of the Faith, on the first day of the month of April, MCMXXII. G. M. CARD. VAX ROSSUM, Prefect. L. I$I S. f P. Fumasoni-Biondi, Archbishop, Secretary.

DECREE: The civil districts of Yenki and Ilam are separated from the Apostolic Vicariate of Manciuria Septentrionalis and definitively added to the Apostolic Vicariate of Wonsan in Korea.

After the erection of the Apostolic Vicariate of Wonsan in Korea, the Reverend Father Abbot Boniface Sauer, titular Bishop of Appia, was entrusted with the administration of the civil districts of Yenki and Ilam, which belong to the Apostolic Vicariate of Manciuria Septentrionalis. However, the Reverend Fathers, the Apostolic Vicar of Wonsan and the Apostolic Vicar of Manciuria Septentrionalis (with the favorable consent of the Superior of the Society of Missions for Foreign Lands of Paris, to whom the mission of Manciuria Septentrionalis has been entrusted, and of the Archabbey of St. Ottilia, to which the missionaries of the vicariate of Wonsan are subject), petitioned that the same territory of Yenki and Ilam be definitively united to this vicariate of Wonsan, in order to provide more effectively for both the assistance of the faithful and the conversion of pagans. Therefore, after mature deliberation, in the general meetings of the Sacred Council for the Propagation of the Christian Faith, it was decreed on the 13th day of the month of March that the civil districts of Yenki and Ilam be separated from the vicariate of Manciuria Septentrionalis and definitively united to the vicariate of Wonsan.

[*Latin ed. p. 200*]

Acts of the Apostolic See – Official Commentary. The sentence concerning the opinion of the Most Reverend Fathers, which was reported to the Supreme Pontiff, Pope Pius XI, by the Reverend Father, Secretary of this Sacred Congregation, on the same day, was approved by His

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Holiness, who deigned to consider it, and ordered that a decree be issued concerning this matter, notwithstanding anything to the contrary. Given in Rome, from the offices of the Sacred Congregation for the Propagation of the Faith, on the 19th of March, 1922. G. M. CARD. VAN ROSSUM, Prefect. h. * s. f. P. Fumasoni-Biondi, Archbishop, Secretary. III. PROVISION OF THE CHURCH. Most Holy Father, Our Lord Pius, by Divine Providence, Pope XI, by the decree of this Sacred Council for the Propagation of the Christian Name, of the 4th of March, 1922, appointed the Reverend Father James Moris, from the Congregation of the Most Holy Redeemer, to the cathedral church of Rosen. SACRED CONGREGATION FOR RITES. DECREE CONCERNING THE INCREASE OF THE CELEBRATION OF THE THIRD CENTENARY, ESTABLISHED BY THE SACRED CONGREGATION FOR THE PROPAGATION OF THE FAITH. ON THE ADDITION OF A SUITABLE INVOCATION TO THE LITANIES OF THE SAINTS. Most Reverend Father, The Commission for the celebrations of the third centenary of the Sacred Congregation for the Propagation of the Faith, presided over by the Most Reverend Cardinal Prefect of the same, earnestly implores Your Holiness to deign to approve the following invocation and to order that it be inserted into the Litanies of the Saints: That You may deign to bring all those who are wandering back to the unity of the Church, and to lead all unbelievers to the light of the Gospel: We beseech You, hear us.

[*Latin ed. p. 201*]

•The Most Holy Roman Congregation at ROMA, His Most Holy Lord Pope Pius XI, having heard the petition presented by the undersigned Cardinal, Prefect of the Sacred Congregation of Rites, has deigned to approve the aforementioned invocation for private and public recitation, as well as the addition to the Litanies of the Saints after the invocation "Ut cuncto populo christiano, etc.," and to extend it to the entire Church, notwithstanding any objections. March 22, 1922. £8 A. CARD. Vico, Bishop of Portuen. and S. Rufinae, Prefect of the S. R. C. L. ffi S. Alexander Verde, Secretary.

II. CONCERNING THE CELEBRATION OF A VOW MASS FOR THE PROPAGATION OF THE FAITH, ONCE PER YEAR, IN EACH DIOCESE.

Most Blessed Father, The Commission for the celebrations of the third centenary of the Holy Congregation of Propaganda, presided over by the Most Reverend Cardinal Prefect of the same, humbly implores Your Holiness to graciously decree that in each diocese, a Vow Mass for the Propagation of the Faith be celebrated once per year, on a day to be determined by the respective Ordinaries, with the intention of thereby more strongly encouraging the clergy to support the sacred missions and to obtain from the Lord the necessary assistance for their greater development.

ROMAN. His Most Holy Lord Pope Pius XI, having heard these petitions presented by the undersigned Cardinal, Prefect of the Sacred Congregation

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of Rites, has graciously granted the requested favor, with the proviso that the aforementioned Vow Mass for the Propagation of the Faith, with the Gloria and the Creed, may be celebrated once per year on days designated by the Ordinary of each place, except for the Double I and II class feasts, the major Sundays, as well as the Octaves of the I and II order, the weekdays and vigils that are of the privileged class: with the rubrics observed. Notwithstanding any objections. March 22, 1922. £g A. CARD. Vico, Bishop of Portuen. and S. Rufinae, Prefect of the S. R. C. L. ffi S. Alexander Verde, Secretary.

[*Latin ed. p. 202*]

Acts of the Apostolic See - Official Commentary

ACTS OF THE SACRED ROMAN ROTA

Summons by edict concerning a matter of nullity of marriage (FOLCHI-BAILLY)

Since, from the records of the process carried out in the court of Milan, it appears that Lady Paula Bailly, the party in the case, cannot be found, we hereby summon her, by this edict, to appear, either in person or through a duly appointed procurator, before Us in the seat of the Sacred Roman Rota (Palazzo della Dataria, via della Dataria, no. 94, ROMA) on the first day of May, 1922, at the hour of 10, to discuss the following question or to subscribe to the following statement, and to designate a date for the Rota's consideration of the case, as mentioned above, for a decision.

QUESTION: Should the present case be submitted for a new examination?

Ordinary pastors, parish priests, and all faithful who have knowledge of the domicile or place of residence of the aforementioned Lady, should take care, if and to the extent that it is possible, to ensure that the party in the case is informed of this edictal summons.

L. ff. S. *Francis of Assisi Solieri, Prefect.

- From the Chancery of the Sacred Roman Rota, on the 20th of March, 1922.

Johannes Ladelci, Notary.

[*Latin ed. p. 203*]

Translation of the passage:

TRIBUNAL OF THE SACRED ROMAN ROTA, ROMA. Citation by edict concerning the NULLITY OF MARRIAGE (FOLCHI-BAILLY-). Since it is established from the acts of the process, which was conducted in the Curia of Milan, that Madame Paule Bailly, the defendant in this cause, cannot be found, at the instance of the Advocate of Monsieur Philippe Folchi, we hereby cite the aforementioned defendant to appear in person, or by a duly

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constituted procurator, before Us, at the seat of the Tribunal of the Sacred Roman Rota (Roma, Palazzo della Dataria, via della Dataria, no. 94) on May 5, 1922, at 10 o'clock in the morning, to address the doubt reported below and to set the date for the presentation of the cause before the Rota.

DOUBT: Whether the present cause should be presented for a new examination. The Ordinary authorities of the places, the pastors, the priests, and the faithful who have knowledge of the domicile or place of residence of the aforementioned defendant, should, insofar as possible, inform her of this citation.

François Solieri, Ponent.

Given at Rome, on March 20, 1922.

J. Ladelci, Notary.

[*Latin ed. p. 204*]

204 Acta Apostolicae Sedis - Official Commentary of the DIARY OF THE ROMAN CURIA. Tuesday, March 28th, His Holiness received in a solemn audience Their Majesties, King ALBERT and Queen ELISABETH of Belgium, along with Their Eldest Son, LEOPOLD, Duke of Brabant. The Holy Father deigned to respond, through His Secretariat of State, to individual telegrams with which civil and moral bodies, and private individuals, had humbly offered filial greetings on the happy occasion of His exaltation to the Chair of Saint Peter. If any of these greetings remained unanswered, it is due to the fact that the telegram of reply could not be forwarded due to a lack of address. However, the August Pope desires that, even through this means, the gracious sentiments of His paternal approval may reach all without distinction.

SACRED CONGREGATION OF RITES. Tuesday, March 14, 1922, in the Apostolic Palace at the Vatican, before the august presence of the Holy Father, the General Congregation of Sacred Rites was held, in which the Eminent and Reverend Lords Cardinals, the Reverend Prelates, and the theological Consultors, who comprise the same, discussed and gave their vote on the question of heroic virtues in the Cause of Beatification and Canonization of the Venerable Servant of God, Teresa Eustocbio Verzeri, Foundress of the Institute of the Daughters of the Sacred Heart of Jesus.

Tuesday, March 21, 1922, in the Apostolic Palace at the Vatican, the Ordinary Congregation of Sacred Rites was held, in which, for the judgment of the Eminent and Reverend Lords Cardinals comprising the same, the following matters were presented:

1. Introduction of the Cause of Beatification and Canonization of the Servant of God, Peter Casani, of the Nativity of the Most Holy Virgin Mary, a professed priest of the Congregation of the Regular Clerics Poor of the Mother of God and of the Pious Schools.

2. Resumption of the Cause of Canonization of the Blessed Angelo of

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Furcio, Confessor, a professed priest of the Eremites of Saint Augustine.

3. Regarding the revision of the writings of the Servant of God, Peter Renato Rogue, a priest of the Mission, who was, as it is asserted, killed out of hatred for the Faith.

4. Granting and approval of the Office and Mass (and of the eulogy to be inserted in the Martyrology) in honor of the Blessed Angelo de Scarpetti, Confessor of the aforementioned Augustinian Order.

[*Latin ed. p. 205*]

Diary, Sacred Congregation 205 SECRETARIAT OF STATE BY ORDER of the Secretariat of State, the Holy Father has deigned to appoint: March 11, 1922. Monsignor Ubaldo Mannucci, Consultor of the aforementioned Sacred Congregation of the Council. March 17. The Most Reverend Cardinal Gennaro Granito Pignatelli di Belmonte, Protector of the Institute of Tertiary Religious Capuchins of the Sorrowful Virgin. The same Most Reverend Cardinal, Protector of the Institute of Tertiary Religious Capuchins of the Holy Family of the Archdiocese of Valencia (Spain). March 26. Monsignor Diego Venini, Secret Chamberlain in Ordinary to His Holiness. By Apostolic Briefs, the Holy Father Benedict XV, of blessed memory, has deigned to appoint: Apostolic Protonotaries *ad instar participantium*: January 3, 1922. Monsignor Alfredo Lemée, of the diocese of Séez. Domestic Prelates of His Holiness: July 6, 1921. Monsignor Bernard Giorgio Traudt, of the archdiocese of Milwaukee. Monsignor Boleslao Goral, of the same archdiocese. Monsignor Davide O'Hearn, of the same archdiocese. December 3. Monsignor Carlo Baden, of the archdiocese of Cincinnati. January 4, 1922. Monsignor Thomas P. Smith, of the diocese of Altoona. By Apostolic Briefs, the Holy Father Pius XI, happily reigning, has deigned to appoint: Assistants to the Papal Throne: March 20, 1922. Monsignor Thomas Joseph Walsh, Bishop of Trenton. Monsignor Giovanni Becker, Archbishop of Portalegre in Brazil. Apostolic Protonotaries *ad instar participantium*: February 13, 1922. Monsignor Michele Faloci Pulignani, of the diocese of Foligno. February 21. Monsignor Giovanni Enrico Fox, of the diocese of Trenton. Monsignor Giuseppe Duarte Dias d'Andrade, of the diocese of Coimbra. February 24. Monsignor Domenico Claessens, of the diocese of Ruremonda. February 26.

[*Latin ed. p. 206*]

206 6 Acta Apostolicae Sedis - Official Commentary, March 15, 16, 23, 1922. Monsignor Enrico Castelli, of the archdiocese of Naples. » Monsignor Rodolfo Ottavio Maria Harscouët, of the diocese of Annecy. » Monsignor Carlo Napoleone Gariépy, of the archdiocese of Quebec. » Monsignor Andrea Micheletti, of the same archdiocese, Dean Professor of the Faculty of Law at the University of Lublin. » Monsignor Elia Pietro Simorre, of the diocese of Costantina. » Monsignor Francesco Saverio Vales Failde, of the

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diocese of Madrid. Domestic Prelates of His Holiness, February 11, 1922. Monsignor Giuseppe A. Wbitaker, of the archdiocese of Philadelphia. » » Monsignor Ettore Baranzini, Rector of the Seminary of Saints Ambrose and Charles, in Rome. » . » » Monsignor Andrea Boucher, of the archdiocese of Paris. » » 22 Monsignor Giuseppe Rotondi, of the archdiocese of Milan. » » » Monsignor Ermenegildo Pellegrinetti, Auditor of the Apostolic Nunciature in Poland. Giovanni Ivasco, of the diocese of Gheia. » » » Monsignor » » Monsignor Guglielmo I. Mac Kean, of the diocese of Trentork. » » » Monsignor Pietro I. Petri, of the same diocese. » » » Monsignor Guglielmo P. Cantwell, of the same diocese. » » Monsignor Giovanni I. Greerisill, of the archdiocese of Philadelphia. » » » Monsignor Tommaso F. Me Nally, of the same archdiocese. » » » Monsignor Giuseppe A. Me. Cullongb, of the same archdiocese. Monsignor Decio Botti, of Rome. March 3 » » Monsignor Elia Caversasio, of the archdiocese of Milan. 9 » » Monsignor Giuseppe De Angelis, of the diocese of Norcia. 20 » » » Monsignor Ernesto Camu, of the archdiocese of Reims. » ,» Monsignor Luciano Paulot, of the same archdiocese. » » Monsignor Leonzio de Villeneuve, of the diocese of Monaco (Principality). » » Monsignor Tito Paffetti, of Rome. 23 » » » Monsignor Francesco Roberti, of Rome. » » 24 Monsignor Giacomo Sprankling, of the diocese of Southwark. - HONORS With Apostolic Briefs, the Holy Father Benedict XV of blessed memory, deigned to bestow the following honors: The Order of Saint Gregory the Great, civil class, Commander: January 15, 1922. To Mr. Alessandro Sbardella, of the diocese of Palestrina. 16 » » To Mr. Rodolfo Kohlruss, General Consul of the Austrian Republic in Ljubljana. The Order of Saint Gregory the Great, civil class, Knight: July 5, 1921. To Mr. Guglielmo Giorgio Bruce, of the archdiocese of Milwaukee.

[*Latin ed. p. 207*]

Diarium Romanae Curiae 207. The Grand Cross of the Order of St. Sylvester, Pope: January 17, 1922. To the Most Noble Baron Minora Saito, Governor General of Chosen (Korea). The Order of St. Sylvester, Pope, with insignia: January 5, 1922. To the Reverend Professor Michele Aguilar Cuadrado, First Astronomer of the Observatory of Madrid. January 17, 1922. To Mr. Takekichi Matsunaga, Chief Secretary of the Council in the Government of Chosen. By Apostolic Briefs, the Holy Father, Pope Pius XI, happily reigning, deigned to bestow the following honors: The Grand Cross of the Order of Pius: March 29, 1922. To His Excellency, Baron Eugenio De Beyens, Ambassador of Belgium to the Holy See. March 29, 1922. To His Excellency, Mr. Enrico Jaspar, Minister of Foreign Affairs in Belgium. March 29, 1922. To Mr. Count Giovanni de Merode, Grand Marshal of the Court of Belgium. The Order of Pius, with insignia: February 22, 1922. To Mr. Ludovico Kintsschots, of the Archdiocese of Malines. March 2, 1922. To Mr. Carlo Paz, Envoy of Bolivia to the Holy See on a special mission. The Order of Pius: March 29, 1922. To Mr. Count Guy

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d'Oultremont, Aide to the Court of Belgium. The Order of Pius, Knightly Grade: March 29, 1922. To Mr. Captain Commander, Count Andrea de Meeus, Officer of the Household of the King of Belgium. March 29, 1922. To Mr. Fernando Muuls, Secretary to the Minister of Foreign Affairs of Belgium. March 29, 1922. To Mr. Knight Stefano Ruzette, Secretary of the Embassy of Belgium to the Holy See. The Grand Cross of the Order of St. Gregory the Great, civil class: February 26, 1922. To Mr. Giulio Acosta Garz, President of the Republic of Costa Rica. March 29, 1922. To Mr. Count Filippo de Lannoy, Grand Master of the House of the Queen of Belgium. The Order of St. Gregory the Great, civil class, with insignia: March 2, 1922. To Mr. Alessandro Alvarado Quirós, Minister of Foreign Affairs of the Republic of Costa Rica. March 2, 1922. To Mr. Baron Enrico de Woelmont, formerly Counselor of the Belgian Embassy to the Holy See.

[*Latin ed. p. 208*]

Acts of the Apostolic See, Order of Saint Gregory the Great, Civil Class: February 13, 1922. To Mr. Giacinto Mazzola, of the diocese of Brzesc. To Mr. Cesare Dobici, of the diocese of Viterbo. March. To Mr. Nicola Sterbini, a lawyer, of Rome. To Mr. Bruno Freddi, a lawyer, of Rome. To Mr. Giorgio Maria von Jochner, Director General of the State Archives, in Bavaria. To Mr. Giuseppe Picard, of the archdiocese of Quebec. February 13. To Mr. Onesimo Pouliot, of the same archdiocese. To Mr. Alfonso Mac Dowel, of the archdiocese of Rio Janeiro. To Mr. Max Léo Gerard, Secretary to the King of Belgium. March 29. To Mr. Baron Enrico de Traux de Wardin, Secretary to the Queen of Belgium. February 20.

Knighthood of the Order of Saint Gregory the Great, Civil Class: February 13, 1922. To Mr. Giuseppe Sarda, of the archdiocese of Paris. February 15. To Mr. Gabriele Salle, of the same archdiocese. February 17. To Mr. Mariano de Odriozola y Alvarado, of the archdiocese of Saragozza. February 20. To Mr. Amedeo Pernazza, of the diocese of Amelia. To Mr. Giuseppe Pourquiè, a lawyer, of the diocese of Périgueux. February 21. To Mr. Benedetto Colìigìon, a professor, of the diocese of Saint-Claude. February 24. To Mr. Mario Seganti, first assistant in the flower shop of the Sacred Apostolic Palaces. March 6. To Mr. Giovanni Mulinacci, of the archdiocese of Florence. To Mr. Cesare Parissi, of the same archdiocese. February 13. To Mr. Simeone Matte, of the archdiocese of Quebec. To Mr. Maria Gaspare Edoardo de Roquefeuil, a count, of the diocese of Moulins. To Mr. Giuseppe Eugenio Cornillon, of the diocese of Puy. To Mr. Ercole Nicoli-Cristiani, of the diocese of Brzesc. February 16. To Mr. Martino Verberk, of the diocese of Bois-le-Duc. To Mr. Antonio Domenico Leonardo Claassen, of the diocese of Harlem. February 22. To Mr. Vittore Adam de Villiers, of the diocese of La Réunion.

The Commandery with Plaque of the Order of Saint Sylvester the Pope: February 17, 1922. To Mr. Rentaro Mizuno, Civil Administrator of Chosen

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(Korea). March 5.

Knighthood of the Order of Saint Sylvester the Pope: 1922. To Mr. Ugo Palagi, of the archdiocese of Florence. To Mr. Ernesto Parenti, of the same archdiocese. To Mr. Alfredo Fabrini, of Rome. To Mr. Roberto Torcal, of the diocese of Madrid. To Mr. Rufino Bianco, of the same diocese.

[*Latin ed. p. 209*]

Diarium Romanae Curiae 209, MAJORDOMO OF HIS HOLINESS, BY ORDER. With the tickets of His Eminence, the Reverend Monsignor, the Holy Father has deigned to appoint:

Secret Chamberlains in commendam of His Holiness:

February 14, 1922.

Monsignor Venturino Bracci, of the diocese of Civita Castellana, Orte, and Gallese.

Monsignor Francesco Bracci, of the same diocese.

Monsignor Carlo Brown, of the archdiocese of Westminster.

Monsignor Enrico Barton Brown, of the same archdiocese.

Monsignor Giorgio Coote, of the same archdiocese.

Monsignor Enrico Daly, of the same archdiocese.

Monsignor Lionello Evans, of the same archdiocese.

Monsignor Serafino Banfi, of the diocese of Southwark.

Monsignor Arturo Cocks, of the same diocese.

Monsignor Carlo Coote, of the same diocese.

Monsignor Federico Northcote, of the same diocese.

Monsignor Enrico Hinde, of the same diocese.

Monsignor Giorgio Wallis, of the same diocese.

Monsignor Carlo Grassi, of the diocese of Lugano.

Monsignor Giovanni Andreucci, of the archdiocese of Spoleto.

Monsignor Salvatore Gangarelli, of the archdiocese of Catania.

Monsignor Giovanni Ward, of the archdiocese of Armagh.

Monsignor Giovanni Poli (Rome).

Monsignor Auad Nehmatalla (Rome).

Monsignor Giuseppe Luchenti, of the diocese of Norcia.

Monsignor Pietro Fidanza, of the same diocese.

Monsignor Mariano Ricci, of the same diocese.

Monsignor Leandro Corbellini, of the same diocese.

Monsignor Alessandro Sobaux, of the diocese of Luçon.

Monsignor Paolo Furia (Rome).

March 3.

Monsignor Luigi Centoz (Rome).

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Monsignor Giuseppe Bouzek (Rome).
Monsignor Antonio Rezk, of the Patriarchate of Jerusalem.
Monsignor Giovanni Perraro (Rome and Ivrea).
Monsignor Angelo Cocconcelli, of the diocese of Guastalla.
Monsignor Giovanni Chinaglia, of the diocese of Adria.
Monsignor Antonio Lizza, of the archdiocese of Genoa.
Monsignor Virgilio Mollino, of the same archdiocese.
Monsignor Paolo Muller-Simonis, of the diocese of Strasbourg.
Monsignor Pietro Niezgoda, of the archdiocese of Warsaw.
Monsignor Taddeo Jachimowski, of the same archdiocese.
Monsignor Giorgio Sienkiewicz, of the same archdiocese.
Monsignor Antonio Burzynski, of the same archdiocese.
Monsignor Antonio Cieplinski, of the same archdiocese.
Monsignor Taddeo Czechowski, of the same archdiocese.
Monsignor Alessandro Fajecki, of the same archdiocese.
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[*Latin ed. p. 210*]

Acta Apostolicae Sedis - Commentarium Officiale n o 3 » » »● » » » » » » » » 9 ?●> » » » » 10 » » 11 », » » » » » >) » 13 » » » » » » 14 » » » » » mareo » 1922. Monsignor Francesco Kaczynski, of the same archdiocese, Monsignor Sigismondo Paciórkowski, of the same archdiocese. Monsignor Giuliano Roczkowski, of the same archdiocese. Monsignor Stanislao Adàmski, of the archdiocese of Gnesen and Posen. Monsignor Stanislao Czapski, of the same archdiocese. Monsignor Ladislao Hozakowski, of the same archdiocese. Monsignor Stanislao Janasik, of the same archdiocese. Monsignor Giuseppe KIos, of the same archdiocese. Monsignor Stanislao Krzeszkiewicz, of the same archdiocese. Monsignor Venceslao Mayer, of the same archdiocese. Monsignor Stanislao Okoniewski, of the same archdiocese. Monsignor Teodoro Taczak, of the same archdiocese. Monsignor Taddeo Zakrzewski, of the same archdiocese. Monsignor Giuseppe Crosatti (Rome). Monsignor Cesare De Sanctis (Rome). Monsignor Liberato Tosti (Rome). Monsignor Amleto Giovanni Cicognani (Rome). Monsignor Aristodemo Pulci (Rome). Monsignor Giacinto Parisio (Rome). Monsignor Raffaele Kanotti, of the diocese of Segna and Modrussa. Monsignor Venceslao Píese, of the same diocese. Monsignor Martino Krompotió, of the same diocese. Monsignor Giovanni Gianombello, of the archdiocese of Turin; Monsignor Giuseppe Vallero, of the same archdiocese. Monsignor Luigi CondiOi, of the same archdiocese. Monsignor Antonio Pizzirani, of the archdiocese of Bologna. Monsignor Luigi Fanti, of the same archdiocese. Monsignor Benedetto Reali, of the diocese of Corneto Tarquinia and Civitavecchia.

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Monsignor Giuseppe Zaccarella (Rome). Monsignor Michele Langel i (Rome). Monsignor Salvatore Errnini (Rome). Monsignor Anselmo Poock, of the diocese of Salford. Monsignor Carlo Roth well, of the same diocese. Monsignor Michele Masiello, of the diocese of Irsina. Monsignor Amilcare Sarno, of the diocese of Alife. Monsignor Giuseppe Pröbsting, of the diocese of Osnabrük. Monsignor Giovanni Miozzi (Rome). Monsignor Pio Cenci (Rome). Monsignor Carmelo Conte (Rome). Monsignor Alfonso Gentile (Rome). Monsignor Giovanni Ferro (Rome). Monsignor Giovanni Romagnoli (Rome). Monsignor Giuseppe Malusardi (Rome). Monsignor Alfredo Ottaviani (Rome). Monsignor Domenico Tardini (Rome). Monsignor Pietro Borgia (Rome). Monsignor Francesco Vagni (Rome); Monsignor Giuseppe Cesarmi (Rome).

[*Latin ed. p. 211*]

Diarium Romanae Curiae, March 16, 1922.

March 18:

Monsignor Raffaele Anbra y Navarro, of the diocese of Cadiz.

Monsignor Alfonso Toda y Ñuño de la Rosa, of the diocese of Madrid-Alcalá.

Monsignor Luigi A. Mena, of the archdiocese of Santo Domingo.

Monsignor Federico Schlatter, of the archdiocese of Freiburg im Breisgau.

Monsignor Giuseppe Pejretti, of the archdiocese of Turin.

Monsignor Luigi Galli, of the diocese of Imola.

Monsignor Luigi Grilli, of the same diocese.

Monsignor Candido Ciuffa (Rome).

Monsignor Giuseppe Gamba, of the diocese of Fossano.

Monsignor Ferdinando Pogliani, of the archdiocese of Milan.

Monsignor Luigi Pepe, of the diocese of Castellamare di Stabia.

Monsignor Paolo Berti, of the diocese of Fiesole.

Monsignor Cesare Badii, of the same diocese.

Monsignor Gorino Gori, of the same diocese.

Monsignor Roberto Geri, of the diocese of Novara.

Monsignor Giuseppe Falciola, of the same diocese.

Monsignor Vincenzo Marucco, of the same diocese.

Monsignor Giuseppe Gallenzi, of the same diocese.

Monsignor Stefano Cominazzini, of the same diocese.

Monsignor Ferdinando Callerio, of the same diocese.

Monsignor Pietro Mortarino, of the same diocese.

Monsignor Giovanni Antonio Peretti, of the same diocese.

Monsignor Giovanni Tolosano, of the archdiocese of Turin.

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Monsignor Edoardo Bosia, of the same archdiocese.

Monsignor Michele Mossotto, of the same archdiocese.

Monsignor Pietro Valimberti, of the same archdiocese.

Monsignor Tommaso Sabatino, of the diocese of Aversa.

Monsignor Domenico de Rosa, of the same diocese.

Monsignor Porfirio da Silva Mendes Cordeiro, of the Patriarchate of Lisbon.

Monsignor Giuseppe Zucca, of the diocese of Trieste and Capo d'Istria.

Monsignor Alberto Bartolomasi, of the same diocese.

Monsignor Luciano Luciani, of the same diocese.

Monsignor Mario Marcucci, of the diocese of Livorno.

Monsignor Giuseppe Cavina Durazzo, of the diocese of Faenza.

Monsignor Eutimio Pasotti, of the same diocese.

Monsignor Giuseppe Calderoni, of the same diocese.

Monsignor Francesco Gardini, of the same diocese.

Monsignor Placido Ferniani, of the same diocese.

Monsignor Giovanni Battista Tasselli, of the same diocese.

Monsignor Filippo Scardo vi, of the same diocese.

Secret Chamberlains of Sword and Cape, honorary:

February 14, 1922.

Mr. Marchese Antonio Spinola (Rome).

March 21:

Mr. Murtha Quinn, of the archdiocese of Philadelphia.

Mr. Giovanni Coy le, of the same archdiocese.

Mr. Guglielmo Long, of the same archdiocese.

Mr. Giuseppe Gallagher, of the same archdiocese.

[*Latin ed. p. 212*]

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Mr. Giovanni Lonergan, of the same archdiocese.

Mr. Daniele J. Murphy, of the same archdiocese.

Mr. Ignazio Horstman, of the same archdiocese.

Mr. Baron Michele Tufarelli, of the archdiocese of Naples.

Mr. Valentino Bellia, of the archdiocese of Turin.

Mr. Carlo Girolamo Vaughan, of the archdiocese of Newport.

Mr. Girolamo, of the House of Serlupi (Rome).

Mr. Vittorio Quesada, Marquis of San Sebastiano, of the archdiocese of Cagliari.

Mr. Count Camillo Ruffin, of the archdiocese of Tours.

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Mr. Francesco di Mauro di Capua Sanseverino, Count of Montoro (Rome).

Mr. Riccardo Sella, of the archdiocese of Turin.

Mr. Count Riccardo Pecci (Rome).

Mr. Gaetano Paradisi Miconi, of the diocese of Veroli.

Mr. Marquis Giuseppe M. Guglielmi delle Rocchette (Rome).

Mr. Prince Ambrogio Caracciolo di Melissano and of Scanno, of the archdiocese of Naples.

Mr. Count Marcello Czarnecki, of the archdioceses of Gnesen and Posen.

Mr. Prince Olgierdo Alessandro Czartoryski, of the same archdiocese.

Mr. Giovanni Hasche, of the same archdiocese.

Mr. Taddeo Jackowski, of the same archdiocese.

Mr. Romano Komierowski, of the same archdiocese.

Mr. Count Francesco Kwilecki, of the same archdiocese.

Mr. Count Stefano Lacki, of the same archdiocese.

Mr. Count Carlo Stablewski, of the same archdiocese.

Mr. Stanislao Turno, of the same archdiocese.

Mr. Fernando de Thomaz de Bossierre, of the diocese of Namur.

Mr. Baron Alfonso Maria de Montpellier de Vedrin, of the same diocese.

Mr. Adolfo Wesmäel, of the same diocese.

Mr. Alessandro Rawlinson, of the archdiocese of Westminster.

March 3.

Mr. Count Ferdinando de Montenon, of the diocese of Lavai.

Mr. Count Giuseppe de Crouij-Chanel, of the same diocese.

Mr. Count Enrico de Bylandt, of the diocese of Harlem.

Mr. Aurelio Pecoraro, of the archdiocese of Naples.

Mr. Noble Giacomo Lucheschi, of the diocese of Ceneda Vittorio.

Mr. Count Paolo d'Artet, of the archdiocese of Malines.

Mr. Count Paolo Lefebvre, of the same archdiocese.

Mr. Edoardo Jambers, of the same archdiocese.

Mr. Marquis Antonio Zacchia Rondinini, of the archdiocese of Bologna.

[*Latin ed. p. 213*]

Diary, March 21, 1922, of the Roman Curia.

The Reverend Mr. Giovanni Marjoribanks-Egenon, of the Archdiocese of London.

The Reverend Count Felice Grabowski, of the Archdiocese of Warsaw.

The Reverend Mr. Stanislao de Grabinski, of the same Archdiocese.

The Reverend Mr. Stanislao de Godlewski, of the same Archdiocese.

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The Reverend Mr. Enrico Rosier, of the Diocese of Saint-Claude.

The Reverend Marquess Angelo Marini Clarelli (Rome).

The Reverend Mr. Lucio Suttor, of the Archdiocese of Paris.

The Reverend Viscount Arturo Edoardo Giuseppe Noel Campden, of the Diocese of Nottingham.

The Reverend Count Francesco Messina (Malta).

The Reverend Marquess Fabrizio Paolucci de' Calboli, of the Diocese of Forlì.

The Reverend Marquess Gian Ranieri Paolucci de' Calboli Ginnasi, of the same Diocese.

The Reverend Mr. Michele Pecci (Rome).

The Reverend Mr. Giuseppe Gamazo y Garcia de los Ríos, of the Diocese of Madrid.

The Reverend Count Antonio Giacinto Cagninacci, of the Diocese of Ajaccio (residing in Paris).

The Reverend Mr. Salvatore Perniisi, Baron of Fioristella, of the Diocese of Acireale.

The Reverend Marquess Carlo de Lara y Guerrero, of the Diocese of Madrid.

The Reverend Baron Daniele Carlo M. de la Chaussée, of the Archdiocese of Westminster.

The Reverend Count Saverio de Maistre, of the Diocese of Versailles.

The Reverend Marquess Mattia de Oñate y Lopez, of the Diocese of Madrid.

The Reverend Marquess Benedetto Arditi, of the Diocese of Ugento.

The Reverend Count Fabio Carducci Artenisio, of the Archdiocese of Taranto.

The Reverend Count Cristiano d'Elbeé, of the Diocese of Bayonne.

The Reverend Count Ottone Figarolo di Groppello, of the Archdiocese of Turin.

The Reverend Mr. Ugo Herman, of the Archdiocese of Cologne.

The Reverend Marquess Alfredo Mattei (Malta).

The Reverend Mr. Leonardo Lindsay, of the Archdiocese of Westminster.

The Reverend Mr. Ernesto Laane, of the Diocese of Breda.

The Reverend Count Carlo Guiglia, of the Archdiocese of Genoa.

The Reverend Count Thierry Michael de Pierredon, of the Archdiocese of Paris.

The Reverend Count Carlo Moore, of the Archdiocese of Westminster.

The Reverend Marquess Enrico de Lara y Guerrero, of the Diocese of Madrid-Alcalá.

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The Reverend Mr. Raimondo Pidal y Lobaton, of the same Diocese.

The Reverend Mr. Raimondo de Paramo Jiménez, of the same Diocese.

The Reverend Mr. Giovanni de Velasco y Nieto, of the same Diocese.

[*Latin ed. p. 214*]

• Acta Apostolicae Sedis - Official Commentary of the Ceremonial Chamberlains in peacock blue attire, February 14, 1922. Monsignor Alfred Ferri, of the diocese of Civita Castellana, Orte, and Gallese.

17. Monsignor Girolamo Robba, of the diocese of Casale Monferrato.

24. Monsignor Giuseppe Giovannelli (Rome).

Monsignor Pietro Bagarotti, of the diocese of Cotrone.

Monsignor Mattia Leutzen, of the archdiocese of KolÃn.

Monsignor Giuseppe Pagella, of the diocese of Alessandria.

March 3. Monsignor Arcangelo Matterà, of the diocese of Ischia.

Monsignor Carlo Rossi, of the diocese of Pavia.

Monsignor Giovanni Provedoni, of the same diocese.

7. Monsignor Tommaso Glamovié, of the archdiocese of Scopia.

Monsignor Marcello Nowakowski, of the same archdiocese.

Monsignor Severino Poptawski, of the same archdiocese.

Monsignor Leone Kalinowski, of the same archdiocese.

Monsignor Ippolito Skimborowicz, of the same archdiocese.

Monsignor Michele Wozniak, of the same archdiocese.

Monsignor Giovanni Podbielski, of the same archdiocese.

Monsignor Giuseppe Kozankiewicz, of the archdiocese of Gnesna and Posnania.

Monsignor Andrea Ussorowski, of the same archdiocese.

Monsignor Casimiro Lutosìawski, of the archdiocese of Warsaw.

9. Monsignor Luigi Biondi (Rome).

Monsignor Giuseppe Tondini (Rome).

11. Monsignor Angelo Barbagallo, of the diocese of Acireale.

Monsignor Giuseppe Patané, of the same diocese.

Monsignor Mario Sardo, of the same diocese.

Monsignor Luigi Monticelli, of the diocese of Alife.

Monsignor Francesco Mazzarella, of the same diocese.

14. Monsignor Giuseppe Bruno (Rome).

Monsignor Romolo Del Duca (Rome).

Monsignor Giuseppe Cammarota (Rome).

Monsignor Giuseppe Panzavolta, of the diocese of Forlì.

Monsignor Antonio Bertaccini, of the same diocese.

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Monsignor Giuseppe Rambelli, of the same diocese.

15. Monsignor Giovanni Pasquali, of the diocese of Frascati.

16. Monsignor Filippo De Giorgi, of the archdiocese of Milan.

18. Monsignor Jodoco Verdünnen, of the diocese of Breda.

Monsignor Luigi Francesco Conti, of the diocese of Imola.

Monsignor Vincenzo Marabini, of the same diocese.

23. Monsignor Amedeo Carrillo Archidonaj, of the diocese of Madrid-Alcalá.

24. Monsignor Cesare Lenzi, of the diocese of S. Miniato.

Monsignor Emidio Tognozzi, of the same diocese.

Monsignor Ranieri Barnini, of the same diocese.

Monsignor Oreste Masini, of the same diocese.

Monsignor Carlo Morra, of the diocese of Asti.

Monsignor Michele Corninola, of Fossano.

Monsignor Andrea Vigo, of the archdiocese of Turin.

[*Latin ed. p. 215*]

Diarium, March 24, 1922, Roman Curia, 215.

Monsignor Pier Felice Biglia, of the diocese of Cuneo.

Monsignor Antonio Albertini, of the diocese of Faenza.

Monsignor Michele Veroli, of the same diocese.

Honorary Chamberlains, Supernumerary, of the Orders of "Spada" and "Cappa" of His Holiness:

February 18, 1922.

Mr. Giuseppe Fornari (Rome).

Mr. Antonio Gaggio (Rome).

March 24.

Mr. Count Ernesto Rubinacci, of the archdiocese of Naples.

Mr. Enrico M. Cousin, of the archdiocese of Besançon.

Mr. Paolo Geng, of the diocese of Versailles.

Mr. Amedeo Giovanni Battista Richardet, of the archdiocese of Paris.

March 25.

Mr. Giorgio Everard, of the diocese of Vedrin.

March 3.

Mr. Aristide Leonori (Rome).

Mr. Francesco Zonghi Lotti, of the diocese of Fabriano.

March 7.

Mr. Piero Bassetti, of the diocese of Forli.

Mr. Giorgio Bezzina (Rome and Malta).

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Mr. Leone Klecki, of the archdiocese of Warsaw.
March 11.
Mr. Ulisse Passani, of the archdiocese of Parma.
Mr. Eugenio, of the noble family Selvaggi, of the diocese of Lech.
March 14.
Mr. Federico Mannucci (Rome).
Mr. Alfredo Stagni (Alexandria of Egypt).
March 15.
Mr. Giuseppe Barluzzi (Rome).
Mr. Luigi Josi (Rome).
Mr. Guglielmo Alliata (Rome).
Mr. Paolo Albini (Mentone).
March 16.
Mr. Francesco Ceballos y Gonzales, of the diocese of Cadiz.
March 18.
Mr. Luigi Codini, of the diocese of Montefiascone.
Mr. Pietro Umberto Giaj-Levra, of the archdiocese of Turin.
Mr. Maurizio Musso, of the same archdiocese.
Mr. Gaetano Dupré (Rome).
March 23.
Mr. Romano de Soczynski (Filippopoli).
March 24.
Mr. Augusto Gregorj (Rome).
Secret Honorary Chaplains of His Holiness:
February 24, 1922.
Monsignor Lorenzo Ciccone (L'Aquila and Rome).
March 6.
Monsignor Michele Epifani (Abbey of Subiaco).
March 9.
Monsignor Giovanni Cruise (Toronto and Rome).
March 11.
Monsignor Luigi Capossela (Rome).
March 18.
Monsignor Francesco Cersosimo, of the archdiocese of Conza.
Honorary Chamberlains Extra Urbem of His Holiness:
March 7, 1922.
Monsignor Giovanni Matulanis, of the archdiocese of Warsaw.
Monsignor Giovanni Tarnowski, of the same archdiocese.

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Monsignor Emiliano Tymieniecki, of the same archdiocese.
Monsignor Pietro Maria Castañeda (Santiago del Chili).
Monsignor Ferdinando Benelli, of the diocese of Faenza.

[*Latin ed. p. 216*]

216. Acta Apostolicae Sedis - Official Commentary of the Chaplain in Honor Extra Urbem of His Holiness: March 7, 1922. Monsignor Pietro Górski, of the archdiocese of Warsaw. Monsignor Paolo Gregor, of the archdioceses of Gnesen and Posen. Monsignor Vincenzo Bull (Nottingham and Florence). Chaplain, March 11, 1922. Monsignor Francesco Orzi. NECROLOGY, January 27, 1922. Monsignor Luciano Leone Lacroix, titular Bishop of Vallis. March 30. Monsignor Alberto Leone Le Nordez, titular Bishop of Dionysiopolis. March 18. Monsignor Giovanni von Euch, titular Bishop of Anastasiopolis and Apostolic Vicar of Denmark and Iceland. March 28. Monsignor Michele Napotnik, Bishop of Lavant. March 29. Monsignor Salvatore Bella, Bishop of Acireale. Note: In the preceding Necrology (page 176), the mention of Monsignor Rinaldo Muñoz Olave should be removed; before the name of Monsignor Sangüesa y Guia and the following names, the month of February should be added.

[*Latin ed. p. 217*]

Year XIV - Vol. XIV, April 20, 1922, No. 8. ACTA APOSOLICAE SEDIS, OFFICIAL COMMENTARY. ACTA OF POPE PIUS XI. TO THE MOST REVEREND FATHER, JOSUE SIGNORI, ARCHBISHOP OF GENOA: CONCERNING THE INTERNATIONAL CONFERENCE HELD IN GENOA FOR THE PURPOSE OF NEGOTIATING PEACE. THE HOLY FATHER'S LETTER, HANDWRITTEN. "From the Vatican, April 7, 1922. Venerable Brother, With great pleasure, We have read the letter which You so appropriately addressed to Your people, on the occasion of the International Conference, which for the first time in this glorious City brings together, in peaceful discussion, victors and vanquished, and to which the general hopes of the peoples are directed. Representatives of the God "of peace and of love," Who, with particular providence, looks upon the poor and the needy, and Who, with inscrutable judgment, called Us, so unexpectedly, to take up, with Our succession to the Supreme Pontificate, the mission of beneficence and of peace of Our lamented Predecessor, We, as We earnestly desire, so also do We trust that the Envoys of the Powers will consider the sad conditions in which all peoples are struggling, with a spirit not only serene, but also disposed to some sacrifice on the altar of the common good; which would be both the first condition for bringing about an effective remedy, and the first step towards that universal pacification

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which all earnestly desire. ACTA, vol. XIV, n. 8. — 20-4-9*2. 17

[*Latin ed. p. 218*]

218 Acta Apostolicae Sedis - Commentarium Officiale earnestly desires. Even amidst the clamor of arms, as the motto of Buschbell, the "Rossa," proclaims: "inter arma caritas," Christian charity must reign; this must be even more true after the weapons have been laid down and the peace treaties signed; all the more so, because international hatreds, a sad legacy of war, are a disgrace even to the victorious peoples and prepare a very frightening future for all. It should not be forgotten that the best guarantee of tranquility is not a forest of bayonets, but mutual trust and friendship. And even if every discussion is to be excluded from the scope of the Conference, not only regarding treaties previously concluded, but also concerning the imposed reparations, this does not seem to preclude any further exchange of ideas that might facilitate the prompt fulfillment of their obligations by the vanquished; which would ultimately also be to the advantage of the victors. Animated by these sentiments of equal love for all peoples, which Our mission, entrusted to us by the Divine Redeemer, inspires in us, "We know that You, Venerable Brother, a faithful interpreter of Our thoughts, addressed these sentiments to Your people; We extend them to all the faithful, urging them to unite their prayers with Ours for the happy outcome of the Conference. May the blessing of the Lord descend upon it; and may the decisions that, as We trust, will be made with a mind filled with love, bring about that much-desired concord that will unite the peoples, and spur them once again, after eight years of suffering and ruin, onto the bright path of work, progress, and civilization; and thus may the ideal of the Church be realized, which, as Saint Augustine rightly says (De moribus Ecclesiae Catholicae, I, 30): "joins citizens to citizens, nations to nations, and indeed all men, not merely by association, but by a certain brotherhood, in remembrance of their first parents." With this fervent hope, We impart to You, Venerable Brother, to the clergy and people of the beloved Archdiocese of Genoa, the Apostolic blessing.

PIUS PP. XI

[*Latin ed. p. 219*]

219. Acta Pii PP. XI (Translation). From the Vatican, this 7th of April, 1922. Venerable Brother, It is with great pleasure that We have read the letter which you so opportunely addressed to your people on the occasion of the International Conference, which, in your glorious city, brings together for the first time in peaceful discussion victors and vanquished, and towards which the general hopes of the peoples are directed. Representing the God "of peace and love" who, with particular providence, looks upon the poor and the needy; and who, through the effect of an inscrutable

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judgment, has called Us, with the succession to the Supreme Pontificate, to take up the mission of beneficence and peace of Our lamented Predecessor, We make wishes, trusting that they will be fulfilled, that the delegates of the Powers will be pleased to consider, with a spirit not only serene, but also entirely disposed to some sacrifices on the altar of the common good, the sad situation in which all peoples find themselves. This would be both the first condition for bringing about an effective remedy, and the first step towards that universal pacification of which all desire the greatest. If, even amidst the clamor of arms, following the beautiful motto of the Red Cross, *inter arma caritas*, Christian charity must reign, it must be even more so once the arms are laid down and the peace treaties are signed; all the more so because international hatreds, a sad legacy of the war, work to the disadvantage of the victorious peoples themselves and prepare a terrible future for all; for it must not be forgotten that the best guarantee of tranquility is not a forest of bayonets, but mutual trust and friendship. And even if, one wishes, the Conference were to exclude all discussion of both the imposed reparations and the treaties previously concluded, it does not seem that this should prevent any subsequent exchange of ideas which...

[*Latin ed. p. 220*]

The *Acta Apostolicae Sedis* – Official Commentary – seeks to facilitate the prompt fulfillment of their commitments by those who have been defeated; which, ultimately, would also be to the advantage of the victors themselves. Animated by these sentiments of equal love for all peoples, which the Divine Redeemer's mission entrusted to Us inspires, We extend this invitation, which you, Venerable Brother, address to your people, as an exact interpreter of Our thought, to all the faithful, exhorting them to unite their prayers with Ours for the happy outcome of the Conference. May the blessing of the Lord descend upon it, and may decisions made therein in a spirit of love, as We are confident will be the case, bring to the poor human race that much-desired concord, which, uniting peoples in a bond of fraternity, will be capable of leading them anew, after eight years of suffering and ruin, onto the bright path of work, progress, and civilization; and thus may the ideal of the Church be realized, as expressed by Saint Augustine (*De moribus Ecclesiae Catholicae*, I, 30): "cives civibus, gentes gentibus, et prorsus homines, primorum parentum recordatione, non societate solum, sed quadam etiam fraternitate coniungit." At the same time that We express this fervent wish, We grant to you, Venerable Brother, and to the clergy and people of the beloved Archdiocese of Genoa, the Apostolic Blessing.

PIUS P. P. XI.

[*Latin ed. p. 221*]

Acta Pii PP. XI: LETTERS FROM THE APOSTOLIC VICARIATE OF

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DAR-ES-SALAAM IN EASTERN AFRICA. Two regions are separated from which a new Apostolic Prefecture is formed, under the name of Iringa. POPE PIUS XI, for the better management of this sacred undertaking, and that it may proceed well, prosperously, and happily for the glory of God and the eternal salvation of the faithful, we, mindful of our supreme apostolic office, which we exercise by divine mandate on earth, decree the following. Indeed, since the Apostolic Vicariate of Dar-es-Salam in Eastern Africa has been deprived of its own pastors by the expulsion of the Missionaries of the Congregation of St. Ottilia, of the German nation, and therefore requires our assistance, after consultation with our Most Reverend Fathers, Cardinals, Prefects of the Congregation for the Propagation of the Faith, we have decided to establish the following. We entrust the aforementioned mission with the care of Brothers of the Order of Friars Minor of St. Francis of Assisi, from the Swiss Province; and, since it is opportune to promote greater growth of the faith in the western part of the Vicariate, we have decided to separate certain regions. Therefore, by our own authority and with full knowledge and mature deliberation, and by the fullness of our apostolic power, we hereby separate two regions, Ugogo and Uhehe, from the aforementioned Vicariate of Dar-es-Salam, and we erect these two regions, thus separated, into an Apostolic Prefecture under the name of Iringa, entrusting its care to the Institute of Priests of the B. V. M. of Consolata, of Turin. The boundaries of this new Prefecture of Iringa shall be defined by a line which, starting from a certain point on the river Ruaka near the station of Vidunda, follows the southern slope of the high mountains of Uchungwe, so that the promontories are included in the Vicariate of Dar-es-Salam up to the middle point between the rivers Ruipa and Mgeta; from there, following the middle of the road between the aforementioned rivers, it leads to the river Kilombaro, commonly called Ulanga, whose large island is added to the aforementioned Vicariate; then it follows the course of the river Kilombaro up to the point where, touching the river Pitu, the name...

[*Latin ed. p. 222*]

The Acts of the Apostolic See – the Official Commentary – originates from Ruhudje; and then follows the course of the same river until it reaches Lake Nyassa, from which it draws its sources. These things we decree, establishing these present Letters to be firm, valid, and efficacious forever; and to have and obtain their full and complete effects, and to be of the greatest benefit to those to whom they pertain, or may pertain, now and in the future; and that, rightly, judgment should be rendered and defined, and that, from this moment, anything to the contrary shall be declared void and of no effect, if anything contrary to these things should happen, by anyone, knowingly or unknowingly. Notwithstanding the Apostolic ordinances, and other special and individual matters worthy of mention, and

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all other contrary things whatsoever. Given in Rome, at Saint Peter's, under the Fisherman's Ring, on the day of March, in the year 1922, in the first year of Our Pontificate. P. GARD. GASPARRI, from the Secretariat of State.

II. NEW APOSTOLIC VICARIATES ARE ESTABLISHED: THE APOSTOLIC VICARIATE OF EAST KANSU AND THE APOSTOLIC VICARIATE OF WEST KANSU IN CHINA, ABOLISHING THE MISSION OF ILI, THE VICARIATE OF NORTH KANSU, AND THE PREFECTURE OF SOUTH KANSU.

PIUS PP. XI. For the sake of future memory. – The office of the apostolate, entrusted to Us by divine will, requires that We hasten to erect new missions in those regions in which the Christian religion has happily made progress, so that, by increasing the number of priests, the care of the entire flock of the Lord may be promoted. Indeed, the Congregation of the Immaculate Heart of Mary of Scheut has been entrusted with the care of vast territories in China, which include the regions of Kansu, Kukunoor, and Chinese Turkestan, in addition to others which constitute Apostolic Vicariates in Mongolia. The Missionaries of Scheut have diligently labored in this vast province in the work of evangelization, and have founded many Christian communities, so that the work has grown daily; but now, although a conspicuous number of indigenous priests are present in those missions, the same Congregation of Scheut is unable to administer such extensive territories. Wherefore, after having consulted with the Most Reverend Fathers and Cardinals of the Holy Roman Church, Prefects of the Congregation for the Propagation of the Faith, and after carefully considering all the circumstances of the matter, We...

[*Latin ed. p. 223*]

After careful consideration of the acts of Pope Pius XI, and with the proposals of the esteemed son, the current Superior General of the Congregation of the Immaculate Heart of Mary of Scheut, and with the unanimous vote of the local Ordinaries, and also of the venerable brother, John, Archbishop of Marcianopolis, who recently visited the Chinese missions, we have judged it fitting to issue the following decree, which we hereby establish and enact.

Namely, by our own motion, and from certain knowledge and mature deliberation, by the fullness of our apostolic power, we constitute and decree that in the civil region of Kansu and other neighboring areas, two other institutions shall assist the workers of the aforementioned Sacred Congregation: namely, the Society of the Divine Word of Steyl, and the Order of Frithers Minor of the Franciscan Province of Assisi.

To the Capuchin Friars shall be entrusted the evangelization of the territories of Wei-tchoan-tao and King-yuen-tao, which constitute the apostolic vicariate of Eastern Kansu; to the Society of Steyl shall be entrusted the territories of Turkestan Sinensis, Ngàn-su-tao, Kaiì-leang-tao, Sining-tao,

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Lanchan-tao, Kukunoor, and the Mongolian territory of Alachan, which regions constitute the apostolic vicariate of Western Kansu.

The Institute of the Immaculate Heart of Mary of Scheut shall continue to evangelize the remaining territories of Ning-hia-tao, Ning-tiao-Leang, the Mongolian principalities of Otok, Wuchen, Tjassak, Hang-king, and the Chinese colonies on the left bank of the Yellow River up to the colonies of Wu-yuen-hien, inclusive, and also the other territories constituting the apostolic vicariates of Mongolia.

However, a new ecclesiastical division of these regions will be established by other Apostolic Letters; meanwhile, the old Mission of the Third Order and the apostolic vicariate of Northern Kansu, as well as the apostolic prefecture of Southern Kansu, are to be considered abolished.

We decree these things, declaring that these present Letters shall always remain firm, valid, and effective; that they shall have and obtain their full and complete effect, and that they shall be most amply supported by those to whom they pertain, or may pertain, now and in the future; and that it shall be rightly judged and defined, and that whatever is attempted against these things, knowingly or unknowingly, by any authority whatsoever, shall be declared invalid from now on and of no effect.

Notwithstanding Apostolic ordinances, other special and individual provisions, and all other contrary provisions whatsoever.

Given at Rome, at St. Peter's, under the seal, on the first day of March, in the year 1922, in the first year of Our Pontificate.

P. CARD. GASPARRI, Fisherman, by order of the Secretary of State.

[*Latin ed. p. 224*]

224 Acta Apostolicae Sedis - Official Commentary III

APOSTOLIC PREFECTURE OF THE SMALL SUNDA ISLANDS, ESTABLISHED IN THE DUTCH EAST INDIES, IS ERECTED INTO AN APOSTOLIC VICARIATE.

PIUS PP. XI

For the sake of future remembrance.

— By virtue of the supreme apostolate, by which, without any merit of our own, we are divinely called to govern the Church to the highest degree, we turn our minds to all regions of the Christian world, even those separated by vast distances from this center of the Catholic world, and with diligent study, we determine and deliberate on those matters which may better promote the sacred cause and advance the Catholic name.

Indeed, since the Apostolic Prefecture of the Small Sunda Islands has produced many fruits of religion, so that the Catholic cause has progressed considerably there, with an increase in the number of stations, churches,

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and faithful, as well as an abundance of evangelical workers, it has seemed opportune to erect the aforementioned prefecture into an Apostolic Vicariate.

Wherefore, after consulting with the Most Reverend Fathers, Cardinals Prefects of the Congregation for the Propagation of the Faith, by our own initiative and with certain knowledge and mature deliberation, and by the fullness of our apostolic power, we hereby erect and establish the Apostolic Prefecture of the Small Sunda Islands, with the same boundaries and title, into an Apostolic Vicariate.

These things we decree, declaring that these our letters shall always remain firm, valid, and efficacious; and shall have and obtain their full and complete effect, and shall most abundantly support those to whom they pertain, or may pertain, now and in the future; and that they shall be rightly judged and defined, and that whatever is contrary to these things, by anyone, knowingly or unknowingly, shall be declared void and of no effect from this moment.

Notwithstanding any Apostolic ordinances, or other contrary provisions whatsoever.

Given at Rome, at Saint Peter's, under the Fisherman's ring, on the twelfth day of March, in the year 1925, in the first year of our pontificate.

P. CARD. GASPARRI, Secretary of State.

[*Latin ed. p. 225*]

Acts of Pope Pius XI, 225. LETTERS I, to Father Joseph Anthony, of St. John in Persiceto, General Minister of the Order of Friars Minor Capuchin: Concerning the three hundredth anniversary of the birth of St. Fidelis of Sigmaringa, the first martyr of the Congregation for the Propagation of the Faith, and the forthcoming celebration.

Beloved sons, greetings and the apostolic blessing. — Among the many virtues that distinguished Benedict XV, Our lamented predecessor, was, above all, the zeal with which he sought to spread the Christian name. This purpose, which He held dear, compels Us, in memory of the Sacred Congregation for the Propagation of the Faith, instituted three hundred years ago, to plan, if God so wills, special solemnities for the coming month of May. And this happy occasion cannot be celebrated without also commemorating the three hundredth anniversary of the birth of that most blessed Martyr, who consecrated the beginnings of that Congregation with the shedding of his blood.

Although Fidelis of Sigmaringa deserves great praise, not only because, having sought a precious death for Christ, he was the first among the martyrs who have illuminated Catholic missions since the founding of the Congregation, but also because, through the innocence of his life, he served as an example to our missionaries, showing them how to properly dedicate

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themselves to the apostolic ministry. For no one was ever more prepared or more eager for the apostolate, having both cultivated his mind with the study of doctrines and diligently practiced Christian virtues. In this regard, nothing was more effective than the charity he showed towards the Catholic people, with which he strove to prevent heresy from taking root among them. Thus, having made such progress in all excellence of sanctity, he merited, even at the very beginning of his mission, which was entrusted to him by this Apostolic See, to be called to the heavenly reward, dying as a martyr for the faith, which he had so diligently defended and propagated.

Although it is not possible for all who cultivate the holy faith to know the name of this great man, it certainly behooves your Order, of which he was a shining light and a source of honor, to hold him dear. Therefore, beloved sons, know that We have learned that you intend to celebrate St. Fidelis of Sigmaringa with fitting praise and honors, and We are pleased.

[*Latin ed. p. 226*]

Acts of the Apostolic See - We strongly approve of this undertaking. For we believe that such a celebration can serve to spread knowledge and devotion to the most valiant Martyr, and to acquire new and good apostolic workers for your missions, and above all, to increase the zeal and constancy of the missionaries themselves. In order that this endeavor may be even more fruitful, We grant you, for the sacred celebrations which you will hold throughout the year, beginning on the twenty-fourth of next April, the same privileges and indulgences which, according to the prescriptions of the Holy Congregation of Rites of May 20, 1912, are granted for triduum devotions in honor of a saint celebrating his ninth anniversary. In the meantime, may the divine gifts, and also the paternal benevolence of Ourself, be a witness to you, beloved son, and to all those under your care, the family of the Brothers Minor Capuchins, and We impart to you Our paternal blessing with great affection. Given in Rome, at Saint Peter's, on the seventh day of March, 1922, in the first year of Our Pontificate. PIUS PP. XI. TO THE REVEREND FATHER ANSELM RIZZI, BISHOP OF ADRIENSEM, WHO WILL SOON CELEBRATE HIS FIFTIETH AND SIXTIETH ANNIVERSARY OF PRIESTHOOD. Venerable brother, greetings and the apostolic blessing. — Since, by the counsel of divine Providence, and without any merit of Our own, We have been appointed to the pastoral care and governance of the university and the faithful, We cannot but, with a paternal heart, share in your joy and sorrow. Therefore, venerable brother, you will easily understand how pleased We were to learn that you will soon celebrate your fiftieth and sixtieth anniversary of priesthood: an event which, as it certainly is for every administrator of the sacred rites, is a most pleasing one, and which, as it demonstrates a singular benefit of God to you, so wonderfully excites those entrusted to you to prepare for the solemnities of the eighteenth of this month. It is certainly a consolation

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not to be overlooked to find solace in the blessedness of this event; for your years are prolonged, years which you know how to live piously and usefully, and from the eagerness of the people themselves, it is evident that whatever is done for their good...

[*Latin ed. p. 227*]

The acts of Pope Pius XI, and those of your wife, are not lacking in the approval of hearts, and are abundantly fruitful. Indeed, no one will doubt that this abundance of benefits, which stems from your active endeavors, will be greater henceforth than before, especially when considering the seven years you have devoted to governing this diocese. For we know that, during this time, particularly as the war intensified, you were present with charity to the sick and afflicted in the hospitals, and that you so impoverished yourself with your money and possessions in order to alleviate the needs of the flock, that not only did you earn the admiration of the citizens, but even the leaders of the republic held you in high esteem and were grateful to you. Furthermore, it is added that no projects are conceived or completed here for the proper upbringing of young people, which are not strengthened and supported by your patronage and generosity. Therefore, with the joy of your clergy and people, who are already pouring forth into public and significant expressions of joy, we gladly offer our congratulations and blessings; and we pray that you may be preserved to this flock for as long as possible, and that you may earn such merits in governing it, that the most blessed Christ Jesus, the Prince of Pastors, may one day reward you abundantly. As a witness to our paternal benevolence and good wishes, we impart to you, venerable brother, and to your entire clergy and people, our apostolic blessing. Given in Rome, at St. Peter's, in the year 1922, in the first year of Our Pontificate. PIUS PP. XI, on the fourth day of the month of April.

[*Latin ed. p. 228*]

Acts of the Apostolic See - Official Commentary 228. ACTS OF THE HOLY CONGREGATIONS. SACRED CONSISTORY CONGREGATION. PASSAVIAN-RATHISBONIAN. CONCERNING THE EXCHANGE OF BOUNDARIES OF DIOCESES. DECREE. Whereas the Most Reverend Doctor Sigismund of Ow-Felldorf, Bishop of Passau, with the consent of the Bishop of Ratisbon, has petitioned the Apostolic See that three places, namely Ereiung, Zaining, and Voeglsberg, belonging to the parish of Hebertsfelden, in the diocese of Ratisbon, be separated from said parish and united with the neighboring parish of Neuhofen in the diocese of Passau; the Most Holy Pope Pius XI, perceiving that this would be for the good of the inhabitants of those places, and attentive to the favorable opinion of the Most Reverend Eugenius Pacelli, titular Archbishop of Sardinia, and Apostolic Nuncio, benignly accepted the

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petition. Wherefore, this Sacred Consistory Congregation, in execution of the Apostolic mandate, by the authority and force of the present Consistory Decree, detaches and separates the aforementioned places from the parish of Hebertsfelden and the diocese of Ratisbon, and permanently assigns and unites them to the parish of Neuhofen in the diocese of Passau. For the execution of this mandate, the aforementioned Most Reverend Doctor Eugenius Pacelli is appointed, to whom are granted all the faculties necessary and appropriate for this purpose, including the power to delegate any person in ecclesiastical dignity to carry out the aforementioned action; and he is charged to send within six months to this same Sacred Congregation an authentic copy of the completed execution. Notwithstanding any contrary provisions. Given at Rome, from the offices of the Sacred Congregation, on the 6th day of April, 1922. C. CARD. DE LAI, Archbishop, Prefect of the Consistory, Sabina, Secretary. S. Aloysius Sincero, Assistant.

[*Latin ed. p. 229*]

SACRED CONGREGATION OF THE COUNCIL OF UDINE.

Regarding the Dismemberment of Parishes.

January 14, 1922. – The Archbishop of Udine, for a just and canonical reason, has divided certain parts of the territory of some parishes, and has permanently united them with neighboring parishes, together with the faithful belonging to them and the rights pertaining to the tithes. However, the parishes that have been dismembered retain a sufficient portion of income. The same Archbishop intends to carry out other dismemberments of this kind, if the good of souls requires it; but his cathedral chapter, having been consulted on this matter, maintains that, according to the law, this cannot be done by the Ordinary himself, since, according to canon 1422 of the Code of Canon Law, "the dismemberment, which, after deducting the 'bona beneficialia,' is made, is reserved to the Apostolic See, so that a new benefice may be established."

FACTS OF THE CASE.

Although the Archbishop of Udine, contrary to canon 1427, holds a different opinion, in order to remove all doubt and to proceed with greater safety, he has humbly requested this Sacred Congregation to authentically declare whether the Ordinary can carry out these dismemberments by his own authority, or, on the contrary, whether he requires Apostolic permission; and, in the latter case, he has also requested a validation for the dismemberments already carried out, and an Apostolic indult for similar dismemberments in the future.

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SYNOPSIS OF THE DISPUTE.

In order to correctly apply canon 1422 in harmony with canon 1427, and also with canon 1500, which at first glance seems to apply to the case in question, it is necessary to first define the canonical notion of dismemberment. Already before the publication of the Code, Wernz wrote in *Ius decretalium*, vol. II, title XIII, no. 269: "In the strict sense, the dismemberment of an ecclesiastical benefice is understood to be the separation, while the benefice remains united, of a part of the substance of its assets or at least of its revenues, and the permanent application of this to another benefice, or to a pious cause, or to a needy ecclesiastical institution, without the creation of a new benefice." This dismemberment amounts to the alienation of ecclesiastical goods for the sake of necessity or evident utility.

[*Latin ed. p. 230*]

230 Acta Apostolicae Sedis - Commentarium Officiale: "ecclesiae factam. Quare eadem requiritur competentia Superiorum "ecclesiasticorum, aequitas causarum, conditionum et solemnitatum "necessitas, v.g. beneplaciti Apostolici quoad res pretiosas alienandas "atque in aliis alienationibus bonorum ecclesiasticorum. At vix admitti "potest antiquorum et recentiorum canonistarum sententia, in beneficiis "inferioribus, v.g. parochialibus, sed non in favorem beneficiorum sim"plicium, huiusmodi dismembrationem generatim ab Episcopo absque "beneplacito Sedis Apostolicae fieri posse. Nihil enim efficitur, si quis "provocet ad argumenta ex antiquatis capitibus iuris Decretalium, v.g. "cap. 10, X, de praeb. III, 5, petita. Nam saeculo decimo quinto a "Paulo II Constit. Ambitiosae, de alienatione bonorum ecclesiasticorum "novae sanctiones publicatae sunt. Neque urgeri potest altera ratio in "alienationibus rerum pretiosarum inter ipsa instituta ecclesiastica non "requiri beneplacitum Sedis Apostolicae. Nam haec opinio cum iteratis "decisionibus S. C. C. conciliari nequit; argumentum vero ex principali, "sed tantum partiali fine Constit. Ambitiosae petitum, scilicet impedi"endi transitumbonorum ecclesiasticorum ad usus profanos, ex sese "inefficax est". Verum ab ea specie, pro qua scriptor iste necessitatem vindicat beneplaciti Apostolici, prouti postea statuta est can. 1422, idem subinde distinguit dismembrationem latiore sensu, his verbis: "Cui "dismembrationi affinis est separatio partis territorii et populi ab uno "officio ecclesiastico, quae, sine novi officii ecclesiastici erectione, cum "alio officio ecclesiastico iam existente coniungitur". Et hanc ex contrarietate rationis, quia nimirum aequiparari nequit alienationi directae bonorum ecclesiasticorum, Episcopis explicite docet esse permissam. Eamdem doctrinam concinne perstringebat Oietti Synopsis, 's. v. Dismembratio. - "Dismembratio beneficii ecclesiastici stricto sensu est "subtractio partis bonorum beneficialium vel redituum ab aliquo bene"ficio exsistente et in sua substantia permanente, quae in perpetuum "addicantur alteri beneficio vel causae piae sine novi beneficii

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ere"ctione... Reducitur ad alienationem bonorum ecclesiasticorum; quare "ad eam faciendam requiruntur eaedem causae et solemnitates, quae "ad alienationem bonorum ecclesiasticorum iuris praescripto necessa"riae sunt et inter alia beneplacitum Sedis Apostolicae. Schmalzgr., etc.". "Dismembrationi strictae dictae affinis est ea, quae, aliquando "etiam dicitur dismembratio partialis, et consistit in separatione partis "territorii et populi ab uno officio ecclesiastico ut annectatur alteri "officio ecclesiastico praeexistenti, ut cum pars populi alicuius paroeciae "addicitur alteri paroeciae. Eam facere possunt illi, qui facultatem habent "erigendi ea officia, de quibus agitur; hinc, si quaestio est de episcopa-

The acts of the Apostolic See - Official Commentary: "regarding matters concerning the Church. Therefore, the competent authority of ecclesiastical superiors is required, along with fairness in causes, conditions, and formalities, such as the Apostolic approval regarding the sale of valuable goods, and in other alienations of ecclesiastical goods. However, it is scarcely possible to admit, according to the opinion of ancient and modern canonists, that such a division, in lower benefices, for example, parochial ones, but not in favor of simpler benefices, can generally be carried out by a Bishop without the approval of the Apostolic See. For nothing is accomplished if someone were to appeal to arguments from ancient chapters of the Decretal Law, for example, chapter 10, X, on prebends, III, 5, requested. For in the fifteenth century, by Pope Paul II, the Constitution Ambitiosae, concerning the alienation of ecclesiastical goods, was published with new provisions. Nor can another reason be urged in alienations of valuable things, that the approval of the Apostolic See is not required among ecclesiastical institutions. For this opinion cannot be reconciled with repeated decisions of the Sacred Congregation, and the argument from the principal, but only partial, purpose of the Constitution Ambitiosae, namely, to prevent the transfer of ecclesiastical funds to profane uses, is ineffective in itself. However, from that aspect for which this author claims the necessity of Apostolic approval, as was later established in canon 1422, he then distinguishes the division in a broader sense, with these words: "To this division is akin the separation of a part of the territory and people from one ecclesiastical office, which, without the erection of a new ecclesiastical office, is joined to another ecclesiastical office already existing." And he explicitly teaches to the Bishops that this is permitted, because it cannot be equated with a direct alienation of ecclesiastical goods, by reason of contradiction. The same doctrine was concisely stated by Oietti Synopsis, s.v. Dismembratio. - "The dismemberment of an ecclesiastical benefice in the strict sense is the subtraction of a part of the beneficial goods or revenues from an existing benefice and one that remains in its substance, which is permanently added to another benefice or pious cause without the erection of a new benefice... It is reduced to the alienation of ecclesiastical goods; therefore, the same causes and formalities are required for it, which are necessary by law for

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the alienation of ecclesiastical goods, and among them, the approval of the Apostolic See. Schmalzgr., etc.". "Affiliated with the strict dismemberment is that which is sometimes also called partial dismemberment, and it consists in the separation of a part of the territory and people from one ecclesiastical office so that it is attached to another pre-existing ecclesiastical office, as when a part of the people of one parish is added to another parish. Those who have the power to erect the offices in question can do this; hence, if the question is about a bishop-

[*Latin ed. p. 231*]

Sacred Congregation of the Council. 231 "Concerning the division of benefices, only the Roman Pontiff is competent; but if the matter pertains to parishes, not only the Roman Pontiff (cf. Sacred Congregation of Cardinals in Placentia, March 15, 1909), but also the Bishop is competent (Sacred Congregation of the Council, April 23, 1864; in Syracuse, March 28, 1903), provided there is a grave reason and the legitimate formalities are observed." Therefore, from this doctrine, a clear distinction must be made between the division properly so called – the object of which is exclusively the goods of the benefice, and which therefore has a purely economic nature, and is subject to the common laws regarding the alienation of property – and the division which is less proper, the object of which is a part of the territory, which, therefore, has a purely moral, jurisdictional, or disciplinary nature, being of the same kind as the erection and suppression [of ecclesiastical entities], and therefore seems to be entirely contained within the same powers of erecting and suppressing, according to the well-known rule: "To him to whom more is granted, less also seems to be granted." Ulpian, 1. 21, ff. de reg. iur., 4, 17. Nor does it matter that, incidentally, with this separation of territory, the one from whose jurisdiction the territory was taken may have to suffer some diminution of goods or revenues; since this is not directly and exclusively intended, but must necessarily be permitted, according to the saying: "An accessory ought to follow the nature of the principal matter." Chapter 42, de Reg. Iur., in VI (V, 12). This doctrine has been readily accepted and further developed by the recently promulgated Code of Canon Law. Indeed, Canon 1421 states: "A division of a benefice occurs when one benefice is divided into two or more benefices; a dismemberment occurs when a part of the territory or goods of a benefice is taken away from it and assigned to another benefice, or to a pious cause, or to an ecclesiastical institution." Canon 1427 not only attributes to the Bishops the right to carry out the division of a benefice or parish, with these words: "Ordinary bishops can also, for a just and canonical reason, divide any parishes, erecting a perpetual vicariate or a new parish," but also the dismemberment of the territory of a benefice or parish, with the following words: "or they can dismember their territory," without a new benefice or parish being erected. On the contrary, Canon 1422 reserves to

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the Apostolic See only the dismemberment of the goods of a benefice or parish, namely, "that which is done by taking away the beneficial goods, without a new benefice being erected." The reason for this reservation to the Apostolic See does not seem, today, to consist properly in the fact that in this case a true alienation of ecclesiastical goods is involved; because otherwise, at least provisionally under the law of the Code, by virtue of Canon 1532, the Ordinary could carry out such transactions up to a sum of 30,000 livres. This must be repeated.

[*Latin ed. p. 232*]

232 Acta Apostolicae Sedis - The Official Commentary seems to indicate – besides the need to prevent abuses that might arise therefrom, namely, lest one be displayed while another is hidden – that, given the matter at hand concerns alienation without compensation or price, that is, a true donation of ecclesiastical goods, to which the will of the founders or donors often presents an obstacle, the power of the Ordinary does not extend to providing a remedy for this. Furthermore, since the divisions carried out by the Archbishop of Udine are territorial, that is, they are reduced to the true demarcation of parochial boundaries, it does not seem doubtful that these divisions are within the power of the same Ordinary, according to the tenor of canon 1427. For this canon definitively refutes the contrary opinion of Fagnani, Bouix, and others of a stricter interpretation, which seems even now to be held by the Rota, in Annecien, February 5, 1918; Derthonen, January 31, 1919, etc., according to whom such a division could not be made by a Bishop, given that the boundaries of certain parishes, as pertaining to public law, can only be changed by the Supreme Authority (cf. c. 1509, 3). Nor does the simultaneous division of tithes seem to present an objection; for this is only secondarily and by accident a consequence of the division of the territory itself, while canon 1422 reserves to the Holy See the division of only the goods of a benefice or parish, without simultaneously dividing the territory. Furthermore, as noted by the Archbishop of Udine in his initial letter of June 7, 1921, "we would be dealing with the case of a division of 'Sunday tithes,' paid precisely by the inhabitants of the territory 'divided' and united to the other parish, who will find it difficult to adapt to paying to the parish from which they have been separated for canonical reasons." Finally, the tithes in question are of little importance, as the same Archbishop states in his subsequent letter of December 3, 1921: "The fractions already divided and united to other parishes, with the attribution of their respective quarters, for which a sanction would be required in the event that I had exceeded my ordinary competence, are those of Soleschiano, taken from Pavia of Udine and united to Marzano, and that of Casanova, taken from S. Margherita and united to Passons. Soleschiano, from Pavia of Udine, gave an average of one quarter of a quintal of wheat and two quintals of corn. A pittance, as the very parish priest of Pavia said, which

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was not even enough to compensate him for the expense of the horse. The five houses of Casanova, aggregated to Passons, gave to S. Margherita an average of one quintal of wheat and approximately twelve quintals of corn, including the fields that remained beyond the new boundary and under the jurisdiction of S. Margherita. The third fraction, which has not yet been divided, is... "

[*Latin ed. p. 233*]

233 The Holy Congregation of the Council "declares that the parish of Madrisio should be separated from the parish, due to repeated and insistent requests from the parishioners, on account of the great distance; and that Cornazzais should be united with Varmo: and this [union] involves only a quarter of the small territory [of Cornazzais] (with a population of approximately 250), which amounts to a few hundred lire, while the parish priest retains the income from other four larger parishes." Therefore, it does not seem necessary in this specific case to invoke canon 1500, which states: "A territory is divided among persons of ecclesiastical moral standing, so that a part of it is united to another person of ecclesiastical moral standing, or a distinct person of ecclesiastical moral standing is established for the part that is separated; also, common funds which were intended for the benefit of the entire territory, and any debt contracted for the entire territory, must be divided by the ecclesiastical authority to which the division pertains, with due proportion, according to what is right and proper, etc." Indeed, this canon deals with the common funds of the entire territory from which the separation is made, as is also evident from the wording of canon 1427 § 3; while tithes are to be held as if they were the property of only the part of the territory that is separated; and therefore, they necessarily follow the territory to which they are attached. Therefore, etc.

RESOLUTION. - Regarding the doubts proposed: I. Whether the Ordinary of the place has the authority, without the approval of the Apostolic See, to separate parishes in this case. And, to the extent that the answer is negative: II. Whether, and in what manner, besides a remedy for the past, it is possible to grant the authority to carry out the separation of other parishes in this case. The Holy Congregation of the Council, in the plenary meetings of the Most Reverend Fathers, held on January 14, 1922, in the Apostolic Palace at the Vatican, decided that the following should be answered: To I. Affirmative. To II. As provided in the first [point]. The following day, regarding the above, the Most Holy Lord, our Pope Benedict, Divine Providence, P. P. XV, received a report through the undersigned Secretary of the Holy Congregation, and His Holiness deigned to approve and confirm the resolution. I. ACTA, vol. XIV, n. 8. — April 20, 1922. MORI,

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Secretary.

[*Latin ed. p. 234*]

Acts of the Apostolic See - Official Commentary

SACRED CONGREGATION FOR THE PROPAGATION OF THE FAITH

I. PROVISIONS REGARDING APOSTOLIC VICARIATES

By Apostolic Briefs:

February 15, 1922. – The Apostolic Vicar of Hupé, in the western and southern regions, Reverend Father Herrnenegildus Ricci, O.F.M.

March 14. – The Apostolic Vicar of the Sunda Islands, in the Dutch Indies, Reverend Father Arnoldus Verstraelen, of the Society of the Divine Word of Steyl.

March 22. – The Apostolic Vicar of Mariannhill, Reverend Father Adalberus Fleischer, Superior General of the Congregation of the Missionaries of Mariannhill.

March 28. – The Apostolic Vicar of Sinis Sancti Laurentii, in the Canadian Dominion, Reverend Father Iulianus M. Leventoux, of the Congregation of Jesus and Mary, commonly known as "Eudists."

March 28. – The Apostolic Vicar of Kansii oriental in Sinis, Reverend Father Salvator Walleser, O.F.M. Capuchin, titular Bishop of Tanagra.

March 28. – The Apostolic Vicar of Ninghia, Reverend Father Godefridus Frederix, of the Congregation of the Immaculate Heart of the Blessed Virgin Mary of Scheut, titular Bishop of Tagaste.

II. APPOINTMENTS

By decree of the Sacred Congregation for the Propagation of the Faith, dated March 21, 1922, Reverend Father Salvator Nuffel, O.S.B., was elected Apostolic Prefect of Transwaal septentrionali, in southern Africa.

Furthermore, the same Sacred Congregation, by decree of April 3, appointed Reverend Father Hubertus Otto, of the Congregation of the Immaculate Heart of the Blessed Virgin Mary of Scheut, as Apostolic Administrator of the Vicariate of Kansù occidentali; and by decree of April 5, Reverend Father Hieronymum Van Aertselaer, of the Congregation of the Immaculate Heart of the Blessed Virgin Mary of Scheut, as Apostolic Administrator of the Mission of Mongolia exteriori.

[*Latin ed. p. 235*]

S: Congregation of Rites 235. THE HOLY CONGREGATION OF RITES

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OF ROME, OR BERGAMO. CONCERNING THE BEATIFICATION AND CANONIZATION OF THE VENERABLE SERVANT OF GOD, TERESIA EUSTOCHIO VERZERI, FOUNDRESS OF THE DAUGHTERS OF THE SACRED HEART OF JESUS. ON THE DOUBT: Whether it is established that the theological virtues of Faith, Hope, and Charity in God and neighbor, as well as the cardinal virtues of Prudence, Justice, Fortitude, and Temperance, and those things annexed to them, were present in a heroic degree, in every circumstance, and in effect, in the case under consideration? Many difficulties, indeed, have arisen in this cause from the very beginning. And if these difficulties may have seemed so grave to some, that they might have foretold a difficult and uncertain outcome for the cause itself, it is, as is very likely to be conjectured and demonstrated, because these same difficulties were considered separately from the entire life of the aforementioned Venerable Servant of God, Teresia Eustochio Verzeri, and especially from that particular disposition which she had, as well as from all those things not yet fully known and investigated, with which, as truly and certainly happened, things were connected and related, from which the material for objections was derived. Therefore, when the first responses were considered, and when, with the help of a strong and effective advocate, the Defense began to prepare, the burden of inconveniences, by which the cause appeared to be excessively burdened and fatigued, began to be somewhat alleviated. And so, proceeding along this path, the cause progressed so successfully and happily, that even those difficulties which had been opposed, as the author, having investigated and pursued the truth, intended, served greatly to promote the truth, and provided suitable weapons with which the Defense could emerge victorious from the beginning, and conclude with victory. Indeed, when the witnesses concerning the virtues of the Venerable Teresia were presented, certain things were brought forth from the very beginning of her life, which, although they might seem to be able to be overlooked superficially, reveal their weight and importance upon closer inspection. Thus, Teresia was still a child; indeed, she was scarcely five years old.

[*Latin ed. p. 236*]

36 Acta Apostolicae Sedis - The Official Commentary states that this occurred during her youth, when, on a certain festive day, she fell to the ground, and her entire garment was sprinkled with mud. Removing the garment, she is said to have uttered these weighty and Christian words: "Behold, these are the vanities of the world!" (Summaries, page 35). At approximately the same time, after five or even six years, she approached the Sacrament of Penance for the first time, prompted by her pious mother. She confessed to the priest, with many tears, all that she could, and he praised her, giving her the name of Saint Aloysius Gonzaga. However, she received this praise with great reluctance and plainly rejected it. She did

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not return to the same confessor, who had not hesitated to bestow such praise upon her; rather, she chose a confessor for herself and for her family, the priest Joseph Benaglio, a canon of the cathedral church of Bergamo and rector of that seminary (Ibid., pages 304-405). These are indeed small matters, but they provide a firm argument, for a discerning and experienced observer, that the excellent and sublime work that Divine Grace had begun to accomplish in Teresa was progressing. From her youth, Teresa was accustomed to cooperating with vigilance and a steadfast spirit, so that now, as if a seed enclosed, one can foresee her future and marvel at her way of thinking and acting, and at the particular holiness that God had chosen for her.

Indeed, scarcely had Teresa, who was now growing into a young woman, received the news from her former confessor, Father Joseph Benaglio, that his niece, named Virginia Simoni, had entered the Benedictine monastery of Santa Grata, when she greatly desired to share in her fate. Therefore, generously rejecting worldly comforts and pleasures, which were abundant in her prominent and wealthy family, she achieved what she had so desired, although great sorrows were soon to find her, which, as God had foreseen, would severely afflict the venerable Teresa, as long as she remained among men, and would leave a mark on the very course of her life. It is scarcely necessary to say that, upon entering and leaving the monastery of Santa Grata, she endured reproaches, insults, opposition, contradictions, annoyances, and other things of the same kind, which were so intense that they did not diminish, but rather increased day by day, especially when a new community was being founded and governed; and finally, all these things, as if a heap, were added to the severe illness with which she was afflicted during the last four years of her life. Truly, during this time, in which the Handmaid of God had to endure, for almost the entirety of her life, what might be considered a kind of bloodless martyrdom, she exhibited extraordinary qualities, as witnessed and admired by those who saw her.

[*Latin ed. p. 237*]

The Holy Congregation of Rites presents an example of humility, patience, fortitude, and obedience, demonstrating the conscientiousness with which she governed her subjects; and furthermore, how she diligently observed and maintained, with remarkable constancy and fidelity, the conditions of her office. These elements sufficiently prove and demonstrate that the Servant of God attained the merit and the praise of heroic virtue.

Moreover, once this legal process was completed and the evidence presented, it became impossible to refute or remove her from her position, as those who had previously attempted to do so, in their deliberations, had found it difficult to argue against her. Indeed, whether these arguments are found in the writings of the Servant of God, or in the accounts of those who

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were present at the time in Bergamo, certain letters remain, which the Servant of God diligently sent to her sisters under her authority; and in these, if some things appear at first glance to be difficult to prove, it is because they must be understood in their entirety. However, if due consideration is given to the persons to whom these letters were addressed, it becomes clear that the matter was not about abstract principles, but about certain specific and appropriate admonitions, which the venerable Teresa deemed necessary to give to those sisters, according to their individual character and spiritual needs, which the Servant of God knew well.

These are followed by other letters, in which the Venerable Teresa revealed to her confessors the severe sufferings she endured, and through which God wished to test her. And in this, she triumphed, constantly and abundantly progressing in the virtue of humility, until, standing before God, she was compelled to acknowledge nothing in herself, except for her defects, imperfections, and sins.

Therefore, it is important to consider and properly evaluate those hesitations and anxieties that so troubled and concerned her, as all her confessors testified, and those who were most intimately acquainted with her, and who had observed her external actions, could confirm.

If not all of the clergy of Bergamo held the same opinion of Teresa, it is more likely that they were influenced by those spiritual guides and moderators of conscience who were not held in high esteem by them, especially by those from the same Bergamo clergy who were embracing new and less secure doctrines; and these, in turn, acted unjustly and rashly, as was soon proven by events; namely, Caietan Benaglio, Peter Aloysius Speranza, Alexander Valsecchi, and Jerome Verzeri.

[*Latin ed. p. 238*]

238. The Acts of the Apostolic See – the Official Commentary – record that the ecclesiastical authorities of Bergamo and other neighboring territories have administered the Churches with considerable merit and notable fruit. Therefore, both the positive and the negative, or indirect, proofs of heroic virtues, as prescribed by law, were presented, and the question, which had been under investigation for six years concerning the heroic virtues of the aforementioned religious, was resolved. The preparatory and pre-preparatory congregations having preceded it, a general congregation followed, which, on the fourteenth day of the preceding month of March, was convened before the Most Holy Pope Pius XI. In this congregation, the Most Reverend Cardinal Raphael Merry del Val, the Relator of the Cause, proposed the following question for discussion: Does it pertain to the virtues of theology, namely Faith, Hope, and Charity in God and in neighbor, as well as to the cardinal virtues of Prudence, Justice, Fortitude, and Temperance, and their associated virtues, that the venerable Servant of God, Teresa Eustochio Verzeri, practiced them heroically, in deed and

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in effect, in the case under consideration? All those present, namely the Most Reverend Cardinals and the Consultors, expressed their opinions in turn. However, with a joyful and eager spirit, the Most Holy Pope reserved the final judgment for Himself, and encouraged all those present to offer fervent prayers to God, so that the protection and light of the Fathers might be obtained. Having determined to make known His decree, He designated the present Sunday of the Passion; therefore, after the Holy Sacrifice had been offered with fervor, He ordered the Most Reverend Cardinals Anthony Vico, Bishop of Porto and Santa Rufina, and Prefect of the Congregation of Sacred Rites, and Raphael Merry del Val, the Relator of the Cause, together with the Reverend Father Angelo Mariani, General Promoter of the Faith, and myself, the undersigned Secretary, to be summoned to the Vatican, and solemnly pronounced the following: It pertains to the virtues of theology, namely Faith, Hope, and Charity in God and in neighbor, as well as to the cardinal virtues of Prudence, Justice, Fortitude, and Temperance, and their associated virtues, that the venerable Servant of God, Teresa Eustochio Verzeri, practiced them heroically, in deed and in effect, in the case under consideration. He ordered that this decree be made public and be recorded in the acts of the Congregation of Sacred Rites, on the day following the Kalends of April in the year 1922. Compare: A. CARD. VICO, Bishop of Porto and Santa Rufina, Prefect of the Sacred Rites. L. J. S. Alexander Verde, Secretary.

[*Latin ed. p. 239*]

Sacred Roman Rota ACTA 239, Roman Sacred Rota, First Section of Manila. Regarding the Legates of the Pious. During the happy reign of Pope Benedict XV, in the seventh year of his pontificate, on the 16th of August, 1921, the following definitive sentence was rendered by the Sacred Roman Rota, in the fourth degree of jurisdiction, with the following present: The Most Reverend Fathers and Doctors: John Prior, Pro-Dean, Ponens, Frederick Cattani Amadori, Peter Rossetti, Raphael Chimenti, Maximus Massimi, Julius Grazioli, Francis Parrillo, Francis Solieri, Joseph Florczak, James Sole, and Egon Schneider, Auditors of the Sacred College, in the case of Manila – Legates of the Pious, with the Sacred Province of the Most Holy Name of Jesus, of the Order of Friars Minor Capuchin, represented by its legitimate procurator, Thomas Ambrosetti, advocate, and the Reverend Father Vincent Lapus, parish priest of the place called "Candaba," represented by its legitimate procurator, Felix Santi, advocate, intervening and disputing in the case, with the Promoter of Justice of this Sacred Tribunal.

For the fourth time, the case concerning the ownership of certain properties is being considered, which the pious woman, Lucy Gumamela, bequeathed to the Augustinian Convent of Candaba, near the city of Manila, in the Philippine Islands, in her will, dated December 16, 1679, in clause

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116, with the obligation of offering Masses. The adjacent properties, called Delayap or Marimla, in the same estate, are bequeathed in clause 115 of the same will, immediately preceding, to the Province of the Most Holy Name of Jesus of the same Order of Friars Minor Capuchin, with a similar obligation to offer Masses for themselves and for their deceased. Shortly thereafter, after the pious testatrix passed away, the General Chapter of the aforementioned Province, in which the town of Candaba is located, on May 14, 1680, granted the Provincial Father the faculty to accept both bequests. Therefore, and by order and written license of his Provincial, Father Joseph Cruce, Prior of the Convent of Candaba, ordered the preparation of an instrument before a notary on January 25, 1681, to execute clause 116, in which he solemnly declares: "that from this moment and forever, he assigns and establishes in the 'church and convent under the invocation of Saint Andrew, which is endowed with..."

[*Latin ed. p. 240*]

MO Acta Apostolicae Sedis - Official Commentary: "Forty-five cabalitas, with the aforementioned lands, are granted, in the qualification of Prior, that he 'is of this convent,' so that they may be known and considered as the property of the said convent, and in view of these, the aforementioned Reverend Father Prior of the said convent of Candaba, and those who will succeed him as Priors of the same, are obligated, each year, to say the aforementioned eight Masses... with the revenues and fruits that these lands will produce... which shall remain perpetually as the property of the convent." The Province and convent of Candaba peacefully possessed these properties until the year 1771, when the religious orders in the Philippine Islands were expelled from their parishes, or missions, by an edict of the civil Governor, Anda, and secular priests were appointed in their place, to whom the administration and enjoyment of the properties belonging to the religious orders were entrusted. However, these [secular priests] repeatedly protested to the King of Spain, and finally, in the year 1826, by royal decree, they were restored to possession of the missions and properties. To the Augustinian Fathers, however, possession of the lands of the convent of Candaba was only restored in 1354, namely, by the parish priest Aniceto de Mercede, who in the year 1826 was already in charge of the aforementioned mission, and remained there until his death. The possession of the estate bequeathed to the convent remained with the Augustinian Fathers from that time until the present dispute. Although, during the war between the United States of America and Spain, in the year 1898, the parish of Candaba, as well as other parishes in the Islands, were forced to separate, and after the peace treaty and the transfer of the Islands to the United States of America, they were not admitted to exercise pastoral care in the town of Candaba, nevertheless, the convent still possessed and administered the property bequeathed by Lucia Gumamela

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until the year 1904; at which time, the Reverend Vincent Lapus, who had been appointed by the Ordinary of Manila as "interim" parish priest of Candaba, petitioned the diocesan tribunal to have the property, mentioned in clause 116 of the will of Lucia Gumamela, assigned to him as the parish priest of Candaba, and he obtained a judgment from the Court of Manila on August 4, 1908. However, the appeal filed by the Augustinian Fathers was declared rejected, because their procurator neglected the peremptory term set by the judge for pursuing the appeal. Therefore, the judgment became final and was ordered for execution. In the execution of the aforementioned judgment, by decree of the Court, on June 5, 1909, the Augustinian Fathers were ordered, under penalty of censure, to deliver not only the property included in clause 116, but also other property bequeathed to the Province of the Most Holy Name of Jesus, about which nothing had been disputed or acted upon in the trial. Therefore, the Augustinian Fathers...

[*Latin ed. p. 241*]

The Roman Rota of St. Ignatius, considering the petition of N.S. [presumably referring to religious individuals] requesting restitution, and the case having been examined before the Most Reverend Father Sebastiani, Dean, under the following doubtful formulas: "1. Whether there is a place for restitution; and to the extent that: Affirmative; 2. To whom does the ownership of the disputed goods (with their fruits) belong, bequeathed by the pious woman, Lucy Gumamela, in this case?" To these doubts, a response was given in the judgment of February 7, 1916: "To I. Affirmative; to II. It pertains to the Brothers of the Augustinian Province of the Most Holy Name of Jesus." This judgment was fully confirmed by another judgment of the Rota, presided over by the Reverend Father Peter Rossetti, delivered on February 17, 1919. Contrary to the judgment arising from the two concurring judgments, in accordance with canon 1902, paragraph 1, of the Code of Canon Law, an appeal was lodged with the Supreme Tribunal of the Apostolic Signatura, requesting a declaration of nullity of the judgment, or at least restitution. The case was therefore examined on two doubtful points, in accordance with canons 1603, paragraph 1, numbers 3 and 4, and 1604, paragraph 3, formulated as follows: "1. Whether the total judgment in this case is established to be null; and to the extent that: Negative; 2. Whether there is a place for restitution." The Apostolic Signatura responded with a judgment delivered on March 6, 1920, and a decision issued on April 6, 1920: "To I. Negative; to II. Affirmative." However, the restitution was limited to the bequest in clause 116 of the will, as is evident from the excerpt of the Supreme Tribunal's decision: "... it was established that a new judgment must be held regarding the bequest in clause 116, and therefore, contrary to the judgment, restitution should undoubtedly be granted in accordance with the explicit provision of the law." In the same decision, the reason is given for which the requested restitution was

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granted, in accordance with canon 1905, paragraph 2, number 4, because: "it is evident that the provision of the law was neglected"; and the law in this case is the particular statute of the last will of the pious testatrix, which is said to have been evidently neglected, because it was not at all, or at least not sufficiently considered, in accordance with the provisions of canon 1536, paragraph 1, and 533, paragraph 1, numbers 3 and 4, whether the goods bequeathed were given to the convent of Candaba as regular tithes or as a reduplicative offering, or rather, in view of the mission or parish, were given to them; whether also the goods bequeathed were to be spent for the worship of God or for the benefit thereof in that very place. What, therefore, was omitted in the total judgment, must be supplemented in the present judgment. Since the parties could not agree on the formulation of the doubtful question, the plenary session of the Auditorium - since all are present, in accordance with canon 41, paragraph 3, of the Law - determined, ex officio, the following question, in accordance with canon 24, paragraph 3, of the Law: "Whether the goods, of which mention is made in clause 116 of the will of Lucy Gumamela, were given to the convent of Candaba in view of the Augustinian Fathers."

[*Latin ed. p. 242*]

242 Acta Apostolicae Sedis - Official Commentary « concerning them, so that the dominion pertains to them, and not to the mission or parish, in this case ». IN LAW. - Firstly, it must be noted that the second sentence, rendered in full before Rossetti, remains entirely valid, having been upheld by the Apostolic Signature after the rejection of the nullity argument; indeed, it has the force of a res judicata and is firm with regard to the goods assigned under clause 115 of the Province of the Augustinians; however, with regard to other goods under clause 116 of the will, the aforementioned sentence lacks the usual legal consequence of res judicata, which would otherwise arise from a second, conforming judgment of common law. Secondly, it must be remembered that the Augustinian Fathers were brought to judgment as possessors of the disputed goods: for the plaintiff, Vincent Lapus, as stated in the judgment of the first instance, requested from the Manila Tribunal: "The right to administer, to enjoy, and to bear the burdens " of a chaplaincy constituted of certain lands in the territory of Delayaap... which are currently administered by the Augustinian Corporation, and the titles of which are registered in the names of the Religious Parish Priests " who were of that place." However, possession - as legal scholars have established, and as Reiff. notes in *lib.* % *tit.* 12, n. 40 - "relieves the burden of proof, and transfers it to the plaintiff, for: if the plaintiff does not prove, the defendant, even if he has produced nothing, will prevail, as is said in cap. Cum Ecclesia, § fin. h. t. Concordat with the text in 1. Possessiones, c. De Probationibus, ibi: For it does not lie with the possessor to prove that the possessions pertain to him, since, if the plaintiff fails in his proof, the

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dominion remains with him; with similar arguments." Nevertheless, the possessor is obliged to fully prove his right whenever the plaintiff has a well-founded legal intention to obtain what he requests, or whenever a presumption of law assists him. Thus, Reiff., *l.c.*, n. 41 and 42: "...because of the presumption that stands against the possessor, the burden of proof is sometimes transferred to the defendant or possessor...; this also happens whenever the plaintiff has a well-founded intention in common law, for then he does not need further proof, but the burden of proof lies with the defendant or possessor, arg. can. Contra mores, Dist. 100; and 1. Possidentis, C, de probatione." The patron of the plaintiff is attempting in vain to claim this privileged legal condition for his client, the priest Lapus. Firstly, he cites canon Codicis 1536 § 1, where the aforementioned presumption of law is stated with respect to donations made to rectors of churches: "Unless the contrary is proved, it is presumed that those things which are given to the rectors of churches, even of religious, are given to the church." But the law of the recently promulgated Code...

[*Latin ed. p. 243*]

The Roman Rota, having issued its ruling on May 19, 1918, either introduces a new discipline, and in that case it is not certainly applicable to our case (cf. canon 10, Code I. C.); or it refers to a previously existing law, and in that case its interpretation must be assessed according to the authority of the old law, as well as according to the interpretations received from approved authors (canon 6 § % Code I. C.). The canon in question is primarily excerpted from the Constitution of the Roman Pontiffs, Leo XIII, which the author himself invokes in support of his thesis; therefore, it must be carefully investigated whether and to what extent a presumption of law exists therein, and whether, under its guidance, the will of Lucy must be interpreted. It must also be remembered that the Constitution in question is of recent origin, having been issued for England on May 8, 1881, and extended only to the Philippine Islands on January 1, 1910. Whether in its dispositive part, in which it establishes a new law or confirms a previous one, or in its narrative part, where it gives testimony of a previously existing law, no trace is found of a presumption of law favoring the parish or mission with regard to goods bequeathed by will, except only for buildings. The Pope, in establishing the law, confirms with his supreme authority what had been established by the other Westminster Synods: "Therefore, reason dictates, and We decree, that in this matter, religious persons must conform themselves to the laws of the Westminster Synods." In the decrees of this Synod, however, the presumption of law favoring the mission or parish is restricted to buildings destined for religious use, either provided by some benefactor, or, at least in part, erected with funds collected from the faithful, in either case the presumption favoring the mission is of law and by law. At the same time, it is stipulated that this presumption of law,

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whether of law or by law, should apply only to new foundations, where the question of regular canons arises. The words of the Synod are: "IV. Whenever a church or school, or any other building destined for religious use, is erected or provided, either entirely or in part, with funds collected from the faithful, or even from any pious Catholic society administering alms, such building shall be held to be permanently attached to that place. And although the mission in question may be occupied and administered by some religious corporation, those alms were given for the benefit of the corporation itself, or for the promotion of the worship of God and the relief of the poor, and are to be used for those purposes in that place." V. Similarly, it must be judged if such buildings are provided by some benefactor, unless it is clearly established that he declared that in such an erection he did not have regard for the benefit of that place and its faithful, but intended to confer the gift upon that Order: The rules given above and below,

[*Latin ed. p. 244*]

"The Acts of the Apostolic See – Official Commentary regarding law concerning foundations, are applicable only to new foundations, when dealing with Regular Canons." This appended caution, which expressly excludes retroactive application of the decree, undoubtedly demonstrates that the aforementioned legal presumptions arose within common law: for there was no reason why the Regular Canons, concerning old foundations, should be exempted from the burden imposed by common law by the Holy Congregation of Propaganda Fide, whose approval the Provincial Synod of Westmonasteriensis required in order to have the force of law. However, concerning properties donated or bequeathed by the faithful for pious purposes, the Synod specifically addresses this under numbers two and three of the same decree VIII, in which it is entirely silent regarding any legal presumption, and merely instructs that, where the intention of the donor or testator is doubtful, the interpretation should be made according to the customary canonical rules. Thus, under number II: "Therefore, every effort must be made to determine (if there is doubt) the intention and will of the donor or testator regarding a particular property, and to apply the use defined by him to the fruits of that property with the utmost care." Under number III: "If such intention is not established by any certain document, the rules or canons must be observed by which such will can be properly judged." But neither can a legal presumption be deduced from the narrative part of the Leonian Constitution. Certainly, the words of the patron cited by the actor do not apply to the matter: "For in these decisions or prescriptions, nothing has been done that does not fully agree with the most common teachings of common law." Here, we are specifically dealing with two decrees of the Holy Congregation of Propaganda Fide, dated April 19, 1869, and May 10, 1868, in which there is nothing about

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the alleged legal presumption, but the former states that Regular Canons must render an account to the Bishops of the temporal goods which are given to them in view of their mission, and not of those which pertain to them as Regular Canons: "I. Missionary Regular Canons are not obliged to render an account to the Bishops of the goods belonging to them as Regular Canons. II. Nevertheless, the Bishops have the right to demand an account from these Missionary Regular Canons, as well as from secular clergy, regarding those goods which have been given for the mission or for the benefit of the Regular Canons in view of their mission." The second decree "gave instructions that the assets of the missions should be carefully described, distinguishing those that belonged to the missions from those that belonged to associations or individual members." In a later paragraph of the Constitution, there is mention of a legal presumption in favor of the mission, and there, at first glance, the actor's thesis seems to be supported by the words cited by him: "-Furthermore, it cannot be presumed, in the case of a parish priest or rector, from whom the faithful receive spiritual sustenance, that a donation has been made, where the church is endowed with goods, by means of which the faithful..."

[*Latin ed. p. 245*]

The Roman Rota has judged that, concerning the adornment and maintenance of churches and their ministers, a different judgment must be rendered when the Church does not possess sufficient resources, and in such cases, the faithful people must provide support through generosity. "For then, it should be considered that the benefactors intended to contribute to the splendor of divine worship and the dignity of religion." However, the patron of the actor, in preparing the citation, fails to complete the period, omitting the principal words at the end, and by omitting these words, another understanding of the meaning of the doctrine arises. Indeed, the Supreme Pontiff wrote: "Then, it should be considered that the benefactors intended to contribute to the splendor of divine worship and the dignity of religion, in that manner and in that way which ecclesiastical authority determines." For, if a certain law is issued by ecclesiastical authority, or, as is further explained in the Pontifical Constitution, if the authority of the law intervenes, establishing the times and causes for donations, then the wills of the faithful are bound by this law, and they cannot, at their own discretion, determine the manner and the limit in which the offered sum should be disbursed. Here, it is not a question of a rule for interpreting the intention of the benefactor in a case of doubt, whether the benefit of the parish priest or rector should be preferred if the Church is endowed with resources, but rather, if not, whether the Church or the mission should be favored; rather, it is a question of the will of the pious benefactor, even clearly manifested, being limited by law: "For, as the Constitution adds, a private will cannot effect that which is commanded by legitimate authority

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for the common good." This is further evident from the example of the ancient law of the Church, which stipulated that all money received as a gift should not only be used for the worship of God and the relief of the poor, but also for the honest support of the clergy. However, in our case, the authority of no law has intervened to limit the will of the pious testatrix. Furthermore, those things which the Roman Pontiffs, according to Reiffenstuel, refer to concerning the offerings of the faithful, do not pertain to our matter, because they treat of offerings in the strict canonical sense, as is found in title 30, book 3, of the Decretals, On Tithes, First Fruits, and Offerings, which gifts do not include those left by a will; and in the words cited from Reiffenstuel's commentary, this author answers the question he has proposed: "To whom do offerings made inside or outside the church pertain?" (Reiffenstuel, book III, title 30, n. 190). Since, in these cases, the intention of the benefactors is most often obscure, it is presumed, by a presumption induced by custom, as noted in the Pontifical Constitution, that these donations were made with a view to the Church, except for a few exceptions indicated by the author Reiffenstuel. Therefore, this rule cannot be used to interpret the testator's will, which is imperfectly expressed in a document solemnly executed, since this custom does not affect it in any way.

[*Latin ed. p. 246*]

246 Acta Apostolicae Sedis - Official Commentary. It is not to be said that the aforementioned Constitution serves to supplement the interpretation of the testator's will; for, in the same, any mention of testators is entirely absent; and only bequests are mentioned, in the sense cited above, namely: "...what the testator intended to bequeath." Furthermore, the rule admitted by the Holy See, according to the Most Reverend Archbishop Cerretti, in dealings with the United States of America concerning ecclesiastical goods in the Philippine Islands, does not help, namely: "that the property of those goods should be recognized as belonging to them (the religious), based on documents showing that they had been ceded or donated to the Religious Order and not to the parishes or churches; and if it were not clearly shown, the goods were to be understood as donated or ceded to the parish." Indeed, it is known that the Holy See, in such dealings with civil authorities, for the good of the public and the salvation of souls, and without compromising the rights of the Church, even for its subjects, can and does renounce certain things. Therefore, from the acts in such dealings, it would be improper to conclude that the rule admitted by the Holy See refers to the doctrine of common law as it existed two centuries prior. Moreover, the definition of that controversy left the ownership of the Marimla estate, or Delayap, unchanged, which, after the aforementioned agreement, still remained with the Augustinian Fathers. Perhaps the patron of the plaintiff could have found a stronger argument in the decree of Innocent III, chapter 15, title 26,

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book 3, *De testam. et ultim. volunt.*, where it is expressly stated regarding a bequest made to a Bishop, that the Pope is to presume that it was left with the intention of benefiting the Church, unless the testator is a relative of the Bishop, which he also wished to observe in the case of others who held ecclesiastical administration: "You must inquire," he says, "about those things which the testator bequeaths for his soul in his last will, how they are to be divided between the Bishop and the Church... But it must be carefully considered whether the testator says: 'I bequeath this to the Bishop,' or: 'I bequeath this to the Church.' In the first case, it must be distinguished whether it is bequeathed to the Bishop as a stranger, or as a relative. If from a stranger, it is generally true that it is presumed to have been left with the intention of benefiting the Church, and not the person... But if he bequeaths it to the Bishop as a relative, it is presumed to have been left not with the intention of benefiting the Church, but the person, unless the contrary is proven... It is generally to be observed concerning one who does not hold a position of authority, or administration in the Church, that if something is specifically bequeathed to him, not only by a relative, but even by a stranger, it is understood to have been left not with the intention of benefiting the Church, but the person, unless proof to the contrary appears."

[*Latin ed. p. 247*]

The Roman Rota, in number 247, states that the decree of Innocent III cannot be applied to our case, because the Doctors, led by A Mostazo, maintain in the aforementioned chapter that the request was not for a pious legate, but for a profane act by the Bishop (A Mostazo, *De causis piis*, book 1, chapter 1, number 20); hence, a distinction is made between the external and the consanguineous legate, in that the former is presumed to have intended to benefit the Church, the bride of the Bishop, and to leave the pious legate, while the latter, due to kinship, intends to benefit the person of the Bishop and, consequently, to leave the profane legate; indeed, the Pontiff, by his decree, granted favor to the pious cause. However, the present controversy concerns two causes that are equally pious, namely, the monastery of the Augustinian Fathers and the Candaba mission, and therefore, the pontifical decree does not favor one over the other. Furthermore, in the seventeenth century, at the time when Lucia Guíñamela made her will, as testified by Cardinal De Luca, who died in the year 1683, four years after the death of the pious testatrix, the doctrine prevailed that, although a pious cause enjoys the favor of the law in wills and legacies with respect to the lack of formalities prescribed by positive law, it does not enjoy any privilege over profane causes, where the question is one of an imperfect or obscure manifestation of the will. Thus, in the *Summa legatorum*, number 68: "Therefore, a double defect or imperfection is usually recognized in legacies and other last wills, namely, of the will itself and of the formalities; and in those cases where the defect concerns the will (whatever some may

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wrongly think), there is no favor for the pious cause... because the defect is of nature, to which the privileges of positive law do not apply, as is generally noted in the matter of wills and legacies, concerning legates." It is admitted that the favor of the pious cause implies a presumption of a benevolent interpretation, but this presumption is not such a presumption of law that it must only yield to clear or full proof, but rather, the question is one of fact rather than of law, and this presumption in favor of the pious cause must yield to a stronger presumption to the contrary. "The favor of the pious cause," it is written (*De legatis*, discourse 14, number 6 and following), "has this effect: it presumes the will of the disponer to be such that it may be fulfilled in the best and most complete way... But where the circumstances of the case, due to clear proof or stronger presumptions, cause this presumption to cease... then the favor of the pious cause is of no effect, as has been stated several times under the title *De testam.*, that the privilege of the pious cause is operative in those matters that depend on the subtleties and formalities of positive law, and not in those that are of the nature of the will and of law... And consequently, as in a question of fact and will..."

[*Latin ed. p. 248*]

248 Acta Apostolicae Sedis - Commentarium Officiale: "Rather than law, the decision must be guided by the circumstances of the fact, from which it is necessary to investigate the probable intention of the disponer, and to observe that intention." IN FACTO. - Therefore, the presumption of law does not favor the plaintiff in this case, and he is therefore not relieved of the burden of proof, since the Reverend Fathers are in a better position than those who possess. However, assuming, and not conceding, that the disputed property was bequeathed to the convent with a view to the mission, unless the contrary is proven, it must be said that in this case it is fully established that the property, of which mention is made in clause 116 of the will of Lucia Gumamela, was bequeathed to the Reverend Fathers of the Convent of Candaba. This is primarily evident from the very words of clause 116, especially if compared with the preceding clause (n. 115): "I also declare that all 'my cultivated lands, etc., I leave in alms to the Convent of the Blessed Saint Andrew of Candaba; for the election of the Father Prior, Brother Giuseppe della Croce, to found a chapel there, so that the souls of my parents and myself, and my brothers, may enjoy Masses. Let him do as he commands." It should be noted in particular that the testatrix did not simply say: "I leave to the Convent," but: "I leave in alms to the Convent"; that is, to the religious family of Candaba - for the convent signifies a community of Brothers of Saint Augustine, not a material building, which cannot be the subject of law - she left a conspicuous alms. Therefore, the Brothers rightly considered that this alms had the same purpose as that of other donors, who, by pious legators, received benefits in the title of alms,

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namely, for their sustenance. This purpose of the alms, indicated by the quality of the legatee, emerges no less clearly from the considered quality of the person making the bequest. For Lucia Gumamela, being among those co-opted into the Third Order of Saint Augustine, considered herself a daughter of the Order and a sister of the Reverend Fathers of Saint Augustine, as she calls them in clause 14 of the will: "My Brothers, Confreres of our Father Saint Augustine." She ordered to be buried wearing the habit of the Order; she revealed to the executors of her last will both the Provincial Prior of that time, Father John Xeres, and his predecessor, Father Joseph Duque, both of the Order of the Eremites of Saint Augustine, to whom she said: "I give you all my power as if you were 'mine, so that you may defend causes against anyone who would 'prejudice my rights... and possess lands that are mine, all of which I entirely entrust to my testamentary executors, until the 'final definitive sentence; and so let them do what I command, for it is my 'will.'" From these and other passages, the intention of the testatrix is shown to be...

[*Latin ed. p. 249*]

249 Saint Romana Bota, inclined towards religious life, and from which it is rightly inferred that she intended to benefit the religious themselves, left an alms to three mendicants. This same conclusion follows from the context of clause 116. It immediately follows clause (no. 115), in which another part of the estate of the Marimla Province was bequeathed, and which repeats the terms accurately. In clause 115, it is written: "... I give by way of alms to the Province of the Most Holy Name of Jesus the 'Our Saint Father Augustine'; at the discretion of Our Provincial Father, it should be used to establish a chaplaincy and to offer Masses for my parents, etc." To which clause 116 responds: "I leave an alms to the convent of the Blessed Saint Andrew, which is in Candaba; at the discretion of the Prior Father, Father Giuseppe della Croce, it should be used to establish a chaplaincy, so that the souls of my parents, etc., may benefit from Masses." The goods bequeathed to the Province were given with the intention of benefiting the Augustinian Fathers, as determined by the final judgment, arising from a unanimous opinion. No other interpretation is permitted by the following clause, expressed in the same terms, unless there is a reason for a different interpretation based on the subject matter. If it were to be said that the convent represented a mission or local ministry, a legal entity distinct from the convent in some way, as the chapter represents a collegiate church which it governs, to the extent that the administration of the mission pertains to the convent, the same could be said of the Province with respect to the missions it oversaw, since, with all the authority it possessed, through a special privilege of exemption granted by the Supreme Pontiffs Hadrian VI and Saint Pius V, it governed and administered the missions subject to it with quasi-episcopal power. Therefore, if the ecclesiastical administration

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of the missions in the case of the Province does not prevent the goods from being said to have been given with the intention of benefiting the Augustinian Fathers, then it should not prevent the same in the case of the convent, especially considering the reasons mentioned above and others that can be briefly indicated here. It is entirely fitting that the pious testatrix should have intended that, after providing for the Province of the Order, the religious house in Candaba, a distinct entity subject to the Province (canon 488 § 6, Code of Canon Law), which was closely linked to it by a bond of custom, should not be overlooked in the distribution of the goods. In the territory of Candaba was the ancestral home of her family, and it was there that her religious life was nurtured through the ministry of the Fathers of the convent. She owed much to the Prior of the convent, Father Giuseppe a Croce, and in her eulogy, she expresses her gratitude to him: "for the great help he gave me and the great love he has for me" (clause 110). Therefore, considering most carefully the solemn nature of the document, and the fact that it was prepared with great care by a legal expert, according to the most minute instructions of the testatrix in 125 clauses, any other meaning of clause 116 is impossible. Let us suppose, for a moment, that the testatrix, after the drafting of the ACTA, vol. XIV, n. 8. — 2 0 - 4 - 9 2 2 . 19

[*Latin ed. p. 250*]

The Acts of the Apostolic See – Official Commentary – clearly indicates that the clause in question, which assigned a portion of the land to the Order, stipulated that the notary had given instructions to allocate another portion of the land, not for the benefit of the Augustinian Fathers, but for the church or mission administered by them. It is now evident that a new formula was needed, drawn from among those that spontaneously occur to the mind, in order to determine a new purpose. Terms such as "Doctrina" (e.g., a mission center with the care of souls), which is also mentioned towards the end of the will, or "Missio," or a generic term indicating that the endowment was intended for the salvation of souls or for the promotion of divine worship, etc., etc., could have been used. However, all of these expressions were omitted, and the same formula of donation, as chosen in clause 115, was used to attribute the other portion of the land to the community. Therefore, the same words in the clauses placed side by side must necessarily have the same meaning. Consequently, based on the well-known principle: "What she expressed, she intended; what she did not express, she kept silent" (referring to the text in chapter one, section on "Sui autem," of the Code of Canon Law regarding the interpretation of wills), the intention of the testatrix can be ascertained from her own words; both the spirit and the letter of the testamentary disposition agree: Lucy Gumamela loved the Augustinian Order, and especially their community in Candaba, and she wished to place a benefit there. Furthermore, the execution of the clause

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also shows that the goods were bequeathed to the community with the intention of benefiting the religious community. The Provincial Chapter, in its session on May 14, 1680, granted the Provincial Prior the authority to carry out all that was necessary for the formal acceptance of the bequest: "We authorize our Father Provincial, so that with his Definitorium, he may accept the chaplaincies that the Lady Lucy Gumamela founded for this Province and for our convent of Candaba, carrying out the necessary procedures of which we have been informed." This matter was overseen by Father Joseph of the Cross, who fulfilled the necessary tasks through a document executed before a notary on January 25, 1681, in which it is stated: "Before me... appeared Father Giuseppe of the Cross, Prior of the town of Candaba... and, having shown the authorization of the Most Reverend Fathers, he stated that Lady Lucy Gumamela... left it stipulated in clause 116 that the church of Saint Andrew in the aforementioned town of Candaba should be burdened with 45 cabalitas of land, which are located in the territory of Marimla... Therefore, the Reverend Father Giuseppe of the Cross, Prior of said town of Candaba, declares that from this moment he imposes, assigns, and establishes, and forever, in the church and convent of Saint Andrew, which he endows with said 45 cabalitas, with said ponds, in the capacity of Prior that he is of this community..."

[*Latin ed. p. 251*]

Saint Romana, in her will, stipulated that certain properties should be recognized and held as her assets; and she imposed an obligation on the aforementioned Prior of Candaba, and those who would succeed him, to say eight Masses each year with the revenues and fruits that the aforementioned arable lands would yield. These lands would remain perpetually as assets of the convent. Furthermore, the fulfillment of this obligation obligated the assets and revenues of said convent, because it recognized the abundance and utility thereof. Therefore, the aforementioned Father Joseph of the Cross, as executor of this particular will, and as the person designated by the testatrix to establish a chaplaincy, specifically determined the obligation of saying Masses in the aforementioned instrument, and demonstrated its subjection, and assigned the bequeathed property in accordance with the testatrix's wishes. In order to establish the chaplaincy, or to provide perpetually for the celebration of Masses, in addition to the executor's actions, it was further required that the bequeathed property, together with the obligation of saying Masses, be accepted by the person in whose favor it was bequeathed. Father Joseph of the Cross, indeed, held a double office in Candaba, namely as Prior of the convent and as Rector of the mission or doctrine, and therefore he was obliged to protect the rights of both. However, in his capacity as Prior of the convent, and not as Rector of the mission, he accepted the bequest together with the obligation for the benefit of the convent, and not for the mission. Therefore, the acceptance

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of the bequest, together with its obligation, was made in the name of the convent, and not of the mission. Furthermore, the instrument was drawn up with the intention that it should permanently establish the ownership of the property and the attached obligation; and in it, the executor categorically affirms that the property belongs to the convent: "These shall remain perpetually as assets of the aforementioned convent, so that they may be recognized and held as assets of the same (convent)." And for the Prior of the convent and his successors, the obligation of saying Masses is accepted perpetually. It would have been improper for Father Joseph of the Cross, in a solemn document concerning the ownership of property, to attribute the same to the convent, of which he himself was the Prior, if it truly pertained to the mission, of which he himself was the Rector. Moreover, he would not have had the right to pledge all other assets of the convent to fulfill the assumed obligation, if this obligation rested upon the mission and not upon the convent: "And to fulfill the aforementioned, it obligates the assets and revenues of said convent, because it recognizes the abundance and utility thereof." Having considered all of these things properly, the answer to the difficulty raised by the patron of the plaintiff is easy, who has established a chaplaincy in the church of Saint Andrew.

[*Latin ed. p. 252*]

25. Acta Apostolicae Sedis - Commentarium Officiale: "in the church and convent of St. Andrew," wished to have goods bequeathed to the Convent in view of the mission, if, as she stated, the church of St. Andrew pertained to the mission, and she maintained that she wished to provide a material witness of particular devotion to the church by founding Masses therein, and that she ordered herself to be buried there, and that her parents were buried there. On the contrary, the church of St. Andrew did not pertain solely to the mission, but primarily to the monastery as its member; for, as rightly noted in the opinion before Rossetti, the convent does not consist solely of a dwelling house in which communal life is maintained, but also of the church, destined for the performance of sacred rites. Therefore, the word "church," if taken by itself, can be ambiguous in this case, but from the words added "in the church and convent of St. Andrew," all ambiguity is removed, and the meaning is determined to signify the part of the monastery. Indeed, Father Josephus Cruce, in the aforementioned document, does not consider the church of St. Andrew as distinct from the convent, but as forming one thing with the convent. Thus, in the narrative part of the document, it says: "that Donna Gumamela... left it stipulated 'in the church of St. Andrew of the said town of Candaba' forty-five cabalitas, etc.," whereas it is clear in clause 116 that the word "church" is not mentioned, but "convent." The testatrix herself stipulated that several Masses should be celebrated, but she made no mention of the place of celebration. She showed no concern for fostering divine worship in the church of St.

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Andrew, nor for the good of the faithful who would hear Masses there, but only for the suffrages by which her own soul and the souls of her relatives would be helped, which can be accomplished by Masses celebrated anywhere. Here again, the aforementioned statement can be applied: "What she was silent about, she did not will." However, Father Josephus Cruce, as executor of this particular testamentary disposition, was not permitted to alter the will of the testatrix, contrary to canon law: "Executors," says Pirhing (lib. 3, tit. 26, n. 132), "cannot depart from the just and lawful will of the testator, nor can they change it into another work, however better it may be; as is gathered from c. Conquestus, 16, de for. comp." Cf. also Council of Trent, session 22, c. 5, de reform.; Santi - Leitner, lib. 3, tit. 26, n. 76; Cod. I. C. can. 1514. Nor is it to be assumed that she intended to cause the religious to be in a worse condition by diminishing the goods bequeathed to the convent. The executor, indeed, could not and did not wish to attach the determination of the place of celebration of the Masses as a condition to the bequeathed goods. Therefore, the determination of the place was not a condition attached to the bequest, but rather a natural consequence of the alms given for Masses to the convent. For where better could the Masses be celebrated than in the convent itself, or in the church attached to the convent, as an integral part of it? Indeed, the perpetuity of the place is intimately connected.

[*Latin ed. p. 253*]

"The Roman Rota, in number 253, joins together the perpetuity of the goods belonging to the community, which was declared by the testator to be absolute, as has been demonstrated above, and depends on this: 'Henceforth, the aforementioned Prior of the community of Candaba, and those who will succeed him, are obligated each year to say the aforementioned 8 Masses with the revenues and fruits that will come from the aforementioned arable lands, which will remain perpetually as goods of the community.' Therefore, since the religious have moved, the reason why Masses must be celebrated in the church of St. Andrew ceases to exist, because, once the conventual house has been dissolved, that church no longer exists as a monastic church. It is demonstrated, that is to say, that the place of celebration is indicated in the execution instrument not for the particular devotion to that church materially, but for the religious residing there, and therefore, according to the teaching of Cardinal De Luca (Annotations to the Council of Trent, discourse 17, no. 4), which is cited in the Rota's judgment, the religious are obligated to follow the burdens and rights of the legacy. Finally, from the observance of these matters over the years, it cannot be concluded otherwise. Indeed, any power on the part of the religious, who have constantly used it, to dispose freely of these goods, cannot be understood if the legacy was intended for the mission, and not for the community of Augustinians. Thus, for example, in the year 1695, by

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a capitular decree, the Province of the Most Holy Name of Jesus reserved the administration of all goods, including these, which had come to the community of Candaba through the will of Lucy Gumamela, to itself. In the year 1698, the celebration and burdens of the Masses were transferred from the church of St. Andrew to the city of Manila by the authority of the provincial chapter. And in the following year, the goods of the community of Candaba were assigned to the community of the city of Manila, with the obligation, however, of paying ten percent of the fruits in favor of the Province, while the obligation of the Masses remained with the Provincial Prior. Finally, in the year 1784, the goods, burdens, and rights definitively passed to the community of the city of Manila, as decided by the Provincial Chapter. Such changes in the administration of goods and the fulfillment of obligations present no difficulty, provided that the goods belonged to a religious house of the Order of Eremite Augustinians, together with only the obligation of the Masses; for then, the use and administration of these goods, as well as the payment of the obligations, according to the constitutions and rules of that Order, should be regulated, saving the testator's will: for in fact, Father Joseph of the Cross, in accepting the legacy and founding the chapel, declared that the obligations assumed were to be subject to the rules and constitutions of the Order: 'But all this the aforementioned Father obligates himself in the aforementioned manner, and as he can be obligated according to his rules and constitutions.' As for the fruits of the disputed goods, about which there has been no specific discussion in the present instance, the Reverend Auditors..."

[*Latin ed. p. 254*]

254 Acta Apostolicae Sedis - The official commentary considered the disposition in the final judgment to be subject to change. Before Rossetti, the established law was not... Having considered all these matters, both in law and in fact, invoking the name of Christ, We, the undersigned, auditors of the Sacred Roman Rota, sitting as a tribunal, and with only God before our eyes, do hereby decide, declare, and definitively pronounce, concerning the proposed question: "Whether the goods, of which in 'clause 116 of the will of Lucia Gumamela, bequeathed to the convent of Candaba,' are intended for the Augustinian Fathers, so that the ownership thereof pertains to them, and not to the mission or parish, thereof?" We answer: Affirmative, that is, the goods, of which in clause 116 of the will of Lucia Gumamela, bequeathed to the convent of Candaba, are intended for the Augustinian Fathers, so that the ownership thereof pertains to them, and not to the mission or parish, thereof; and furthermore, that the fruits are to be restored to the Augustinian Fathers, as declared in the exposition of the judgment. We also decree that the expenses of the three instances of the final judgment shall be borne equally by the parties. Thus we pronounce, commanding the Ordinaries of the places and the ministers of the

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tribunals to whom this pertains, to enforce this our definitive judgment, according to the provisions of title XVII, book IV, of the Code of Canon Law, and to proceed against those who resist, according to the norms of the aforementioned canons, and especially chapter 3, session XXV, of the Council of Trent, and canon 1924 of the Code of Canon Law, using the executive and coercive means that may be more suitable and effective for the circumstances. Rome, in the Seat of the Tribunal of the Sacred Roman Rota, on the 16th of August, 1921. Ioannes Prior, Pro-Dean. Ponens. Fridericus Cattani. Petrus Rossetti. Raphael Chimenti. Maximus Massimi. Iulius Grazioli. Franciscus Parrillo. Franciscus Solieri. Iosephus Florczak. Iacobus Sole. Egon Schneider. From the Chancery, 9th of November, 1921. T. Tani, Notary.

[*Latin ed. p. 255*]

The Roman Rota, 255 II. Citation of the edict concerning the nullity of marriage (MAZZOLANI-MANCURTI) in Imola. Since, from the acts of the process completed in the Court of Imola, it has been ascertained that the defendant, Dominica Mancurti, cannot be found, and at the instance of the plaintiff, Dominicus Mazzolani, we, through the present edict, summon the aforementioned defendant to appear, either in person or through a duly appointed procurator, before Us in the seat of the Tribunal of the Sacred Roman Rota (Palazzo della Dataria, via della Dataria, n. 94, Rome) on the 20th of June, 1922, at the hour of 11, to discuss the following question or to subscribe to the following statement, and to designate a day for the Rotal session concerning the aforementioned cause. QUESTION: Whether it is established that the marriage is null in this case. The ordinaries of the place, parish priests, priests, and all the faithful who have knowledge of the domicile or place of residence of the aforementioned lady, ought to take care, if and to the extent that it is possible, that the aforementioned defendant be informed of this edictal citation. Frederick Cattani Amadori, Presiding. L. © From the Chancery of the Tribunal of the Sacred Roman Rota, on the 4th of April, 1922. John Ladelci, Notary.

[*Latin ed. p. 256*]

256 Acta Apostolicae Sedis - Official Commentary Translation. TRIBUNAL OF THE HOLY ROMAN ROTE, ROME. Citation by edict concerning the NULLITY OF MARRIAGE (MAZZOLANI-MANCURTI) Since it is established from the acts of the process, which was conducted in the Curia of Imola, that Madame Justine Mancurti, the defendant in this cause, cannot be found, at the instance of the Advocate for Mr. Dominique Mazzolani, the plaintiff, we hereby cite the aforementioned defendant to appear in person or by a duly constituted procurator, before Us, at the seat of the Tribunal of the Holy Rote (Rome, Palazzo della Dataria, via della Dataria, no. 94) on June 20, 1922, at 11 o'clock in the morning, to address

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the doubt reported below and to set the date for the presentation of the cause before the Rote. DOUBT: Is the nullity of the marriage established in the present case? The Ordinary of the place, the pastors, the priests, and the faithful who have knowledge of the domicile or place of residence of the aforementioned defendant, must, to the extent possible, inform her of this citation. Frédéric Cattani-Amadori, Ponent of the cause. L. S. Given at Rome, on April 4, 1922. J. Ladelci, Notary.

[*Latin ed. p. 257*]

The Roman Rota, 257, Particular Prelatical Commission. Edictal Citation concerning the Nullity of Marriage (DENTICE DI FRASSO-WILDE). On the 31st of March, 1922. Whereas, it being ascertained that the Lady Georgia Wilde, in the aforementioned cause, is certainly not known, the undersigned Judge in the case, at the instance of the plaintiff, Charles, and the companions Dentice di Frasso, by the present edict, summons her to appear before him at his domicile, in Rome, at Via P, 31, on the 11th of July, 1922, at half-past four o'clock in the afternoon, to give testimony according to the interrogations to be proposed to her. Lady Georgia Wilde is warned that, if she does not appear on the appointed day and hour, nevertheless, in the cause, proceedings will continue in her absence. The ordinaries of the place, parish priests, priests, and all the faithful who have knowledge of the domicile or place of residence of the aforementioned Lady, will take care, as far as it is possible, to inform her of this edictal citation. Julius L. ffi, John Ladelci, Clerk. Grazioli, Judge in the case.

[*Latin ed. p. 258*]

258 Acta Apostolicae Sedis - Official Commentary, Translation. PARTICULAR ECCLESIASTICAL COMMISSION. Citation by edict from ROMA concerning the NULLITY OF MARRIAGE (DENTICE DI FRASSO-WILDE). Since the current domicile of Madame Georgette Wilde, the defendant in the aforementioned case, is unknown, the undersigned Investigating Judge, at the request of the plaintiff, the Most Noble Count Charles Dentice di Frasso, hereby cites the aforementioned defendant to appear in person before him at his domicile, ROMA; via P o, 31, on July 11, 1922, at half-past four in the afternoon, to give her testimony on the matters that will be put to her. If Madame Georgette Wilde does not appear on the day and hour indicated, the process will nevertheless proceed in her absence. The Ordinary of the place, the pastors, and the faithful who have knowledge of the domicile or residence of Madame Georgette Wilde must, insofar as possible, inform her of this citation. Given at ROMA, March 31, 1922. Jules h. © S. Jean Ladelci, Clerk. Grazioli, Investigating Judge.

[*Latin ed. p. 259*]

259 Diary of the Roman Curia. DIARIUM ROMANAE CURIAE. SACRED CONGREGATION OF RITES. Tuesday, April 4, 1922, before

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the Most Reverend and Venerable Cardinal Aidano Gasquet, Promoter of the Roman Cause for the beatification and canonization of the Venerable Cardinal Robert Bellarmine of the Society of Jesus, the Preliminary Congregation of the Sacred Rites was held to discuss three miracles, which are asserted to have been wrought by God through the intercession of the aforementioned Venerable Cardinal, and which are proposed for his beatification.

SECRETARY OF STATE. APPOINTMENTS. By a letter from the Secretary of State, the Holy Father deigned to appoint: April 4, 1922. Monsignor Giovanni Prior, Dean of the Sacred Roman Rota, Consultor of the Sacred Congregation of the Holy Office.

MAJORDOMO OF HIS HOLINESS. APPOINTMENTS. By letters from His Eminence, the Most Reverend Monsignor Majordomo, the Holy Father deigned to appoint:

Chamberlains: 7

Gentlemen: 9

Gentlemen: 13

March 16:

Secretaries *ad extra* of His Holiness:

1922. Monsignor Silvio Fagiolo (Rome).

Monsignor Luigi Gavazzi (Rome).

Monsignor Antonio Anelli (Rome).

Monsignor Giacomo Gentili of the diocese of Sabina.

Monsignor Luigi Vason, of the Patriarchate of Venice.

Monsignor Antonio Frollo, of the same Patriarchate.

Monsignor Giuseppe Busetto, of the same Patriarchate.

Monsignor Giacomo Vallée, of the same Patriarchate.

Monsignor Vincenzo López Garcia, of the diocese of Malaga.

Monsignor Vitantonio Chiantera, of the diocese of Monopoli.

[*Latin ed. p. 260*]

260 Acta Apostolicae Sedis - Official Commentary, March 16th, 18th, 21st, 24th, and 28th, 1922.

Most Reverend Pietro Giurazza, of the diocese of St. Angelo de' Lombardi.

Most Reverend Scipione Pensuti (Rome).

Most Reverend Giuseppe Baviera, of the archdiocese of Bologna.

Most Reverend Tommaso Layrai, of the diocese of Cahors.

Most Reverend Nicolò Pomati, of the archdiocese of Genoa.

Most Reverend Angelo Cataldi, of the same archdiocese.

Most Reverend Pietro Malfatti, of the same archdiocese.

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Most Reverend Francesco De Negri, of the same archdiocese.
Most Reverend Prospero Casella, of the same archdiocese.
Most Reverend Vittorio Belleno, of the same archdiocese.
Most Reverend Angelo Piana, of the same archdiocese.
Most Reverend Anthony Santillana, of the archdiocese of Angelopoli.
Most Reverend John the Baptist Cheso, of the diocese of Padua.
Most Reverend Giovanni Avril, of the archdiocese of Lyons.
Most Reverend Angelo M. Montenegro, of the archdiocese of Guatemala.
Most Reverend Erlindo Garcia, of the same archdiocese.
Most Reverend Polidoro Stockman, of the diocese of Monterey and Los Angeles (United States of America).
Most Reverend Giovanni Cawley, of the same diocese.
Most Reverend Luigi Bardoni, of the archdiocese of Lucca.
Most Reverend Michele Carriero, of the diocese of Ostuni.
Most Reverend Ignatius Solaro del Borgo, of the archdiocese of Turin.
Most Reverend Felice Gallinetti, of the archdiocese of Bologna.
Most Reverend Emiliano Cagnoni, of the same archdiocese.
Most Reverend Luigi Demel, of the archdiocese of Olmütz.
Most Reverend Giuseppe Kachnik, of the same archdiocese.
Most Reverend Gustavo Klug, of the same archdiocese.
Most Reverend Giovanni Kubicëk, of the same archdiocese.
Most Reverend Giuseppe Kuca, of the same archdiocese.
Most Reverend Giuliano Roska, of the same archdiocese.
Most Reverend Giovanni érámek, of the same archdiocese.
Most Reverend Francesco Koupil, of the same archdiocese.
Most Reverend Enrico Manuel, of the same archdiocese.
Most Reverend Maurizio Ruziöka, of the same archdiocese.
Most Reverend Ulderico Karlik, of the same archdiocese.
Most Reverend Paul Heider, of the same archdiocese.
Most Reverend Giovanni Hejel, of the same archdiocese.
Most Reverend Luigi Hlavinka, of the same archdiocese.
Most Reverend Riccardo ápacek, of the same archdiocese.
Most Reverend Giuseppe Vyvleöka, of the same archdiocese.
Most Reverend Anthony Kobliha, of the same archdiocese.
Most Reverend Dominic Belli, of the diocese of Fabriano.
Most Reverend Giovanni Norcia (Rome).
Most Reverend Charles Veneziani, of the diocese of Piacenza.
Most Reverend Caprasio Pallotti, of the archdiocese of Bologna.

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Most Reverend Melchiorre Barberis, of the diocese of Novara.
Most Reverend George di Lorenzo (Rome).
Most Reverend Fiorenzo Canuti, of the diocese of Città della Pieve.
Most Reverend Alfonso Dénier, of the diocese of Moulins.
Most Reverend Angelo Gaeta Caselli (Rome).

[*Latin ed. p. 261*]

Diarium Romanae Curiae, March 31, 1922.
Monsi. Francesco Stoppa Guioni (Rome).
Giuseppe Ronza, of the archdiocese of Vercelli.
Tommaso Novella, of the same archdiocese.
Romualdo Pasté, of the same archdiocese.
Carlo Salamano, of the same archdiocese.
Aurelio Motta, of the same archdiocese.
Giovanni Franzioni, of the same archdiocese.
Francesco Kutnar, of the diocese of Königgrätz.
Antonio Kruby, of the same diocese.
Giovanni Cerny, of the same diocese.
Francesco Protschwitzer, of the same diocese.
Gustavo Domabyl, of the same diocese.
Antonio Kaska, of the same diocese.
Antonio Schreiber, of the same diocese.
Antonio Nyrlt, of the same diocese.
Giovanni Letosnik, of the same diocese.
Giuseppe Kaplan, of the same diocese.
Giovanni Kobr, of the same diocese.
Giovanni Jindra, of the same diocese.
Adolfo Brix, of the same diocese.
Giovanni Veverka, of the same diocese.
Paolo Rozinek, of the same diocese.
Edoardo Knopp, of the same diocese.
Ferdinando Zajicek, of the same diocese.
Giuseppe Domasinsky, of the same diocese.
Stefano Dvorak, of the same diocese.
Venceslao Dvofácek, of the same diocese.
Giovanni Kuhn, of the same diocese.
Ludovico Novotny, of the same diocese.
Giuseppe Novotn^, of the same diocese.
Ugo Doskocil, of the same diocese.

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Luigi Leder, of the same diocese.
Giovanni Janisch, of the same diocese.
Giuseppe Pospiêil, of the same diocese.
Vincenzo Blazëk, of the same diocese.
Giuseppe Johu, of the same diocese.
Edoardo Gallini, of the archdiocese of Bologna.
Giuseppe Fanti, of the same archdiocese.
Fidenzio Mellini, of the same archdiocese.
Alfonso Terzi, of the same archdiocese.
Giovanni Nogara, of the diocese of Molfetta.
Luigi Ercoli, of the same diocese.
Roberto Nogara, of the archdiocese of Fermo.
Giuseppe Rossino, of the archdiocese of Vercelli.
Ettore Castelli (Milan and Fano).
Francesco Mennini, of the archdiocese of Florence.
Marcello Mimmi, of the archdiocese of Bologna.
Bruno Kratzig, of the diocese of Trieste and Capo d'Istria.
Antonio Signori, of the diocese of Rieti.
Bartolomeo Orsi, of the same diocese.

[*Latin ed. p. 262*]

Acta Apostolicae Sedis - Official Commentary 10 » » » „» » » » April » » » » » » » » » 11 » » » » 1922. Monsignor Giovanni Ugolinelli, of the diocese of Poggio Mirteto. » Monsignor Carlo Fissore, of the archdiocese of Turin. » Monsignor Giovanni Durando, of the same archdiocese. » Monsignor Giovanni Senerchia, of the diocese of Bovino. » Monsignor Giampietro Certo, of the archdiocese of Messines. » Monsignor Giuseppe Savio, of the diocese of Saluzzo. » Monsignor Emanuele Vieira, of the patriarchate of Lisbon. » Monsignor Antonio Gioacchino Alberto, of the same patriarchate. » Monsignor Giovanni Crisostomo de Freita Barros, of the same patriarchate. » Monsignor Edoardo Coelho Ferreira, of the same patriarchate. » Monsignor Luigi Giambene (Rome). » Monsignor Carlo Petrelluzzi, of the archdiocese of Sorrento.

Secret Chamberlains of Sword and Cape, honorary: February 24, 1922. The Most Reverend Signor Vincenzo de Giovanni, Duke of Santa Severina (Benevento-Naples).

March 25. The Most Reverend Signor, Marquis Claudio Leone Lagergreen, of the Apostolic Vicariate of Norway (Stockholm).

The Most Reverend Signor, Marquis Claudio Lagergreen, of the same vicariate (Stockholm).

March 21. The Most Reverend Signor, Commendatore Luigi Corsanego

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Merli, of the archdiocese of Genoa.

The Most Reverend Signor, Marquis Lodovico Gavotti, of the same archdiocese.

The Most Reverend Signor, Marquis Flavio Durazzo, of the same archdiocese.

The Most Reverend Signor, Noble Giuseppe Granello di Casaleto, of the same archdiocese.

The Most Reverend Signor, Marquis Alberto Carrega, of the same archdiocese.

The Most Reverend Signor, Marquis Franco Doria Lamba, of the same archdiocese.

The Most Reverend Signor, Count Giuliano Gámbaro, of the same archdiocese.

The Most Reverend Signor, Count Agostino Ra vano, of the same archdiocese.

The Most Reverend Signor, Marquis Tommaso Balbi, of the same archdiocese.

March 28. The Most Reverend Signor, Commendatore Gennaro Elefante, of the archdiocese of Gonza.

The Most Reverend Signor, Giuseppe M. de Urquijo y Ibarra, of the diocese of Vitoria (Spain).

The Most Reverend Signor, Count Antonio M. de Murua de Lariz, of the same diocese.

March 31. The Most Reverend Signor, Count Carlo de Simony, of the diocese of Bigione.

The Most Reverend Signor, Armando de Behault de Dornon, of the archdiocese of Malines.

The Most Reverend Signor, Count Giovanni de Victorica y Casuso, of the diocese of Madrid-Alcalá.

The Most Reverend Signor, Marquis Raimondo de Dalman y de Olivart, of the same diocese.

The Most Reverend Signor, Giuseppe de Rujula y de Ocholerena, of the same diocese.

The Most Reverend Signor, Marquis Giuseppe Romero Lerroux y Juseu, of the same diocese.

[*Latin ed. p. 263*]

Diarium Romanae Curiae 31 » 3 » 6 8 11 » » » March 1922.

The Most Noble Marquess Agostino Fernandez de Peñaranda y de Anguio, of the same diocese.

The Most Noble Count Alfonso Crespo y Martin Romero Galvez del

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Postigo y Godoy, of the diocese of Madrid-Alcalá.

April.

The Very Reverend Cesareo Alvarez de la Rivera, of the same diocese.

The Very Reverend Vasco de Quevedo Pessanha, of the same diocese.

The Very Reverend Gerard Mark Borden, of the archdiocese of New-York.

The Very Reverend Count Commendatory Francesco Bernetti Evangelista, of the archdiocese of Fermo.

The Very Reverend Candido R. de Celis y Mediavilla, of the diocese of Madrid-Alcalá.

The Very Reverend Raphael del Rio del Val, of the diocese of Vich.

The Very Reverend Jerome Gigli, of the archdiocese of Naples.

The Very Reverend Henry Jerningham Stafford, of the archdiocese of Westminster.

Honorary Chaplains, wearing the peacock blue cassock of His Holiness:

March 9, 11, 21, 24, 28, 30, 31, 8, 10, 1922.

The Most Reverend Massimino Milani, of the diocese of Sabina.

The Most Reverend Luigi Bagato, of the patriarchate of Venice.

The Most Reverend Francesco Silvestrini, of the same patriarchate.

The Most Reverend Giuseppe Magnasco, of the archdiocese of Genoa.

The Most Reverend Fortunato Giacomello, of the diocese of Padua.

The Most Reverend Porfirio A. Ruiz, of the archdiocese of Puebla de Zaragoza.

The Most Reverend John Baptist Gasparotto, of the diocese of Concordia.

The Most Reverend Eugene Manzanedo, of the same diocese.

The Most Reverend Louis Graziano, of the diocese of Cotrone.

The Most Reverend Leopold Villanueva, of the archdiocese of Puebla de Zaragoza.

The Most Reverend Francis Gillig, of the same archdiocese.

The Most Reverend Charles Polzer, of the same archdiocese.

The Most Reverend Joseph Kubicek, of the same archdiocese.

The Most Reverend Joseph Schinzel, of the same archdiocese.

The Most Reverend Boniface Segetá, of the same archdiocese.

The Most Reverend Joseph Zimmermann, of the same archdiocese.

The Most Reverend Mario Boninsegni, of the diocese of Borgo S. Sepolcro.

The Most Reverend Nicholas Camaiti, of the same diocese.

The Most Reverend Peter Andrucci, of the same diocese.

The Most Reverend Francis Cominelli (Rome).

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April.

The Most Reverend Mariano Castel Moya, of the diocese of Temei.

The Most Reverend Casimir Nogueira Gonçalo, of the patriarchate of Lisbon.

Honorary Chaplains, with sword and cassock, extraordinary to His Holiness:

March 16, 21, 1922.

The Very Reverend Joseph Casanova Dalfó, of the archdiocese of Valencia.

The Very Reverend Alfonso M. Galea (Malta).

The Very Reverend Commendatory John M. Migone, of the archdiocese of Genoa.

The Very Reverend Count Ernesto Lombardo, of the same archdiocese.

The Very Reverend Lorenzo Dufour, of the same archdiocese.

The Very Reverend Alix Julien, of the diocese of Montpellier.

[*Latin ed. p. 264*]

264 Acta Apostolicae Sedis - Commentarium Officiale, March 27, 1922.
Mr. Robert Grossi, of the diocese of Città della Pieve.

28 " " Mr. Anthony Ceribelli (Rome).

" " Mr. Giovanni Torre, of the archdiocese of Naples.

" " Mr. Andrea Camera, of the archdiocese of Gonza.

" " The noble Mr. Knight Raffaele Valensise, of the diocese of Mileto.

" " Mr. Frederick Pustet, of the diocese of Ratisbon.

31 " " Mr. Emmanuele Raventós y Noguer, of the diocese of Madrid-Alcalá.

" " Mr. Giuseppe Raventós y Noguer, of the same diocese.

April 5. Mr. Maurizio de la Charie, of the diocese of Lavai.

" " Mr. Enrico Haas Spithöver (Rome).

March 11, 28, 30.

April 11.

Secret Honorary Chaplains of His Holiness: 1922.

Most Reverend Bartolomeo Clementini, of the Patriarchate of Venice.

Most Reverend Raffaele Kozák, of the archdiocese of Olmutz.

Most Reverend Celestino Becchetti, of the diocese of Nocera and Gualdo.

Most Reverend Aristide Grossi, of the diocese of Vigevano.

Honorary Chamberlains Extra Urbem of His Holiness:

March 16, 28, 5, 10, 1922.

Most Reverend Emilio Vasari, of the Abbey nullius of S. Lucia del Mela.

Most Reverend Luigi di Milia, of the archdiocese of Conza.

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Most Reverend Giuseppe Bena, of the archdiocese of Imütz.
Most Reverend Carlo Lysy, of the same archdiocese.
April. Most Reverend Gioacchino Pereira Secco, of the diocese of Beja.
" " Most Reverend Luigi Mulas, of the diocese of Suelli.
Honorary Chaplains Extra Urbem of His Holiness:
March 31, 10, April 1922.
Most Reverend Ludovico Mondini, of the diocese of Piacenza.
Most Reverend Francesco Monti, of the archdiocese of Vercelli.
Most Reverend Giuseppe Scarcella, of the archdiocese of Messines.
NECROLOGY
April 4, 1922.
Most Reverend Michele De Iorio, titular Bishop of Dorileo.
Most Reverend Giacomo Sereggi, titular Archbishop of Cizico.

[*Latin ed. p. 265*]

Year XIV - Vol. XIV, May 8, 1922, No. 9

ACTA APOLOGETICA: OFFICIAL COMMENTARY

ACTA OF POPE PIUS XI

To the Most Reverend Father Peter Gasparri, Titular Archbishop of St. Lawrence, Secretary of State:

Regarding the Peace Conference at Genoa, with hopeful expectations.

From the Vatican, April 29, 1922.

My Dear Cardinal,

The fervent desire that animates us is to finally see established in the world the reign of true peace, which consists primarily in the reconciliation of hearts and not merely in the cessation of hostilities.

We are following with the utmost eagerness, indeed with trembling anxiety, the course of the Conference at Genoa, for which we have already invited the faithful to implore with fervent prayer the blessings of God.

And we cannot conceal, My Dear Cardinal, the deep satisfaction we felt in learning that, thanks to the good will of all, the obstacles that, from the very beginning, seemed to preclude any agreement have been removed.

Indeed, no one can doubt that the happy outcome of such a great Assembly, which in itself encompasses the representatives...

[*Latin ed. p. 266*]

266 Acta Apostolicae Sedis - Commentarium Officiale. It is the desire of almost all civilized nations that this event not mark a historical turn-

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ing point for Christian civilization, especially in Europe. The peoples who have suffered so much from the past conflict and its recent, most grievous consequences, rightly desire that, through the efforts of this Conference, the danger of new wars be removed as much as possible, and that the economic restoration of Europe be addressed as soon as possible. With the full achievement of these noble aims, which are connected to one another, or at least with the preparation of their foundations for future and not distant realization, the Conference of Genoa will have truly deserved the gratitude of humanity, preparing it for a new era of peace and progress, in which it may be said, with the biblical phrase, *justitia et pax osculatae sunt*, that charity is not separated from the demands of justice. Such a return to the normal state of human society in its essential elements, conforming to the dictates of right reason, which is also a certain divine order, will be highly beneficial to all, to the victors and the vanquished, but especially to those unfortunate populations of Eastern Europe, which, already devastated by war, internal strife, and religious persecution, are now further decimated by famine and epidemics, while within their territories lie so many sources of wealth and they could be strong elements of social restoration. To these populations, although divided, due to the ancient misfortunes of the times, from our communion, may our words of compassion and comfort, together with those of Our lamented Predecessor, reach them, and may they also receive the ardent desire of Our paternal heart to see them with Us enjoying the same "gifts of unity and peace," expressed by the common participation in the holy Mysteries. But if, to the height of misfortune, even in this Conference, attempts at sincere reconciliation and lasting agreement should fail, who can think, Your Eminence, without trepidation, how much more grievous the condition would become.

[*Latin ed. p. 267*]

Acta Pii PP. XI 267. Already, the situation in Europe is so wretched and threatening, with the prospect of ever-increasing suffering and the danger of conflagrations that would engulf all of Christian civilization. For, as St. Thomas [Aquinas] rightly says (De regimine Principum, I, 10), and experience confirms, *desperatio audacter ad quaelibet attentanda praecipitat* [despair boldly precipitates one to attempt anything]. Therefore, We, by that universal mission of charity entrusted to Us by the Divine Redeemer, implore all to unite, with a Christian spirit and with the mutual benevolence that it inspires, in the intention of securing the common good, which will ultimately bring greater and more lasting benefit to individual nations. But since this cannot be fully achieved without the efficacious grace of that God who is, and must be recognized as, the first Author and supreme Ruler of society: *Rex regum et Dominus dominantium* [King of kings and Lord of lords], We earnestly exhort all the Christian people to turn to Him, repeating in favor of civil society the beautiful prayer that We have

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offered in the venerable liturgy of Holy Week for the Church: "Deus et Dominus Noster, pacificare, adunare et custodire dignetur toto orbe terrarum, detque nobis quietam et tranquillam vitam degentibus glorificare Deum Patrem Omnipotentem" [O God and Lord our God, may You deign to pacify, to gather, and to protect the whole world, and grant us a life of peace and tranquility, that those who live may glorify God, the Almighty Father]. Thus, and only thus, can that public prosperity be achieved which is the ultimate goal of every civil society, and which the Church promotes, guiding men to their supernatural end: *ut sic transeamus per bona temporalia ut non amittamus aeterna* [that we may pass through temporal goods so that we may not lose eternal ones]. In bringing these sentiments and desires to Your knowledge, so that Our diplomatic representatives may be ardent interpreters thereof before the respective Governments and peoples, We impart to you, Sir Cardinal, with all Our heart, the Apostolic Blessing.

PIUS PP. XI.

[*Latin ed. p. 268*]

268 Acta Apostolicae Sedis - Official Commentary (Translation). From the Vatican, April 29, 1922. My Lord Cardinal, The ardent desire with which We are animated to finally see established in the world the empire of true peace, which consists primarily in the reconciliation of minds and not merely in the cessation of hostilities, leads Us to follow with the greatest eagerness, and even with an anxiety mingled with apprehension, the course of the Genoa Conference, for which We have already invited the faithful people to implore, through fervent prayers, the blessings of God. And We cannot conceal, My Lord Cardinal, the profound satisfaction We feel in knowing that, thanks to the good will of all, the obstacles that, from the very beginning, seemed to preclude the possibility of any agreement, have been overcome. Indeed, no one can doubt that the happy outcome of such an important assembly, which includes the representatives of almost all nations, will mark a historical date for Christian civilization, especially in Europe. The peoples who have so greatly suffered from the past conflict and its recent, most sorrowful consequences, rightly desire that the work of the Conference, as far as possible, avert the peril of new wars, and as quickly as possible provide for the economic recovery of Europe. If it fully achieves these noble goals, which are intimately linked together, or at least, if it establishes the foundations for their future and imminent realization, the Genoa Conference will have truly deserved the gratitude of humanity by preparing for it a new era of peace and progress, concerning which it will be possible to say, using the words of the Holy Scripture, that "justice and peace have embraced one another," without separating charity from

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the demands of justice.

[*Latin ed. p. 269*]

Acta Pii PP. XI 269 A return to such a normal state of humanity in its essential elements, conforming to the principles of right reason, which is also in harmony with a certain divine order, will be supremely beneficial to all, both victors and vanquished, but particularly to those unfortunate populations of Eastern Europe, who, already devastated by war, by internal conflicts, and by religious persecution, are at the present time decimated by famine and by epidemics, while they possess within their territories so many sources of wealth and could be powerful elements of social restoration. To these populations, although, for a long time already, they have been separated from our communion by the misfortune of times, we desire that our word of compassion and comfort, together with that of our lamented Predecessor, may reach them, as well as the ardent desire of our paternal heart to see them enjoy with us the same blessings of "unity and peace" expressed by the common participation in the holy Mysteries. But if, by the height of misfortune, the attempts at sincere pacification and lasting agreement should fail yet again in this Conference, who then, Most Reverend Cardinal, can contemplate without dread the aggravation that would result from the already so unfortunate and so threatening conditions of Europe, with the prospect of ever greater sufferings and the danger of conflagrations capable of dragging down with them all of Christian civilization, since, as Saint Thomas very justly says (De regimine Principum, I, 10), and as experience confirms, "despair boldly leads to all outrages." Therefore, we ourselves, in virtue of this universal mission of charity entrusted to us by the Divine Redeemer, implore the Representatives of all Nations to unite their efforts, according to the Christian spirit and with the mutual benevolence that flows from it, in order to procure the common good, which, in the end, will turn to a greater and more lasting good for each nation. But since this...

[*Latin ed. p. 270*]

The *Acta Apostolicae Sedis* – Official Commentary can fully succeed without the efficacious help of that God who must be recognized as the first Author and supreme Governor of society, "Which in his times he shall shew, who is the Blessed and only Mighty, the King of kings and Lord of lords," to Him We again earnestly exhort the Christian people to turn, repeating in favor of civil society the beautiful prayer which, in the venerable Liturgy of Holy Week, We have made for the Church: "Deus et Dominus noster, pacificare, adunare et custodire dignetur toto orbe terrarum, et da nobis quietam et tranquillam vitam degentibus glorificare Deum Patrem Omnipotentem." Thus, that public prosperity can truly be obtained which is the natural end of all civil society, and which the Church also

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promotes by guiding men towards their supernatural end: "ut sic transeamus per bona temporalia ut non amittamus aeterna." Having made these sentiments and desires of Our heart known to you, so that Our diplomatic representatives may be the warm interpreters of them to their respective Governments and peoples, We impart, with all Our heart, the apostolic blessing to you, Most Reverend Cardinal. PIUS PP. XI.

[*Latin ed. p. 271*]

Acta Pii PP. XI 271 APOSTOLIC LETTERS I. DIVISION OF THE APOSTOLIC VICARIATE OF SOUTHWESTERN MONGOLIA INTO TWO APOSTOLIC VICARIATES, NAMED "NING-HIA" AND "SOUEI-YUEN."

PIUS PP. XI. For the sake of future remembrance. – The solicitude for the Christian flock, which Divine Providence has entrusted to Us, strongly suggests that the greatest care should be taken to ensure that everything contributes as easily as possible to the advancement of its benefits throughout the nations. Therefore, having learned that in several territories, which in the regions of Turkestan, Kansu, and Mongolia had hitherto been evangelized by the missionaries of the Congregation of the Immaculate Heart of Mary of Scheut, and which were subsequently entrusted to the care of the Order of the Capuchin Minor Friars and the Society of the Divine Word of Steyl, so much growth in the faith has emerged that it seemed opportune to the Most Reverend Brother Aloysius Van Dyck, Bishop in title of Abbiritensis and Apostolic Vicar of Southwestern Mongolia, and to Our beloved son, the Superior General of the Congregation of the Immaculate Heart of Mary of Scheut, to request the division of the Apostolic Vicariate of Southwestern Mongolia into two distinct missions. We, after having consulted with the Most Reverend Fathers, Cardinals, Prefects of the Congregation for the Propagation of the Faith, by Our own motion and with certain knowledge and mature deliberation, and by the fullness of Our apostolic power, by the present instrument, decree that from the Apostolic Vicariate of Southwestern Mongolia, from which a portion called Alachan has already been separated, other territories, namely Ning-hia-tao, Ning-tiao-leang, the Mongolian principality of Otok, Wuchen, Tjassak, Hang-King, and the Chinese colonies located on the left bank of the Yellow River, up to and including the colonies of Wu-yuen-hien, shall be separated, and these regions shall constitute the Apostolic Vicariate of Ning-hia, entrusted to the care of the aforementioned Congregation of the Immaculate Heart of Mary of Scheut; and to the remaining portion, the part of the territory of Souei-yuen which belongs to the Apostolic Vicariate of Central Mongolia shall be added, but it shall be separated from that Vicariate. The territory thus constituted shall bear the name of the Apostolic Vicariate of Souiyuen, and the name of the Apostolic Vicariate of Southwestern Mongolia shall be entirely abolished. These things We have decided, decreeing that the

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present Letters shall always remain firm, valid, and efficacious, and shall have and obtain their full and complete effect, for those to whom they pertain, or may pertain.

[*Latin ed. p. 272*]

272 Acta Apostolicae Sedis - The Official Commentary states that these [decrees] shall, now and forever, have the fullest force; and that they shall be duly judged and defined, and shall be void from that time onward, if anything to the contrary, concerning these matters, should be attempted by anyone, with any authority whatsoever, knowingly or unknowingly. Notwithstanding any contrary provisions. Given in Rome, at Saint Peter's, under the Fisherman's Ring, on the fourteenth day of March in the year 1922, in the first year of Our Pontificate. P. CARD. GASPARRI, Prefect of the Congregation for Extraordinary Affairs.

II. DIVISION OF TERRITORY: THE VICARIATE OF CENTRAL MONGOLIA, FURTHERMORE, ARE ESTABLISHED THE APOSTOLIC VICARIATE OF "TCHAGAR" AND THE MISSION OF "OUTER MONGOLIA."

PIUS PP. XI. For the sake of future remembrance. — In the administration of the Catholic Church, which We govern with Apostolic authority, there is almost nothing that could be more pleasing to Us than to provide for and promote the good of the Christian faithful throughout the world. Wherefore, since several territories, which are located in the regions of Turkestan, Kansu, and Mongolia, and which have hitherto been evangelized by missionaries of the Congregation of the Immaculate Heart of Mary of Scheut, have been entrusted to the care of other religious congregations, after having received the advice of the Most Reverend Fathers Cardinals, Prefects of the Congregation for the Propagation of the Faith, and with Our own free will and with full knowledge and mature deliberation, and by the fullness of Our Apostolic authority, We hereby, by these present decrees, reduce the Apostolic Vicariate of Central Mongolia, from which a part called Souei-yuen has already been separated, to the sole region of Tchagar, and We give the name of the Apostolic Vicariate of Tchagar to that region; and We separate from it the entire northern part, which is almost entirely unevangelized, which shall constitute the Mission of Outer Mongolia. These things We decree, declaring that these present letters shall always be valid and effective, and shall have their full and complete effect and obtain, and that they shall, now and forever, have the fullest force; and that they shall be duly judged and defined, and shall be void from that time onward, if anything to the contrary, concerning these matters, should be attempted by anyone, with any authority whatsoever, knowingly or unknowingly. Notwithstanding any contrary provisions. Given in Rome, at Saint Peter's, under the Fisherman's Ring, on the fourteenth day of March in the year 1922, in the first year of Our Pontificate. P. CARD. GASPARRI,

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Prefect of the Congregation for Extraordinary Affairs.

[*Latin ed. p. 273*]

Acts of Pope Pius XI, 273. THIRD DIVISION. VICARIATE APOSTOLIC OF SCIAN-SI, NORTHERN CHINA, AND THE ERECTION OF THE APOSTOLIC PREFECTURE OF "TATUNG-FU."

PIUS PP. XI. For the sake of posterity. — Divine Providence has entrusted Us with the office of promoting the salvation of all mankind in Christ, and this is best accomplished by ensuring that the Church is administered effectively in various circumstances. Therefore, when the venerable brother Agapitus A. Fiorentini, titular Bishop of Rusadus and Apostolic Vicar of Scian-si, Northern China, earnestly requested that, due to its excessive size, the territory of his jurisdiction be divided into two parts, and a new mission be established accordingly; and when the esteemed son, the Superior General of the Congregation of the Immaculate Heart of Mary of Scheut, proposed the foundation of a central seminary for the missions of his religious congregation, granted to him in the city of Tatung-fu, which is located in the extreme northern part of the Apostolic Vicariate of Scian-si, Northern China, We, after having consulted with the Most Reverend Fathers, Cardinals Prefects of the Congregation for the Propagation of the Faith, by Our own initiative and with full knowledge and mature deliberation, and by the fullness of Our apostolic power, hereby declare, by these presents, that from the current Apostolic Vicariate of Scian-si, Northern China, We separate six civil sub-prefectures: Tatung-fu, Jang-kao, Tienchen, Hunyuan, Kwangling, and Lingkin, and We erect them into a separate Apostolic Prefecture, to be called the Apostolic Prefecture of Tatung-fu, and We entrust it to the care of the Fathers of the Congregation of the Immaculate Heart of the Blessed Virgin Mary of Scheut.

We decree these things, establishing these present Letters as firm, valid, and efficacious, always to remain and endure, and to have their full and complete effect and force, for those to whom they pertain, now and in the future; and it is to be rightly judged and determined, and from this moment declared null and void, if anything contrary to these should, by anyone, with any authority, knowingly or unknowingly, be attempted.

Notwithstanding any contrary provisions.

Given at Rome, at St. Peter's, under the Fisherman's Ring, on the fourteenth day of March, in the year 1922, the first year of Our Pontificate.

P. CARD. GASPARRI, Secretary of State.

[*Latin ed. p. 274*]

274 Acta Apostolicae Sedis - Official Commentary

LETTER I TO REVEREND FATHER ELIAM MAGEN NIS, GENERAL SUPERIOR OF THE CARMELITE ORDER, CONCERNING THE RELI-

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GION ESTABLISHED IN THE BLESSED VIRGIN MARY AT MOUNT CARMEL, WHICH BEGAN IN THE SIXTH CENTURY WHEN THE "SABBATH PRIVILEGE" BECAME WIDESPREAD.

Beloved son, health and the apostolic blessing. — You request of Us that, since the sixth century in which the "Sabbath Privilege" began to spread in the Church, We commend the religion established in the Virgin Mary at Mount Carmel, and the lay sodalities which are named after the same Virgin, to all Catholics throughout the world. We grant this request with these very words, and we are most pleased to do so. For the Most Holy Mother of God, whom we love so dearly, deserves this testimony of piety, and it pleases Us to begin the initiatives of Our Pontificate under Her auspices.

We need not dwell long in commending the sodalities, which the Virgin Herself commends through Her benevolence, and which Our Predecessors have bestowed with numerous graces, and through which the active charity of the Religious Carmelites has spread so widely throughout the world with such abundant fruit.

We deem it better to exhort those who have given their names to these sodalities to persevere in their studies, and to adhere to all that is prescribed in order to obtain the indulgences granted, especially those which are called "Sabbath" indulgences. For the Virgin loves those who love Her, and no one can rightly hope to have Her as an advocate in death, unless in life he has entered into Her grace, both by abstaining from sin, and by performing something that is pleasing to Her honor.

Remembering the services you have rendered, and as a witness of the heavenly intercession of Our Mother, and of Our benevolence, We impart to you, beloved son, the apostolic blessing, to you and to the religious men under your direction, and to all those who belong to the sodalities mentioned above, in the Lord.

Given at Rome, near the Holy Apostles Peter and Paul, on the eighteenth day of March, in the first year of Our Pontificate.

PIUS PP. XI.

[*Latin ed. p. 275*]

Acta Pii PP. XI 275 II, addressed to R. P. Luke, the Most Holy Superior General, and to the entire Order of the Discalced Carmelites, concerning the honors of St. Teresa, on the third centenary since her name was placed in the Album of the Saints.

Beloved sons, health and the apostolic blessing.

Although it has not been long since Our Predecessor, the blessed and remembered Pope Pius X, addressed you with letters, honoring St. Teresa,

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your most holy Mother, with the highest praise, nevertheless, it seems opportune to Us also to say something of her praises, not so much because the third centenary is approaching since she was raised to the honors of the blessed – for this happened to her along with the most outstanding of men – but because this very year coincides with the three hundredth anniversary of the propagation of the Christian name by the sacred Council.

Indeed, in St. Teresa, not only does a certain singular wisdom inspire admiration, but also that zeal, with which she burned incredibly, so that all, wherever they might be, would join themselves to the holy Church in the Catholic faith. From her early youth, she showed this apostolic zeal, when, secretly leaving her paternal home, she attempted to cross to Africa, for the purpose of spreading the Gospel or of suffering martyrdom for Christ. Although this purpose was forbidden to her at that time, we can recognize the will of Divine Providence, reserving her for another time, when she would labor much more abundantly and much more happily for the Church.

Indeed, as Jesus Christ had promised the Church His perpetual presence to help it, this was clearly demonstrated, if ever it was, in the rise of the Lutheran heresy; for, among those who resisted the new impulse, there were many who showed admirable sanctity and examples of life. In this number, St. Teresa claims a noble place; and concerning her, we read in the most serious letters of Our Predecessor, Gregory XV: "In these days, God has wrought great salvation in the hand of a woman;... who, striving for higher things, and surpassing the weakness of her sex in the greatness of her spirit, girded her loins and strengthened her arm, and made armies of strong ones, who would fight with spiritual weapons for the house of God Sabaoth, and for His law, and for His commandments" (Bull of canonization).

Certainly, loving God with a seraphic love, and desiring nothing in her whole heart but the glory of God, she could not endure, in any way, to see the kingdom of Christ, which was being more and more spread throughout the world, constricted.

[*Latin ed. p. 276*]

276 The Acts of the Apostolic See – the official record – desired to be amplified with the greatest eagerness; and for this reason, imbued with the spirit of Elijah, she had diligently instructed her students, confronting them with the obstinacy and perfidy of the heretics; and when she saw the great harm being done to the faithful, she converted these very sons to seek the salvation of the infidels, so that the damages to the Church might be compensated with fitting benefits. Meanwhile, she secured the support of a certain miraculous opportunity for the evangelizing workers, establishing a Carmelite monastery dedicated to prayer and penance, which is said to be where the sacred virgins ceaselessly invoke heavenly aid for the apostolic

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labors of their brothers. Thus, conformed to the wise exhortations and precepts of the Mother, it is not surprising that the members of the Carmelite Order have striven to excel in bringing barbarians to the faith. Indeed, they have generously given a portion of their landed property to be cultivated with great effort and even with their own blood, whenever circumstances have required it. And in this regard, we shall not pass over the fact that the counsel and studies of the Carmelites have greatly benefited this Apostolic See, in the founding of its own Sacred Congregation for the propagation of the Catholic faith; as the acts of Clement VIII, Paul V, and Gregory XV attest. Therefore, at this auspicious time for the Theresian family, beloved sons, sharing in the domestic joy, may these things which you are about to celebrate bring you a great increase in the study of salvation. Therefore, act in such a way that, by renewing the memory of the seraphic Mother, you may, by recalling her precepts and examples, which pertain to the spreading of the light of the Gospel, renew your spirits. Furthermore, from the memory of your elders, who, filled with the spirit of Theresia, labored with considerable benefit to the Church in barbarian lands, may you receive this fruit, so that you may dedicate yourselves even more zealously to the sacred missions. Thus, you will have pleased the most holy Mother, and you will truly fulfill Our most heartfelt wishes, to the extent that it is in you: for we have nothing more precious than to communicate the light and life of Christ the Redeemer to the immense number of souls who sit in darkness and the shadow of death. – May divine graces and the witness of Our paternal benevolence be with you, beloved sons, and with the entire Order to which you belong; We impart to you Our most loving apostolic blessing. Given at Rome, near the Holy Peter, in the year 1922, in the first year of Our pontificate. PIUS PP. XI, day xxxt of the month of March.

[*Latin ed. p. 277*]

The Most Holy Congregation Consistorial, Acta SS. Congregationum, Sacred Congregation Consistorial. By the decrees of the Most Holy Congregation Consistorial, the following churches have been provided with pastors, as follows:

March 12, 1922. — To the Cathedral Church of Treves, the Reverend Father Rudolph Bornewasser was appointed, formerly the titular Bishop of Bita and Auxiliary to the Archbishop of Cologne.

April 2. — To the titular archiepiscopal Church of Caesarea of Pontus, the Reverend Father Vincent Pulisic was appointed, formerly the Archbishop of Zadar (Zara).

April 7. — To the Cathedral Churches of Ruvo and Bita, perpetually united together, the Reverend Placid Ferniani, a parish priest of the diocese of Faventina, was appointed.

April 11. — To the titular episcopal Church of Paralos, the Reverend Father John Smit, Apostolic Vicar of Norway and Spitzbergen, was appointed.

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April 28. — To the Cathedral Church of the Castle of Stabiae, the Reverend Father Hubert M. Fiodo was appointed, formerly the Bishop of Bovino.

May 2. — To the Cathedral archiepiscopal Church of Vrhbosna, the Reverend Father John Saric was appointed, formerly the titular Bishop of Caesarea.

April 21. — To the Cathedral Church of Zamora in North America, the Reverend Father Emmanuel Fulcheri and Pietrasanta were appointed, formerly the Bishop of Cuernavaca.

To the Cathedral Church of Cuernavaca, the Reverend Father Francis Uranga and Saenz were appointed, formerly the titular Bishop of Tlousin.

To the Cathedral Church of Campeche, the Reverend Father Francis Gonzalez, a canon of the cathedral church of Zamora in North America, was appointed.

[*Latin ed. p. 278*]

Acts of the Apostolic See - Official Commentary

SACRED CONGREGATION FOR RELIGIOUS

INSTRUCTION OR LIST OF QUESTIONS TO WHICH MODERATORS OR GENERAL SUPERIORS OF INSTITUTES OF PERFECT VOWS ARE TO PROVIDE ANSWERS IN RELATION TO THE HOLY SEE, EVERY FIFTH YEAR.

(From the Sacred Congregation, revised through the Code, and from the canonical and regular laws of Bishops, first published by the Sacred Congregation for Religious, amended for Religious).

PRELIMINARY INFORMATION

1. It is to be stated which decrees of approval, or commendation, the Institute has obtained from the Holy See.

2. What is the specific end or purpose of the Institute.

3. Whether the title of the Institute adopted from the beginning, or the purpose or habit of the members, has been changed in any way, and by what authority.

4. How many are the classes of members? What vows are taken?

5. * How many members, from the beginning until the present time, or at least during the last twenty years, have adopted the habit of the Institute?

6. * How many members, from the founding of the Institute until the present time, or at least during the last twenty years, and in what manner, have left it, whether during the novitiate, or after temporary vows, or after perpetual vows. How many have been fugitives or apostates?

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7. When was the last report sent to the Holy See?

I. - REGARDING PERSONS

A. Regarding those admitted.

8. How many postulants have been admitted since the last report?

9. Whether the testimonies required by law have been obtained for each; in particular, the testimonial letters:

a) for men, in general,

b) for clerics.

* Answers to the questions or parts of questions marked with an asterisk are to be provided only in the first report, after the promulgation of this instruction.

[*Latin ed. p. 279*]

A. Concerning Postulants:

279 c) For those (men or women) who have been postulants or novices in the Seminary, college, or other religious institute; and this, under oath.

10. Whether, in any special way or through some endeavor (industria), someone has been chosen to bear the name of the Institute; and especially, whether the superiors have made use of ephemerides (temporary publications) for this purpose.

11. Whether sufficient knowledge has been obtained concerning their character and behavior, whenever it was necessary or appropriate.

12. How often, and concerning which impediments or defects, a dispensation has been required, and by whom such dispensation was granted (ecclesiastico superiore).

13. Whether all those to whom this pertains have completed the prescribed time in the house where regular discipline is observed.

B. Concerning Novices:

14. How many and what are the houses that have been established by the authority of the Holy See as novitiates, and whether each one has its own proper designation.

15. How many novices have been received after the last report made to the Institute.

16. How many are currently in the novitiate.

17. Whether the novices are properly separated from the professed members.

18. Whether all have a complete copy of the constitutions.

19. Whether all, before profession, have spent a full and continuous year in the novitiate house under the care of a master.

20. Whether the master of novices is free from all duties and obligations

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that might impede the care and governance of the novices.

21. Whether, to what extent, and with what authority, the time of the novitiate has been extended or shortened beyond the term prescribed in the constitutions.

22. Whether, during the first year of the novitiate, the novices have been engaged solely in exercises of piety, or whether they have also been occupied with other works, and if so, with which.

23. Whether, during the second year of the novitiate (where it is carried out), the novices have been sent to other houses, and whether the instructions of the Sacred Congregation of Religious, dated November 3, 1921, have been observed.

24. (In Institutes of Sisters): Whether, before admission to the habit, to the temporary profession, and to the perpetual profession, the Bishop or his delegate has diligently inquired into the true intentions and suitability of the aspirant.

25. Whether, whenever it was appropriate, a formal transfer of administration of their own property has preceded the profession, and whether arrangements have been made concerning the use and enjoyment of such property.

26. Whether, before profession, the novices have freely made a declaration concerning their present or future property.

[*Latin ed. p. 280*]

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G) De Professis.

27. Quot nunc sint in Instituto sodales: a) votorum temporariorum, b) votorum perpetuorum.

28. Num vota temporaria semper tempore debito fuerint renovata.

29. Num sodales tempore debito ad vota perpetua admissi fuerint post elapsum tempus votorum temporariorum.

30. Quot sodales sive professi sive novitii post ultimam relationem obierint.

D) De egressis et dimissis.

31. Quot post ultimam relationem ab Instituto recesserint: a) ex novitiis, b) ex professis expleto tempore votorum temporariorum, c) perdurantibus votis temporariis, d) post emissa vota perpetua.

32. Num in dimittendis sodalibus semper observatae fuerint, pro casuum diversitate, normae in sacris canonibus et in propriis constitutionibus praescriptae.

33. Num (excepto casu urgenti de quo in cann. 653 et 668) aliquis dimissus aut egressus fuerit: a) ante acceptam sententiae vel decreti confirmationem ab Apostolica Sede, si agatur de viris professis a votis perpetuis;

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vel ante acceptam ab eadem S. Sede decisionem, si de Sororibus a votis perpetuis professis agatur. b) pendente recursu ad S. Sedem, si de professis a votis temporariis, c) absque praevia dispensatione, ab ipso religioso expostulata, super votis emissis.

34. (In Institutis sororum). Num egressis quacumque de causa dos, quomodolibet constituta, integre tradita fuerit, una cum supellectili quam ad Institutum attulerant, in eo statu in quo tempore egressus reperiebatur.

35. Num iis quae, sine dote receptae, ex propriis bonis sibimet providere non valebant, in casu egressus ex Instituto, necessaria ex caritate suppeditata fuerint, quibus modo tuto ac convenienti domum redire et per aliquod tempus honeste vivere potuerint.

II. - DE REBUS

A) De domibus.

36. Quot domos Institutum habeat, et in quibusnam dioecesibus: an et quot habeat provincias.

[*Latin ed. p. 281*]

Sacred Congregation for Religious Orders 281 37. Whether and how many new houses have been opened since the last report; and whether in all cases legitimate authority has intervened and whether the prescribed order has been observed in the constitutions. 38. How many members of the various classes reside in each house, and (if different works are carried out by the Institute) to which works are they devoted. 39. Whether any house has been suppressed since the last report, and by whose authority. 40. Whether each member has his own cell, or at least in a common dormitory, each has a bed suitably separated from all others. 41. Whether a separate place, suitably equipped, has been set aside for the care of the sick. 42. Whether there are in the house sufficient rooms, suitably arranged, separated from the religious community, for receiving guests. 43. (In Institutes of Sisters). Whether the dwelling of the chaplain or confessor has a separate entrance and no communication with the dwelling of the Sisters. B) Concerning goods. 44. What have been the annual revenues and expenses since the last report: a) of the Institute in general; b) of each individual house. 45. Whether, since the last report, the Institute in general, or a particular house, has acquired new movable or immovable property, and of what value. 46. Whether money has always been entrusted to a reliable, honest, and safe lender. 47. Whether and how much of their property, since the last report, has been invested, or whether losses have been incurred, and for what reason. 48. Whether and which goods, whether movable or immovable, have been alienated, and by what authority. 49. Whether any part of those goods, which are called capital, has been consumed. 50. Whether the common fund or any particular house

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is burdened with debt, and by how much. 51. Whether new debts have been contracted since the last report; what they are, and by what authority. 52. Whether the temporal goods, both of the entire religious order and of individual provinces and houses, are administered by duly appointed officials, in accordance with the sacred canons and constitutions. ACTA, vol. XIV, n. 9. — 8-5-922. 21

[*Latin ed. p. 282*]

28. Acta Apostolicae Sedis - Official Commentary 53. Whether the administrators, whether general or local, have rendered accounts of their administration at the prescribed times; and whether such accounts have been examined and approved in the manner prescribed.

54. Whether there are any lawsuits concerning property.

55. Whether money and other valuable items are kept safely, according to the rules established for this purpose and the prescriptions of the constitutions.

56. Whether and in what manner money or valuable items entrusted to them by laypersons have been received for safekeeping.

57. (In Institutes of Sisters). Whether the dowries of the Sisters have been placed in a safe and profitable investment, in accordance with canon law, with the consent of the local Ordinary; and what portion of these has been spent, in what manner, and with whose permission.

58. Whether and what pious bequests or foundations exist in the Institute, whether for celebrating Masses or for carrying out works of charity.

59. Whether such obligations have been faithfully fulfilled.

60. Whether the money with which such foundations were established has been properly invested and administered separately from all other funds.

61. Whether an account of such foundations has been rendered to the Bishop, according to the prescriptions of canon law.

62. How much of the surplus money from each house has been contributed to the common fund at the end of each year.

63. Whether the contribution of such money has been made voluntarily or by order.

64. Whether the superiors or administrators have any funds of which they freely dispose, even for the good of the Institute, without having to render an account.

III. - ON DISCIPLINE

A. Concerning Religious Life.

65. Whether in each house the spiritual exercises prescribed for each day, month, year, or other specific times are faithfully carried out.

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66. Whether all members attend the Holy Mass sacrifice daily.

67. Whether all members can participate in the communal exercises, and whether those who are sometimes excused from a communal exercise for domestic reasons are at least granted time to perform it privately.

68. Whether the canonical regulations are observed regarding: a) the non-imposition of excessive penances, b) sacramental confession, c) the frequency of Holy Communion.

69. Whether confessors have been appointed according to the norms of law; and whether those who have committed abuses, or who, on the part of the Superiors, have been deprived of freedom contrary to the law, have been addressed.

[*Latin ed. p. 283*]

283. The Holy Congregation for Religious orders inquires: Concerning those who cease to observe the restrictions, or who, having been granted freedom by their Superiors, abuse that liberty.

70. Whether, in all Institutes of Sisters, the ordinary confessor is changed every three years, or whether the due authority is obtained for this.

71. Whether the prescriptions concerning the observance of enclosure are faithfully observed in the part of the house reserved for the Religious.

72. Whether the Religious are frequently permitted to visit the parlor, and whether the Constitutions are observed in this matter.

73. Whether, when the Religious leave the house, except in cases of necessity, a companion is assigned to them by the Superiors.

74. Whether, in what manner, and at what times, are catechetical instructions and pious exhortations given to converts and other students, as well as to servants or boarders?

75. Whether the members publish or contribute to any periodical publications; whether, in these, as well as in books published, the established laws have been observed.

76. Whether the members use any books, whether ancient or modern, even handwritten, published solely with the permission of the Institute's superiors.

B) Concerning the observance of certain special laws.

77. Whether everything concerning the observed has been done:

a) regarding the convocation notices;

b) regarding the election of delegates;

c) regarding the election of scrutineers and the secretary;

d) regarding the election of the General Superior;

e) regarding the election of the General Councilors, the Economus (treasurer), and the secretary.

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78. Whether the members are entirely free to write or receive letters that are exempt from the inspection of the Superiors.

79. Whether the law concerning the change of Superiors after the prescribed time is faithfully observed. How many dispensations have been granted concerning this law, and by whom?

80. Whether the General Superior and the Provincial Superiors have duly carried out the prescribed visitation of the houses.

81. Whether the General Superior and the Superiors, whether provincial or local, convene their councils at the appointed times, in order to discuss the affairs of the Institute, the province, or the house.

82. Whether due freedom has been granted to the councilors in their deliberations.

83. Whether, in the General Council, elections have been freely held and according to the prescribed norms.

[*Latin ed. p. 284*]

Acta Apostolicae Sedis - Official Commentary 84. Whether the common life is flourishing everywhere; whether all members are provided by their Superiors, especially with regard to food and clothing, with what is fitting with paternal charity, and whether there are perhaps some who obtain these things from outsiders. 85. Whether anywhere there are members who are insufficient in number, so that they are overburdened with labors to the detriment of their health. 86. Whether provision is made so that nothing is lacking for the sick, from those who, according to their individual condition, are in need, and that they are assisted with due charity in their bodily and spiritual needs. 87. (In Institutes of Clerics). For how many years do the clerics devote themselves to studies: a) of the humanities, b) of philosophy, and c) of theology. And since the studies are carried out at home, how many professors are dedicated to teaching each discipline. 88. Whether other duties are assigned to the students, or even to the teachers, which distract them from their studies. 89. Whether all the students: a) have completed the entire course of studies before leaving the house of studies; b) have duly completed the studies prescribed by canon law for their respective advancement before being promoted to the sacred Orders; c) have religiously observed all other things required by the sacred canons for admission to the Orders (regarding the title of ordination, letters of dismissal, etc.). 90. Whether the law regarding the examination by priests, which must be performed annually, has been observed for at least five years. 91. Whether any forbidden dealings are ever practiced according to canon law: also, whether any art or industry is practiced which brings about frequent contact with outsiders; with what precautions, both for the safety of those members who are engaged in these activities, and for the edification of outsiders. 92. Whether the Superiors take care to promote

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the knowledge and execution of the decrees of the Holy See, which concern religious, among their subordinates; also, whether, in addition to their own constitutions, the decrees which the Apostolic See has prescribed to be read are publicly read. C) Regarding the works of the Institute. 93. To how many people (or classes of people) have the members offered benefits through the works to which they dedicate themselves, according to the purpose of their Institute. 94. If the number of such people has decreased anywhere since the last report, the reasons should be indicated.

[*Latin ed. p. 285*]

Sacred Congregation for Religious, 95. [Concerning Institutes which collect stipends regularly]: a) Whether it is clearly and certainly established by the constitutions that it is a right or a duty to collect stipends regularly; b) Whether the prescriptions of the sacred canons and the decrees of the Holy See on this matter are observed in all respects. 96. Do the Institutes of Sisters have in their houses hostels or infirmaries for any persons, even of different sexes? And, if so, on whose authority and with what precautions? 97. Whether and how the Sisters have undertaken to perform domestic duties in seminaries, colleges, or other houses of ecclesiastical men. 98. Whether the Sisters perform certain works of charity (e.g., towards infants, or women in childbirth, or those wounded by surgical instruments) which seem unbecoming to virgins dedicated to God and clothed in religious habit. 99. Whether the Sisters, who serve the sick in private homes, always observe the precautions prescribed by the Constitutions. 100. Whether the Superiors have permitted the residence of members in the homes of lay people, and for how long. 101. [For Institutes of men]. Whether any Institute of Sisters, as if dependent on it and aggregated to it, directly or indirectly, manages or directs it, and with what authority. 102. Whether, after the last report, any new work, or rather, a new type of work, has been added to those already existing, and with what authority. 103. Whether any abuses have occurred in the Institute or in some of its houses, and what they are. 104. Whether any complaints or difficulties exist: a) with the local Ordinaries; b) with confessors; c) with chaplains. 105. [For lay Institutes of both sexes]. Whether they have houses in which adolescents of the respective sexes who attend public secular schools are received for residence; in what places; to which schools they go; how and by whom their religious instruction is provided.

The answers to the above-mentioned questions must be signed not only by the General Moderator or Moderator, but also by each of the General Councillors or Assistants, after careful deliberation. If...

[*Latin ed. p. 286*]

286 Acta Apostolicae Sedis - Official Commentary: Regarding the Congregation of Women, it shall be signed by the Ordinary in the place where

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the Supreme Prelate resides with his Council. If any of these Councilors or Assistants should deem it necessary to communicate something of great importance to the Holy See, they can also do so through private and secret letters. However, let them remember their condition and know that their conscience will be heavily burdened if they presume to expose anything contrary to the truth in such secret letters. Rome, March 25, 1922. Secretariat of the Sacred Congregation for Religious Orders, day T H. CARD. VALFRÉ DI BONZO, Prefect. L.%8. Maurus M. Serafini, Abbot, O. S. B., Secretary.

II. APPROVATIONS:

By Decrees of the Sacred Congregation for Religious Orders, Our Holy Father Pope Pius XI:

March 20, 1922. — Approved the definitive Constitutions of the religious society called "Of the Divine Savior," whose principal house is located in the City.

April 4. — Approved the Constitutions and, for a period of seven years, for the purpose of experimentation, the Constitutions of the Institute of Sisters commonly called "Of the Immaculate Conception," whose principal house is located in the city of Ianuensi.

— Approved the new definitive Constitutions of the Institute of Sisters called "Of Our Lady Mother of Mercy," whose principal house is located in Tilburg, in Holland, in the diocese of Buscoducensi.

— Approved the new definitive Constitutions of the Institute of Sisters commonly called "Daughters of Mary Help of Christians," whose principal house is located in the diocese of Aquensi.

[*Latin ed. p. 287*]

Sacred Congregation for the Propagation of the Faith 287. SACRED CONGREGATION FOR THE PROPAGATION OF THE FAITH - I, LETTER TO BISHOPS, VICARIUS, APOSTOLIC PREFECTS, AND SUPERIORS OF MISSIONS: CONCERNING REPORTS FROM MISSIONS, TO BE SUBMITTED EVERY FIVE YEARS. The Sacred Council, for the Propagation of the Christian Name, through a letter dated June 1, 1877, reminded Vicars and Apostolic Prefects that, at the times prescribed for the visitations *ad limina* by Pope Sixtus V in the Constitution *Romanus Pontifex* of December 20, 1585, for established Bishops, or more frequently, as had already become customary in some places, they should send accurate reports concerning their entire pastoral ministry and all matters pertaining to the status of their missions. To this end, a series of questions was appended to the aforementioned letter, to which the Superiors of Missions should endeavor to provide answers when preparing the said report. However, since the Code of Canon Law has been promulgated, with certain innovations and other arrangements, it

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has seemed advisable to somewhat modify the aforementioned questions, so that they may more fully conform to the prescriptions of the same Code, and in every way be consistent with it. Therefore, by order of His Holiness Pope Pius XI, this new series of questions must henceforth be kept in mind by all Bishops, Vicars, Apostolic Prefects, and Superiors of Missions subject to this Sacred Congregation for the Propagation of the Faith when preparing reports. Regarding the visitations *ad limina*, canons 299 and 341 should be observed.

IMPORTANT NOTES:

I. The report must be written in Latin, in clear characters, on non-translucent paper, and must be signed by the Ordinary himself and by at least one of the canons or consultors (in dioceses) or by the advisors of the Mission, with the date, month, and year on which it was written.

II. In the first report, to be submitted after receiving the present letter, accurate and complete answers must be given to each of the questions that are set forth below.

[*Latin ed. p. 288*]

288 Acta Apostolicae Sedis - Commentarium Officiale I I I. Hoc idem facendum erit ab omni novo Missionis Superiore, prima vice quam relationem quinquennalem exhibere debebit. IV. In relationibus quae primam sequentur, Ordinarii omittere poterunt ea omnia, quae partem historicam ceterasque generales notitias Missionis respiciunt, si immutata permanserint.

CAPUT GENERALES I

NOTITIA MISSIONIS

1. a) Breve compendium historicum circa originem, progressus ac mutationes dioecesis, vicariatus sive praefecturae aut Missionis conficiendum erit. Brevissima quoque adumbratio fiat de historia religiosa Missionis, de persecutionibus praesertim, ac de illustrioribus martyribus.

b) Describenda superficies, confinia quibus continetur territorium Missionis. Insuper charta geographica Missionis, si fieri potest, addatur.

c) Brevis notitia detur de natura loci caelique temperie, ac de fertilitate terrae, de ratione et mediis itinerum. Quinimorbi in ea forte praevaleant, et quibus cautelis vitari possint.

2. a) De divisionibus civilibus territorii, de principalioribus urbibus, de reipublicae seu Gubernii civilis forma.

b) De incolarum propriis moribus, indole, origine; de praecipuis com-

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merciis, et industriis regionis ac de varietate stirpium, linguarum ac religionum.

c) Quinam incolarum numerus: quot inter incolas sint catholici; si autem varii adsint ritus, quot catholici in singulis; et inter non catholicos quot ethnici, mahumetani, hebraei, haeretici, etc.

CAPUT II

DE CONSTITUTIONE MISSIONIS EIUSQUE DIVISIONE ECCLESIASTICA

3. Quinam locus residentiae Ordinarii cum omnibus ad epistolas inscribendas necessariis.

4. In quot christianitates vel sectiones seu districtus aliasque circumscriptiones Missio divisa sit, et an ibi sacerdotum residentiae sint stabiles, et an facilis sit ad eas accessus.

5. a) An et quot adsint in dioecesibus paroeciae vel in aliis Missionibus quasi-paroeciae cum propria ecclesia, territorio determinato et peculiari rectore.

- An erectio paroeciarum et quasi-paroeciarum facta fuerit per decretum asservatum in archivo Missionis. An observentur.

[*Latin ed. p. 289*]

The Holy Congregation of the Propagation of the Faith, in its instructions of this Holy See, dated July 25, 1920, and December 9, 1920 (cf. Acta Apostolicae Sedis, year 1920, page 331, and year 1921, page 17), concerning the erection of parishes or quasi-parishes.

6. Do the pastors, or quasi-pastors (c. 451 § 2), offer the Mass for the people (c. 466), pay the tax for the seminary (c. 1356 § 1), fulfill their obligations (cc. 451-470), and enjoy the free exercise of their ministry (c. 415)?

7. Are there vicars forane (cc. 217, 445 seq.) and are the missionary districts organized in such a way that several priests assist one priest as Superior?

8. a) Is there a prospect of dividing the Mission into more dioceses or vicariates, or prefectures in the future, and how should the Ordinary prepare for this division, by establishing in each part the works necessary for an independent Mission?

b) Is there a part of the Mission that has never been evangelized, and how can its evangelization be provided for?

9. Are the books of baptisms, confirmations, marriages, and the deceased, as well as the records of the faithful, diligently kept in each

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district, parish, or quasi-parish, in accordance with c. 470?

10. Are the provisions contained in cc. 375 and following, concerning the diocesan archive, established in the Mission, taking into account the circumstances of the place and the people, in accordance with c. 304 § 1?

11. It should be explained whether there is a directory or collection of rules and customs of the Mission concerning those matters that priests must observe both in their personal lives and in the governance of the faithful; and this should be presented to this Holy See.

12. It should be stated whether there is a catechism, whether it is common with other Missions in the same region, and whether uniformity is maintained in the various books of this kind concerning the exposition of doctrine; and a copy of it should be sent to this Holy See.

CHAPTER III: CONCERNING THE ORDINARY AND HIS PRINCIPAL COOPERATORS IN THE GOVERNANCE OF THE MISSION

12. a) The Ordinary should state his first name and surname, his age, his place of origin, and the religious institute to which he belongs, if any, and what indulgences and privileges he has received from the Holy See.

b) In the dioceses, the Ordinary should state whether there is a metropolitan see, and what suffragan sees it has; and who is the Ordinary of the metropolitan see.

[*Latin ed. p. 290*]

290 Acta Apostolicae Sedis - Official Commentary, according to § 1594, paragraph 2: The Metropolitan, with the approval of the Apostolic See, chooses one for himself; if, however, he has suffragan sees, he shall have the Metropolitan; finally, if no Metropolitan exists, he shall appoint one for the provincial council and for appeals, according to canons 285, 292, and 1594, paragraph 3, letter c. Whether he has an auxiliary bishop or coadjutor with future succession, and he shall indicate his age, place of origin, and religious institute, if any. Whether, according to the prescription of canon 309, he has appointed his Pro-Vicar or Pro-Prefect, and he shall indicate his name, age, nationality, and religious institute, if any; and some account shall be given of his qualities and work. In dioceses, it shall be explained what provision is made for the governance of the diocese when the episcopal see is vacant (canons 429-443). Whether he has appointed a general vicar (in dioceses) or a delegated vicar (in other missions), and if more than one, for what reason (canon 366, paragraph 3); and similarly, a brief account shall be given of their age, nationality, whether they belong to any religious institute, and of their qualities and work. 13. a) In dioceses, whether there are a cathedral chapter and other chapters, or whether there are bodies of clergy in the manner of chapters; and what are their principal statutes; whether the Bishop appoints diocesan consultors (canon 423), and what is their number. b) In other missions, whether there is a Mission

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Council according to canon 302, how many foreign and how many indigenous priests are in it; and what are the attributions of that Council. 14. a) Whether the Ordinary resides in the region assigned to him and enforces the observance of ecclesiastical laws (canon 386); whether and when he has visited the mission according to canon 301; whether, besides places, things, books, and archives, he has examined the clergy, hearing them individually in order to learn about the manner of each one's life, the frequency of sacramental confession, and other matters; whether in the visitation he has also examined what pertains to the fulfillment of pious works, and whether he has made all arrangements according to canons 824-844 regarding the manual labor and stipend for the clergy. b) Whether he has personally or through a proxy completed the Visitation *ad limina* in due time. 15. Whether he convenes the principal indigenous and foreign priests at least once a year, so that he may, from their experience and counsel, deduce what is best for the ordering of the mission (canon 303). 16. a) Whether and how he has held a synod, and when the most recent synod was held (canon 304, paragraph 2).

[*Latin ed. p. 291*]

B. The Congregation for the Propagation of the Faith:

b) Whether the Ordinary ever consults with neighboring or similarly situated Ordinaries on matters of greater importance.

c) Whether a national or regional Missionary Council has been held, and whether it is advisable to reconvene it (cf. can. 304, 2).

17. a) What is the relationship between the Ordinary and Superiors of Religious Orders (cf. canons 296 § 2 - 298), and whether the Ordinary lives in harmony with the local Superior of the same Religious Institute to which he belongs.

b) Whether missionaries are subject to the Bishop, Vicar, Apostolic Prefect, or Superior of the Missionary Order, or whether they are subject to another Religious Superior, and at least whether they are subject to the Ordinary according to canons 295, 296, 297, 630, 631.

c) Whether the Ordinary, as is fitting, assigns offices and residences to missionaries (cf. can. 296 § 1, norm can. 454 § 5).

d) Whether, in removing a missionary, even a Religious, the prescriptions of canon 307 are observed.

18. How does the Ordinary relate to the civil authority of the place; whether his dignity and jurisdiction have always been maintained intact, so that no harm has ever resulted to the freedom and immunity of the Church.

CHAPTER IV: OF THE AUXILIARIES OF THE SACRED MINISTRY

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§ 1. - Of priests in general

19. a) The number, names, and principal characteristics of each external and indigenous priest should be given. Of those who excel in zeal, piety, knowledge, and discipline, special mention should be made, indicating their names.

b) What suitability for the sacred ministry and ecclesiastical offices they demonstrate, and what manner of life they lead. Whether the obligations of clerics, as described in canons 124-144, are fulfilled by them.

20. a) Whether they are given the opportunity, at least once a month, to go to confession and to visit other priests, and to benefit from mutual assistance.

b) Whether all priests perform the spiritual exercises prescribed in canons 126 and 595 § 1, no. 1.

c) Whether ecclesiastical men, whether secular or regular, wear clerical or religious attire, or at least clothing that does not detract from their status (cf. can. 136); and whether they avoid any behavior that would damage the dignity of the priesthood (cf. can. 138).

d) If there are ecclesiastical men in the Mission who have been decorated with some dignity by the Holy See, the titles with which each is adorned should be indicated.

[*Latin ed. p. 292*]

Acta Apostolicae Sedis – The official record will indicate the dates of appointments, the offices and grades held by members of the clergy in the Mission, and other relevant information.

21. a) Whether all priests are engaged in the study of moral theology, and whether gatherings are held to foster this study and to examine moral cases (cc. 131, 448).

b) Whether, in the exercise of the faculties they receive, they follow interpretations that are too broad and facilitate impropriety.

22. Whether they diligently dedicate themselves to the preaching of the Word of God (cc. 1337 seq., 1347), even among pagans; whether some of the missionaries are exclusively dedicated to this work; or whether this ministry is entrusted to catechists, who are concerned only with their own faithful. What means are employed to ensure that the Word of God is proclaimed even in large cities, among the nobility, and among educated pagans, according to the instructions of this Sacred Congregation of April 18, 1883, and of March 19, 1893 (cf. Collectanea S. C. de Prop. Fide, vol. 11, p. 187 n. 1606, and p. 286 n. 1828).

23. Whether negligence or idleness detains any member of the clergy in the performance of their duties; whether anyone manifests a disposition towards disobedience, avarice, or incontinence in their life.

24. Whether the priests are gentle in their treatment of Christians, and

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whether they are concerned about uniformity in the manner in which the sacred ministry is exercised.

25. a) Whether charity and concord are fostered among regular and secular clergy, and among foreigners and indigenous people.

b) Whether and how many priests, whether foreigners or indigenous, have received the title of Missionary Apostolic from this Sacred Congregation of the Propagation of the Faith.

26. Whether they abstain from the study of political matters and from secular affairs (cf. c. 139 §§ 3, 4; Instructions of this Sacred Congregation of the Propagation of the Faith of 1659, as in Collectanea, vol. I, p. 42 n. 135; and of January 6, 1920).

27. Whether and what kind of *diaria catholica* is published in the Mission; whether it is properly directed; whether the priests devote their efforts to it, and, if so, whether it conforms to canon 1386, § 2.

28. Concerning Foreign Missionaries: It should be explained, above all, whether the foreign priests to whom the sacred ministry is entrusted in the Mission are secular or regular, and of what Institute; whether they have any lay brothers associated with them, and how many; whether their number is sufficient for the needs of the Mission.

29. Whether each foreign missionary diligently applies himself to the study of the vernacular language of that people, and whether he uses it diligently and correctly in preaching the Word of God among the indigenous people and in hearing their confessions (cf. the aforementioned Instruction of April 18, 1883).

[*Latin ed. p. 293*]

I. Holy Congregation of the Propagation of the Faith 293, 30. a) Whether the missionaries possess immovable property; whether they engage in industry or commerce (c. 142). b) Whether the religious missionaries serve as an example to the faithful and the infidels through regular observance, especially of the three vows of poverty, chastity, and obedience. 31. Whether only foreign artistic styles are used in the construction and ornamentation of sacred buildings and the residences of the missionaries, or, as far as possible, whether the artistic styles of the native people themselves are also preserved, as appropriate. 32. A report shall be made regarding the quality and work of the most outstanding missionaries; and for each, the following shall be recorded: place of origin, age, and the number of years they have been engaged in the mission. § 3. - Concerning the Indigenous Clergy 33. a) A special report shall be prepared concerning the indigenous clergy, and especially regarding the suitability of the priests, and the qualities of mind with which they are endowed. b) Whether any distinction is made between the indigenous clergy and foreign priests, in what respects, and for what reason. In which offices are indigenous priests employed, and from

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which offices are they excluded? c) Whether and how many indigenous individuals are found among the religious priests or among the lay brothers. 34. Whether the indigenous priests live in a family with their parents, or whether they live a common life with the missionaries. (Cf. Instruction, cited, October 18, 1883). 35. Whether the indigenous clergy have the means to live honorably. Whether there are homes or at least provisions available to assist the elderly and the infirm. § 4. - Concerning Religious Institutes and Other Persons Who Labor in the Mission 36. a) Whether there are religious institutes of both sexes present, how many houses, and how many indigenous and foreign members are in them. Whether the Ordinary, either directly or through another, has conducted a quinquennial visitation of the religious houses of both sexes, according to canons 296 § 1, 512, 513, and what matters worthy of note have been observed concerning them. b) Whether the religious of both sexes lead a common life. c) Whether the religious institutes possess property, in their own name, in the Mission. 37. What is their usefulness to the Mission; what works do they direct, and with what success; whether they provide care and education for the indigenous people and the poor.

[*Latin ed. p. 294*]

Acta Apostolicae Sedis – The official commentary should be carefully consulted; and this should be indicated, whether concerning institutions for men or institutions for women. 38. If there are religious institutions of diocesan law, or societies, of men or of women living in common without vows, the Ordinary shall state their name, as well as their purpose, the number of members, and their usefulness; whether they take temporary or perpetual vows; and other similar details. 39. Concerning religious women, the Ordinary shall report: a) whether the canonical laws regarding admission to the novitiate, profession, enclosure, confessors, and the administration of temporal goods are observed, according to canons 512, 513, 520-527, 533-535, 547, 549, 550, 552, 600-605. b) whether there are those who assist the sick in private homes, or who perform domestic duties in hospitals, seminaries, or similar institutions for men; whether precautions are taken to avoid dangers, and whether there is anything to be corrected. 40. Whether there are indigenous women living outside of convents, and what is the nature of their life and work. 41. How many catechists and teachers of both sexes are there; whether and how many men and how many women are dedicated to administering baptism to dying children; and how their honorable support is provided for. CHAPTER V: CONCERNING SEMINARIES 42. Whether a seminary exists, and if so, it shall be stated clearly: a) concerning the number and status of those who administer external discipline, those who spiritually guide the students, and those who teach (canons 1358, 1361); b) concerning the condition of the buildings; concerning the revenues and expenses, that is, the active and passive state of the

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pious institution; and whether an ecclesiastical tax is paid for the seminary (canon 1356); c) concerning those things that appear necessary for the better condition of the seminary. 43. Whether a preparatory college for the seminary exists; whether the seminary is divided into a major and a minor seminary (canon 1354 § 2); and how many students are enrolled in each. Whether the needs of the mission require that only a minor seminary be established, and a major seminary be erected as a regional institution (canon 1354 § 3; cf. Instruction, dated October 18, 1883). 44. a) Whether canons 1363 and 1371 are observed concerning the admission or exclusion of students. Whether canon 1357 is observed concerning the visitation of students and internal regulations.

[*Latin ed. p. 295*]

I. Sacred Congregation for the Propagation of the Faith, 295 b): Concerning the studies to which clerics are bound, according to canons 1364-1366, and especially whether the students diligently learn the Latin and vernacular languages. Whether the clerics are instructed in piety, as prescribed in canon 1367, and whether they are imbued with ecclesiastical spirit and are cultivated by the laws of urbanity (canon 1369).

45. a) If a Mission lacks a seminary, how is provision made for procuring the priests necessary for the Mission?

b) Whether care is taken to select promising young men from Buena Esperanza for the creation of the indigenous clergy; where and with what results they are educated (canon 305).

46. Whether the Ordinary takes care that some student, distinguished by piety and talent, may attend special colleges, especially those in Rome, so that he may perfect his studies there (canon 1380).

47. Whether, before ordination, clerics are sent to suitable priests for a time to exercise in some ministry, for the purpose of examination; and with what precautions, so that the vocation of clerics may not suffer any detriment.

CHAPTER VI: CONCERNING THE CONVERSION OF GENTILES, AND OF CATECHUMENS

48. How should the propagation of the faith proceed among the Gentiles, especially in those regions where Christians are not yet present, or are only few; and whether the services of catechists alone, or even of priests, both foreign and indigenous, are employed (cf. Instruction of the Sacred Congregation for the Propagation of the Faith of September 8, 1869, in Collectanea, vol. II, page 21, no. 1346).

49. a) Whether there are accommodations for catechumens of both sexes, and how they are arranged. Whether all who request it are immediately sent to the catechumenal accommodations, or only after a suitable period

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of examination. How long should this examination last?

b) Whether money or other material benefits are offered to the ignorant of the faith, in order to draw them to the catechumenate; or whether the sole purpose of the catechumenate is the immediate preparation for baptism for those who are already disposed and already know the principal truths of the religion. How directly should the Ordinary oversee this matter?

c) For how long should the instruction of catechumens last, whether it is sufficient. Whether, after the baptism of neophytes, Christian instruction and education should continue for some months (cf. cited Instruction of October 18, 1883).

d) Whether the Ordinary takes care that neophytes are assigned to some station or to Christianity, after baptism.

[*Latin ed. p. 296*]

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CAPUT V I I

• DE QUIBUSDAM PIIS INSTITUTIS DIFFUNDENDAE FIDEI UTILIBUS

50. Utrum erectum sit aliquod nosocomium, an dispensaria medicamentorum habeantur, et quomodo administrentur reditus pro infirmorum sustentatione.

51. a) An et quot adsint orfanotrophia pro pueris et puellis, et quibus subsidiis sustententur.

b) An et quaenam opificia habeantur ubi pueri et puellae aliquam artem discant.

52. a) Utrum et quae alia instituta charitatis habeantur: ut hospitia leprosorum, brephotrophia, gherontocomia et alia huiusmodi.

b) An officinae typographicae habeantur, quo facilius libri sacri vel escolares in bonum religionis evolvantur (cc. 1381, seq.).

c) Quae aliae fabricae in bonum Missionis institutae sint.

53. a) An adsint, praesertim in magnis civitatibus, inter catholicos, uniones illae quae sociales vocantur; an circuli pro iuventute etc.; an aggregationes operariorum, agricolarum etc. in aliquem charitatis finem vel mutuum subsidium; an directioni et moderationi Ordinarii et Apostolicae Sedis dociles subsint; quaenam inde promanent beneficia moralia et temporalia.

b) An cura geratur ut qui huiusmodi associationibus adscripti sunt, in fidei doctrina instituuntur et christianam vitam ducant.

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CAPUT VIII

DE EDUCATIONE IUVENTUTIS IN SCHOLIS

54. a) Circa scholas pro indigenis, sive pueris sive puellis, enucleate referatur tum de earum numero, tum de earum gradu et distributione in variis Missionis locis; scilicet an in praecipuis christianitatibus habeantur saltem scholae ad catechesim et preces discendas; utrum in singulis districtibus vel sectionibus scholae sive inferiores sive superiores ad litteras -et reliquas escolares disciplinas discendas exstent; an aliquod aliud superioris instructionis institutum adsit, et quonam in loco. An scholae sufficiant liberis fidelium (c. 1379), et an in ipsis christianae institutioni iuventutis apte provideatur. Numerus autem sive singularum scholarum sive alumnorum dicatur.

b) Quomodo deficientiae scholarum superiorum consuleri in posterum possit.

[*Latin ed. p. 297*]

Sacred Congregation for the Propagation of the Faith.

c) Information should be provided regarding the institutions for youth, including the number of Catholic teachers and the number of non-Catholic or non-believers; how they are supported. Whether there is a normal school for the formation of teachers, or how the deficiencies are addressed.

55. a) Are children of non-Catholics, non-believers, or heretics admitted? And what precautions are taken to prevent them from harming the Catholic faith? What is their number in relation to Catholics? How is religious instruction for Catholics provided (cf. 1373)? And whether a non-Catholic minister is admitted for the religious instruction of non-Catholics.

6) Are boys and girls kept completely separate in these schools?

56. Are there in the diocese, vicariate, or prefecture, or mission, schools for Protestant ministers, or pagan schools? What is their number and grade? Are there any neutral schools established by civil authority? Do Catholics attend them, and if so, for what reason? And how is their religious instruction provided? And what precautions are taken to avoid the danger of perversion among Catholic children, according to canon 1374.

CHAPTER IX: ON THE EDUCATION OF YOUTH IN COLLEGES

57. a) How many boarding schools or colleges are there, for boys or for girls? To whom is their direction entrusted? Are they only for Catholics, or are non-believers or heretics admitted, and with what precautions? What is their number in relation to Catholics? How is provision made for the

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religious education of Catholics? Is any religious instruction given to non-Catholics and non-believers, and with what benefit? Are non-Catholic ministers admitted, or are young people taken to their temples?

b) What benefit is derived for religion from these mixed colleges? Or rather, is there any danger to the faith, or is it threatened?

c) Is there a college for the formation of catechists?

CHAPTER X: ON THE FAITHFUL PEOPLE

58. If lay people belonging to the Papal Court are present, their name and title of honor obtained in the Papal Court should be given, along with the date of the concession and other details.

59. It should be stated: a) How many are there in number who are Catholics, and what is the general character of the faithful? What is the state of Christian life in private within families?

[*Latin ed. p. 298*]

Acta Apostolicae Sedis - An official record concerning matters pertaining to towns and cities; whether these matters consist more in external pomp and solemnities than in the true spirit of piety.

b) Whether Masonic sects are prevalent, or whether Masonic or socialist societies exist, their number and importance; and what measures are taken to address this evil.

c) Whether the faithful of the Catholic religion, in the exercise of political and civil rights, strive to promote the good of religion and the liberty of the Church to the best of their ability.

60. How, in general, do parents and those who are in the place of parents, provide for the religious education of their children (cf. canons 1113, 1372).

61. Do the faithful associate with pagans or heretics in such a way that spiritual harm or detriment to religion results?

CHAPTER XI: CONCERNING THE ADMINISTRATION OF THE SACRAMENTS

62. Is it the case that all the prescriptions of the Roman Ritual and of the Code of Canon Law are observed in the administration of Baptism (especially canons 740-744, 765-769)? In particular, is there any division of the ceremonies, and in what language are the questions asked (canons 755-761)?

63. Do priests, before conferring Baptism on adults, diligently inquire into their state of freedom or legitimate marriage, and what are the norms for such inquiries?

64. Do priests take care to ensure that the faithful have access to the

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Sacrament of Confirmation at the appropriate time, and that infants receive it in the event of mortal danger (cf. canons 785, 787 seq.)?

65. In the case of those who are in the *Missio*, are the methods and norms prescribed in canons 895, 897, 898 observed in the reservation of the Eucharist, and are these sufficiently made known to the faithful (cf. canon 899)?

66. a) Are the faithful accustomed to be admitted to First Communion with solemn preparation and ceremony, or are they encouraged to partake of the Eucharist frequently, and even daily, when a priest is present (cf. canon 863)?

b) Do the faithful fulfill the Paschal precept (cf. canon 859)?

67. Do priests diligently attend to the needs of the dying, administering Extreme Unction and the other Sacraments?

68. In the diocese, vicariate, prefecture, or *Missio*, is the form of celebration of marriage observed according to canon 1094? And are the preliminary steps prescribed by law carried out beforehand (cf. canon 1019 and following)?

69. a) How do priests conduct themselves in granting dispensations concerning impediments to marriage, and do they ensure observance of the instructions of this Sacred Congregation concerning the prescribed age?

[*Latin ed. p. 299*]

• Whether the Congregation for the Propagation of the Faith b) grants matrimonial dispensations gratuitously (c. 1056), both in writing, and whether the Apostolic delegation is expressed (c. 1057). 70. Whether abuses of mixed marriages have prevailed, and with what frequency, and how the priests conduct themselves in these matters (cc. 1060, 1064, 1065, 1071). 71. Whether in the celebration of marriages, certain superstitious ceremonies are mixed in. CHAPTER XII CONCERNING MATTERS RELATING TO DIVINE WORSHIP 72. a) Whether in the sacred functions, and especially in the administration of the Sacraments, and in the solemn celebration of the Mass, all the rites of the Holy Roman Church are faithfully observed (cc. 733, 1261); whether hymns are used, and whether according to the canonical prescriptions (c. 1264). b) Whether entrance into (c. 1181) the church is always, as it ought to be, free. c) Whether and which popular hymns are permitted in the churches. 73. Whether, with regard to the reservation of the Most Holy Eucharist, canon 1265 is observed; whether care is taken to avoid any danger of irreverence; whether this reservation is made with due decency, and what is the devotion of the faithful towards this Sacrament. 74. a) Whether, for the greater adornment of divine worship and for the exercise of pious works, canonically established Third Orders, confraternities, whether of men or women, especially of the Most Holy Sacrament and Christian Doctrine (c.

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711 § 2), and other pious associations, especially for young people, have been instituted; in what number, and with what religious progress. b) Whether these associations observe the prescriptions of c. 690 concerning their subordination to the Ordinary, and c. 691 concerning the manner of administration. 75. Whether in divine worship and in the veneration of the Saints, any superstitions have crept in, and what they are. CHAPTER XIII CONCERNING FEASTS, FASTS, AND ABSTINENCE 76. a) Which feasts of precept are observed in the Mission, and whether there are any special difficulties in introducing others which are prescribed in the Code (c. 1247). b) What is the observance of feasts among the faithful. 77. a) Which fasts, and which days of abstinence are observed; whether uniformity is maintained with respect to neighboring Missions, and whether the introduction of...

[*Latin ed. p. 300*]

300 Acta Apostolicae Sedis - The official commentary on the common law (c. 1250 and following) emphasizes the needs of the indigenous population rather than those of Europeans, and what is this need? b) What is the observance of the law of abstinence and fasting among the faithful. CHAPTER XIV ON CHURCHES, CHAPELS, AND THE PRESBYTERY 78. It should be stated whether there is a sufficient number of churches and chapels in the Mission; how many there are, and whether they are clean, decent, and at least furnished with the necessary ornaments for divine worship. 79. Whether the churches are properly guarded so as not to be exposed to theft and profanation; and whether those in which the Holy Eucharist is reserved are, if possible, open to the faithful daily for several hours (c. 1266); how the canons concerning the custody of the Most Holy Sacrament (cc. 1267-1271) are observed. 80. Whether Catholic worship is properly exercised; and to what extent, if not, can reasons be given for removing these obstacles. 81. Whether there is a residence near the churches, chapels, and oratories for the priest, or even a suitable presbytery; or at least some place where the priest can properly reside. Whether the priest is compelled by necessity to take food and sleep in the homes of Christians, and whether abuse is made of this. CHAPTER XV ON CEMEteries AND BURIALS 82. a) Whether superstitions have prevailed, and what they are, in burials among Christians. b) Whether and what taxes are levied on burials. 83. Whether there exist separate cemeteries for Christians, enclosed and blessed; and whether the canonical laws concerning these can and are observed (c. 1205 and following). If not, what can be attempted to obtain them. CHAPTER XVI ON THE GOODS OF THE CHURCH AND THEIR ADMINISTRATION 84. Whether and with what limitations, according to civil laws, the Mission can hold property, whether movable or immovable, in its own name; and what precautions are taken to provide for the security of ecclesiastical property. 85. Whether an Administration Council has been

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established, and how many external and indigenous priests it consists of; and whether the Ordinary consults with them on matters of greater importance (c. 1520).

[*Latin ed. p. 301*]

I. Holy Congregation for the Propagation of the Faith, paragraphs 301 and 86:

a) Whether the administrators, whether ecclesiastical or lay, render an annual account of their administration to the Ordinary (canon 1525) and observe the prescriptions of the law concerning the manner of such administration (canons 1523, 1526, 1527, 1544, 1516, 1530-1533, 1538-1542).

b) Whether the prescriptions of canons 1182, 533 § 1, 4°, 630 § 4, 631 § 3, and 535 are observed concerning the administration and rendering of an account to the Ordinary regarding oblations for the benefit of the Mission; and whether the collectors abstain from vexatious and odious solicitations.

c) Whether inventories of immovable property, movable property, and sacred furnishings of each church or pious institution are drawn up in duplicate, one copy for the pious work and one copy for the Ordinary's Curia (canons 1296, 1300-1302, 1522).

87. a) Whether the Mission possesses immovable property or revenues sufficient to provide for the support of missionaries, indigenous clergy, and expenses for divine worship.

b) If immovable property is not available, whether there is hope that a certain income can be gradually established, either through oblations of the faithful or by other means (cf. Instruction of the Sacred Congregation for the Propagation of the Faith, March 19, 1893, as found in Collectanea v. II, p. 286 n. 1828, II).

c) A brief summary of receipts and expenses should be provided, as in Appendix Chapter XVI.

88. a) Concerning the stipend for Masses, which is a synodal tax in the Mission (canon 831). Whether priests collect Masses for which they are unable to provide within the year (canon 835); whether they remit the surplus to the Ordinary (canon 841).

b) How the prescriptions of canons 843 and 844 are observed regarding the book, both personal and pertaining to the churches, for recording Masses.

CHAPTER XVII: A SUMMARY JUDGMENT REGARDING THE STATE OF THE MISSION

89. The Ordinary, considering all matters in general, should state, especially in his initial report, what he actually feels about the material and moral condition of the Mission, what hope shines for a better state, and

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what greater difficulties loom.

90. In subsequent reports, he should add how and with what results he has put into effect the warnings and mandates given by the Sacred Congregation in its response to the previous report; and whether there has been progress, regression, or rather, a virtually unchanged state in matters of faith and morals.

[*Latin ed. p. 302*]

302 Acta Apostolicae Sedis - An official commentary should be consulted regarding the matter, and what the causes of these things are considered to be, and what remedies are proposed. Given in Rome, from the offices of the Sacred Congregation for the Propagation of the Faith, on the feast of the Resurrection of the Lord, in the year 1922. G. M. CARD. VAN ROSSUM, Prefect. Most Reverend Peter Fumasoni Biondi, Archbishop, Secretary.

APPENDIX: A SUMMARY OF INFORMATION REGARDING THE STATE OF THE MISSIONS.

I. GENERAL INFORMATION ABOUT THE MISSION.

Surface area in square kilometers: N...

Boundaries, indicating the regions, provinces, or civil prefectures that the Mission encompasses...

Location of the residence of the Superior of the Mission, which is...

Provide a precise and complete address to be used in letters...

7. Number of native Catholics: N...

Number of foreign Catholics: N...

Total number of inhabitants: N...

Number of heretics or schismatics: N...

(Number of pagans: N...

Number of Muslims: N...

Number of Jews: N...

II. REGARDING THE CONSTITUTION OF THE MISSION AND ITS ECCLESIASTICAL DIVISION.

Number of Christian communities or missions (that is, congregations of Christian families): N...

Number of associations, districts, or sections of different Christian communities: N...

Number of parishes or quasi-parishes canonically erected: N...

Number of quasi-parishes: N...

Are there any vicars forane, and how many: Yes... N...; number of col-

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leges...

III. REGARDING THE ORDINARY AND HIS COOPERATORS IN THE ADMINISTRATION OF THE MISSION.

The Ordinary of the Mission... name... nationality... age...

Coadjutor, with the right of succession, or nationality... age...

Auxiliary Bishop... name...

[*Latin ed. p. 303*]

"Sacred Congregation of the Propaganda Fide, concerning Pro-Vicars... or Pro-Prefects... name ..., nationality ..., age .... General Vicar (or Delegate Vicar)... name .... nationality ..., age .... In the dioceses, how many canonicals or diocesan consultants, and among them, how many foreigners: N.... how many natives: N ... In the Council of Missions... how many foreigners: N.... how many natives: N.... In the Council of Administration... how many foreigners: N.... how many natives: N. ... IV §§ 1-3. - Concerning the Clergy Name of the Order or Institute to which the Mission is entrusted ... how many houses: N.... Religious priests... how many foreigners: N.... how many natives: N. ... Religious laymen... how many foreigners: N . . . . how many natives: N.... Secular priests... how many foreigners: N.... how many natives: N. ... 4. - Concerning Religious Institutes and other persons who labor in the Mission Whether and which communities, name ... how many houses: N . . . . , and if so, how many priests, foreigners: N.... and natives: N. how many laymen, foreigners: N.... and natives: N. ... Whether and which communities, name ... how many houses: N.... , and if so, how many foreigners: N.... how many natives: N. How many native virgins living outside of convents: N. How many male catechists: N.... and how many women: N . . . . How many Catholic teachers: N.... and how many non-Catholics: N.... How many Catholic female teachers: N.... and how many non-Catholics: N . . . . How many male baptizers: N.... and women: N . . . . V CONCERNING SEMINARIES Preparatory seminaries... how many students: N . . . . Minor seminaries... how many students: N . . . . Major seminaries... how many students of philosophy: N.... Whether and how many students are established outside the Mission: N. how many theologians:

[*Latin ed. p. 304*]

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VI DE CATECHUMENIS

Quot pro viris: N....

Quot mensibus coacti: N....

A quot auditoribus frequentati: N....

Quot pro mulieribus: N....

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Quot mensibus: N....
A quot auditoribus frequentati: N....

VII DE QUIBUSDAM INSTITUTIONIBUS DIFFUNDENDAE FIDEI UTILIBUS

Quot domus pro viris: N....
Cubilia: N....
Nosocomia pro infirmis: N.... (per annum)
Quot domus pro mulieribus: N....
Cubilia: N....
Hospites per annum: N....
Puerorum: N....
Orphanotrophia: N....
Quot puellae: N....
Ue arum domus: N....
Quot domus: N....
Brephotrophia: N....
Quot pueruli nutricibus crediti: N....
Quot familiarum christianarum curis demandati: N....
Alia hospitia: N....
Quot hospites: N....
Quot domus pro mulieribus: N....
Quot hospites: N....
Pharmacopolia: N....
Quot: N....
Et quot curae ibi confectae: N....
Typographiae: N....
Quot: N....
Quot typographi: N....
Quot libri editi: N....
Quot pro pueris: N....
Et pro puellis: N....
Opmcia: N....
Quot pro puellis: N....
Et pro quot puellis: N....

VIII § 1. DE SCHOLIS

Scholae Missionis

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A) Pro solis catholicis
Quot scholae precum pro pueris: N....
Quot pro puellis: N....
Quot mixti sexus: N....
In iis, quot alumni: N....
Quot alumnae: N....
Quot inferiores pro pueris: N....
Quot pro puellis: N....
Quot mixti sexus: N....
In iis, quot alumni: N....
Quot alumnae: N....
Quot superiores pro pueris: N....
Quot pro puellis: N....
Quot mixti sexus: N....
In iis, quot alumni: N....
Quot alumnae: N....

[*Latin ed. p. 305*]

S. Congregation of the Propagation of the Faith 305: Number of institutions for boys: N.... Number for girls: N.... Number of mixed institutions: N.... Of these, number of male students: N.... Number of female students: N.... B) - Mixed schools for Catholics and non-Catholics: Number of schools for boys: N.... Number for girls: N.... Number of mixed institutions: N.... Catholics: Number of male students: N.... Number of female students: N.... Non-Catholics: Number of male students: N.... Number of female students: N.... § 2. - Private schools of non-Catholics: Number of lower schools attended by non-Catholics: N.... Attended by Catholics: N.... Number of higher schools attended by non-Catholics: N.... Attended by Catholics: N.... Number of professional schools attended by non-Catholics: N.... Attended by Catholics: N.... § 3. - Public schools: Number of lower schools attended by non-Catholics: N.... Attended by Catholics: N.... Number of higher schools attended by non-Catholics: N.... Attended by Catholics: N.... Number of professional schools attended by non-Catholics: N.... Attended by Catholics: N.... IX. CONCERNING COLLEGES § 1. - Colleges of the Mission: Number of colleges for Catholics only, either for boys: N.... or for girls: N.... Number of mixed colleges with non-Catholics, either for boys: N.... or for girls: N.... Name of each; and which religious society governs the college. Number of Catholic native students: N....; number of foreigners: N.... Number of non-Catholic native students: N....; number of foreigners: N.... Number of Catholic native students: N....; number of foreigners: N.... Number of non-Catholic native students: N....; number of foreigners: N.... § 2. - Colleges of non-Catholics:

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Number of colleges for boys: N.... Number of non-Catholic students: N....; number of Catholics: N.... Number of colleges for girls: N.... Number of non-Catholic students: N.... Number of Catholic students: N....

[*Latin ed. p. 306*]

306 Acta Apostolicae Sedis - Commentarium Officiale X, XI DE FRUCTIBUS SPIRITUALIBUS Christianitatis in quibus missio praedicata est: N.... Quot aliae praedicationes fidelibus: N.... quot infidelibus: N..., Quot infideles, haeretici, vel schismatici conversi: N. ... Quot baptismata adultorum in periculo mortis: N.... Quot extra periculum mortis: N. ... Quot baptismata infantium paganorum in periculo mortis : N.... Quot infantium fidelium: N.... Quot Confirmationes: N.... Quot Confessiones de praecepto : N.... quot devotionis: N. ... Quot Communiones paschales : N.... quot devotionis: N.... Quot Extremae Unctiones: N. ... Sacer Ordo quot clericis collatus: N.... Quot Matrimonia benedicta inter fideles: N ... quot mixta : N.... Quot Defuncti adulti: N.... quot pueri : N..-; XII, XTII DE FÍDBLIUM ASSOCIATIONIBUS Qui Tertii Ordines... et quot in annum inscripti : N.... Quae Confraternitates... et quot in annum inscripti: N.... Quae Piae Uniones... et quot in annum adscripti: N.... XIV DE SACRIS AEDIFICIIS Sanctuaria quae peregrini adeunt : N. ... Ecclesiae publicae: N . . . . Sacella cum residentia pro missionario : N.... absque residentia: N.... XV DE COEMETERIIS An adsint et quot Coemeteria clausa et benedicta: N....

Of the Apostolic See - Official Commentary X, XI CONCERNING THE SPIRITUAL FRUITS of the Christian lands in which the mission has been preached: N.... How many other sermons delivered to the faithful: N.... how many to the unbelievers: N..., How many unbelievers, heretics, or schismatics converted: N. ... How many adult baptisms in danger of death: N.... How many outside of danger of death: N. ... How many baptisms of pagan infants in danger of death: N.... How many baptisms of faithful infants: N.... How many Confirmations: N.... How many Confessions by order: N.... how many of devotion: N. ... How many Paschal Communions: N.... how many of devotion: N.... How many Extreme Unctions: N. ... Sacred Orders how many clerics ordained: N.... How many marriages blessed between the faithful: N ... how many mixed: N.... How many deceased adults: N.... how many children: N...-; XII, XTII CONCERNING ASSOCIATIONS OF THE FAITHFUL Who are members of the Third Orders... and how many are enrolled each year: N.... Which are the Confraternities... and how many are enrolled each year: N.... Which are the Pious Unions... and how many are enrolled each year: N.... XIV CONCERNING SACRED BUILDINGS Sanctuaries frequented by pilgrims: N. ... Public churches: N. . . . Chapels with residence for the missionary: N.... without residence: N.... XV CONCERNING CEMEteries Are there and how many closed and blessed

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cemeteries: N....

[*Latin ed. p. 307*]

307. The Holy Congregation of the Propagation of the Faith, Decree concerning the Goods of the Church, Section I. Concerning the value of funds, the value of capital, and the money lent to others. Regarding, according to the synodal assessment, the stipend of Masses... the goods of fixed value... the revenue from ancient industries (by concession)... the money lent... from other sources... from the own Institute of the Religious Order... etc. Concerning the manner of acceptance: from the Pius Work for the Propagation of the Faith... Subsidies and oblations... for the Holy Infant and other similar works, collected from the faithful of the region... from foreign benefactors... whether and how much money has been received as a loan... From other chapters... expenses for supporting and maintaining the missions... for worship... for seminaries... for schools and colleges... for catechumens... for other institutions... for the journeys of missionaries... expenses. In taxes... for the preservation of fixed property... for new buildings... Expenses for borrowed money... Expenses for extinguishing debts... Money lent to others... From other chapters.

NOMINATION: Briefly, the Apostolic Nuncio was nominated on April 12, 1922. — The Apostolic Vicar of Norway and of Spitzbergen, Reverend Henry John Smit, from the archdiocese of Ultraiectensis (Utrecht).

[*Latin ed. p. 308*]

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SACRA CONGREGATIO RITUUM

ROMANA SEU LUGANENSIS

DE BEATIFICATIONE ET CANONIZATIONE SERVI DEI

PETRI CASANI, REGULARIS SACERDOTIS

PAUPERUM PRO MATRIS PIARIS.

Lucana in urbe, unaeademque die 8 septembris anno 1570 natus est Dei Famulus Petrus Casani.

-Parentes habuit Gasparem et Elisabetham Casani, genere, censu et pietate claros-.

Vir autem, uxore defuncta, meliora charismata secutus, Congregationem clericorum regularium a Matre Dei ingressus, atque in ea usque

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ad senectutem perseverans, sancte vixit et obiit.

Petrus autem, optima indole praeditus, ab aetate primitiva, religionis, gravitatis et solertiae ac fervoris specimen dedit.

Studiosus ac pius in Deum, misericors ac liberalis in pauperes, ecclesias atque sacra devote ac libenter frequentabat, vitamque ducebat illibatam.

Inter cetera, uti fertur, a pravis condiscipulis tentatus ac in discrimine positus virtutis amittendae, e fenestra in praecipitem fugam se coniecit atque ab utroque animae et corporis periculo, Dei ope, integer et incolumis evasit.

Per spicacem, quo pollebat, ingenio, assiduoque studio, litteris latinis, sanae philosophiae et medicinae arti et scientiae sedulam navavit operam in athenaeo Pisano.

Musicam quoque didicit et organi sonitu sacras functiones divinasque laudes in ecclesia potissimum franciscana comitatus est.

In festo die Epiphaniae post Missam cui inservierat Petrus, quadam visione ipse recreatus fuisse perhibetur Pueri Iesu, qui collo Servi Dei torquem auream, instar nobilis catenae, circumposuit, ipsumque spiritali luce et arcana voce invitasse ad perfectam vitae et passionis suae imitationem.

Unde memor tanti beneficii, illam composuit laudem, quae incipit: "Dolce catena," quamque ipse dulciter et iucunde decantare solebat, dum totis suis viribus Christo Deo adhaerere gaudebat.

Verente anno 1594, die 16 augusti, propensa animi voluntate ac libertate, nomen dedit Congregationi religiosae a Matre Dei, in Collegio Sanctae Mariae, Cohortis Landiniae, Lucae.

Beatus Ioannes Leonardi, illius Congregationis fundator, suum alumnum Petrum valde aestimavit ac dilexit, eumque in socium et a secretis sibi adscyit in visitatione Apostolica.

[*Latin ed. p. 309*]

The Holy Congregation of Rites numbers 309 monks from Vallombrosa in Etruria. Having commendably completed his novitiate, the Servant of God, sent to Rome, diligently studied theological disciplines in the Roman College and had as his teacher the Venerable Robert Bellarmine and as his classmate the Saint Aloysius Gonzaga. Returning to Lugo, in the year 1600, he pronounced his simple religious vows and, having been ordained a priest, offered the sacred sacrifice of the Mass for the first time to the Most High. There he became a noted figure and the first prefect of the Congregation of Santa Maria ad Nives for select young men; and he delivered sermons from the pulpit to the people, gaining a reputation as a learned and pious preacher. After a decade, in accordance with the rules of the Sodalitas a Matre Dei, that is, on July 20, 1604, the Servant of God made his solemn profession before the successor of the Founder and the general

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director, Father Alexander Bernardini. Here also, following the example of his predecessor, he pursued Peter with esteem and love, took him to Rome, and made great use of his very helpful assistance in carrying out important tasks, appointing him to the office of general secretary. In this city, the Servant of God, emulating the recent deeds of Saint Philip Neri, served as a confessor, preacher, and an excellent educator, contributing to the salvation of his neighbors through wonderful conversions and through the Christian instruction of children and young people. In the fortieth year of his age, while living in Rome, he met Joseph Calasanctius, who was striving to found the Institute of the Piarist Schools for the Christian education of boys and young men, and who, so that his Institute would not take the form of a new religious family of the Servant of God and Founder, desired that his Institute be joined with another already existing in Lugo, called a Matre Dei. Moved by piety, Calasanctius achieved this through the concord and union of both Institutes, which was legitimately approved by the Supreme Pontiff Paul V through Apostolic Letters in the form of a Brief, dated January 14, 1614. Peter Casani strongly favored this union, rightly knowing that the Piarist Schools, to which he was inclined, were very suitable for the needs of the times, and would bring great benefit to religion and society. Subsequently, twelve religious men from the pious house of Santa Maria in Portico, where the Congregation a Matre Dei resided, moved to the monastery of Saint Pantaleon. Of these, our Peter was appointed rector, who also took care to have the vow of evangelical poverty for the Piarist Family sanctioned by an Apostolic decree. However, after three years, the same Pope Paul V separated the Congregation a Matre Dei from the Institute of the Piarist Schools; but Peter preferred to remain in the humble Institute of the Piarists because of his special vocation, with the consent and approval of the Founder himself, Joseph Calasanctius, from whose side and conversation he could not be separated. This, it must be considered, happened not without the provident will of God, so that...

[*Latin ed. p. 310*]

310 Acta Apostolicae Sedis - An Official Commentary. In the difficult administration and growth of the new sodality, the Founder received valuable assistance and support from the student Peter. Hence, on the feast of the Annunciation of the Blessed Virgin Mary, in the year 1617, Calasanctius received the religious habit of the new Congregation of the Piarist Schools from the Cardinal Protector, and after him, fourteen other members were admitted to receive the same habit, and the first was Peter Casani, who, having abandoned his family name, was called Peter from the Nativity of Our Lady, in memory of his birthday and out of devotion to his heavenly patron. This Peter was chosen as the master of the novices of the Calasanctian Family, and he composed a rule for them and for other students, divided into ten precepts, which the Founder himself approved with his

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authority. Among those novices, the venerable Glicerius Landriani shone as a bright example of virtue. Along with the institution of the novices, Peter also devoted himself to the teaching of boys and young men, and he either founded or restored several monasteries of nuns, ensuring that they observed perfect regular discipline. With ardent zeal and diligent work, he spread the Piarist Institute so much that the Founder himself began to be called "Calasanctius." He was a zealous promoter of the Institute in Narnia, Savona, Genoa, Rome, Naples, and he was the first Provincial in Liguria. Later, as a general visitor in Germany, Poland, and Moravia, he is said to have converted Calvinists and Lutherans and led them into the faith and unity of the Catholic Church. It should also be noted that the Servant of God, in Nicolaeburg, began to foster and promote devotion and worship of the most august Sacrament of the Eucharist with all his strength, in order to counteract the heresy of the Sacramentarians, through a solemn and public supplication on the feast of the Body of Christ. The Emperor of Austria and the King of Poland kindly supported the Servant of God's beneficial mission, and they honored the houses of the Institute within their respective domains with special graces and privileges. In the year 1641, obeying the order of the Superiors, although he was seventy years old and recovering from a recent illness, he undertook a journey of three months from Poland to Rome in order to participate in the general chapter of the Order, to assist and advise the holy Founder. After the chapter, he remained in the city and diligently performed his priestly ministry of confession and preaching. Following his exhortations, Camilla Orsini, daughter of Duke Brachiani, the widow of Mark Anthony Burghesii, renounced all the pleasures of the world and entered a religious enclosure. In the last years of his life, the Servant of God was a participant in the very serious persecution that arose against the holy Calasanctius and his Congregation, and he was even imprisoned with him. In these difficulties, he showed great humility and obedience.

[*Latin ed. p. 311*]

The Most Holy Congregation of Rites, in its 311th session, constantly demonstrates a sense of piety and devotion towards the Most High God and the most blessed Virgin Mary. With the intercession of Cardinal Cesarmi, the patron of his Congregation, the religious man was released from prison and, having been appointed to new positions within the Order, to which the administration of the Piarist Schools had been entrusted provisionally by ecclesiastical authority, he subjected himself entirely to exemplary virtue. With God's grace, Peter Casani did not see peace restored to the Order, but he found a better and more lasting peace in the Lord. For, in the year 1647, at the age of seventy-seven, weakened by labor, austerity, and illness, which he bore with great patience, he was refreshed and strengthened by the sacraments of the Church, in the presence and comfort of his

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beloved Father Calasanctio, and on October 13th, he departed from his earthly exile to his heavenly homeland. Large crowds of the faithful gathered for the solemn funeral in the church of Saint Pantaleon, and for several days, even after Peter's body was buried there, the frequent and continuous visits of pious citizens continued. Meanwhile, the fame of his sanctity, and the virtues and heavenly gifts that the Servant of God had acquired in life, increased more and more each day after his death. Therefore, informative proceedings were prepared in Rome by Father Luke Processus, with the authority of the Ordinary. After these were completed and presented to the Congregation of Sacred Rites, and since, according to the order of law, everything was in order and nothing prevented further proceedings, at the urgent request of the Most Reverend Father Francis Tiboni, the promoter of the cause, together with the entire Congregation of Clerics Regular of the Poor Mothers of God, of the Piarist Schools, and with the attention of certain Eminences of the Holy Roman Church, under the presidency of the Most Eminent Lord Cardinal Alfonso Mistrangelo, Archbishop of Fiorentino, and of many Archbishops and Bishops, as well as Chapters of cathedral churches, Orders or Congregations of religious men, and other men of ecclesiastical or civil or military distinction, the Most Eminent and Most Reverend Lord Cardinal Victor Amadeus Ranuzzi de Bianchi, the same cause's Promoter or Relator, convened a meeting of the Ordinary Congregation of the Sacred Rites in the Vatican palaces on a designated day, and proposed the following question for discussion: Should a Commission be appointed for the introduction of the cause in the case and for the purpose in question? And the Most Eminent and Most Reverend Fathers, entrusted with the care of the sacred rites, after hearing the report of the same Eminent Promoter, and after hearing the Reverend Father D. Angelo Mariani, the general promoter of the Faith, having considered everything, decided to write: Affirmative, that is, that a Commission should be appointed for the introduction of the cause, if it pleases the Most Holy [Pope]. On March 21, 1922. All of these matters were reported to the Most Holy Lord Pope Pius XI by the undersigned Cardinal, Prefect of the Sacred Rites Congregation.

[*Latin ed. p. 312*]

Acts of the Apostolic See - Official Commentary 312. His Holiness, having approved the aforementioned decree of the same Sacred Congregation, deigned to sign it with his own hand, and the Commission for the introduction of the cause of beatification and canonization of the Servant of God Peter Casani, a priest of the Order of the Regular Clerics of the Poor Mothers of God, of the Piarist Schools, was established on the 22nd day of the same month and year.

A. CARD. VICO, Bishop of Porto and Santa Rufina, Prefect. L. S. Alexander Verde, Secretary.

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N.B. - On page 201 in Volume II, for what is written as "with Glory and the Creed," it should be read as "without Glory and with the Creed, using the color violet."

SACRED CONGREGATION FOR EXTRAORDINARY ECCLESIASTICAL AFFAIRS

DECREE

APPOINTMENT OF AN APOSTOLIC ADMINISTRATOR FOR THE CITY OF GEDANENSIS

After deliberation, on the 21st of April, 1922, the Most Holy Pope Pius, Divine Providence XI, in order to better promote the good of souls in the territory of the free City of Gedanensis (commonly known as Danzig), decreed that said territory, defined by its present political boundaries, be withdrawn from the jurisdiction of the Bishops of Culm and Warmiae, and be entrusted to an Apostolic Administrator.

His Holiness, however, has deigned to entrust the administration of said territory, according to the judgment of the Holy See, to the Most Reverend Edward O'Rourke, titular Bishop of Caneensi, so that he may exercise therein the same authority that Ordinaries possess in their own dioceses.

All contrary decrees are hereby set aside.

Given in Rome, from the Secretariat of the same Congregation, on the aforementioned day and year.

F. of the Sacred Congregation, Borgongini-Duca, Pro-Secretary.

[*Latin ed. p. 313*]

Acts of the Pontifical Commission for the Authentic Interpretation of the Code of Canon Law.

DOUBTS REGARDING CANON 139.

I. Can Cardinals, Archbishops, and Bishops, whether residential or titular, in accordance with Canon 139 § 4, undertake or accept such duties, or solicit or accept them?

II. Must Ordinary pastors in granting permission to priests who wish to present themselves as candidates in electoral assemblies, be more strict than lenient?

Response: To question I, negatively, and in intention. The intention is: If, by the laws of the state, Cardinals, Archbishops, and Bishops are, by right, senators, and if the Holy See approves of this in some way, then Cardinals, Archbishops, and Bishops can fulfill such a duty without special permission from the Holy See, provided that they fulfill their obligations

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through a vicarious general or in some other way. In any other case, Cardinals, Archbishops, and Bishops, whether residential or titular, require the permission of the Holy See.

To question II, affirmatively, in part, and negatively, in part.

Rome, 25th of April, 1922.

P. CARD. GASPARRI, President.

Aloysius ACTA, Vol. XIV, n. 9 - 8-5-922.

Sincerely, Secretary.

[*Latin ed. p. 314*]

314 Acta Apostolicae Sedis - Official Commentary, DIARY OF THE ROMAN CURIA. Wednesday, May 3rd, His Holiness received in a formal audience His Excellency Mr. Vaclav Pallier, Extraordinary Envoy and Minister Plenipotentiary of Czechoslovakia, for the presentation of his credentials.

SACRED CONGREGATION OF RITES. Tuesday, May 2nd, in the Apostolic Palace at the Vatican, with the participation of the Most Reverend and Most Eminent Lords Cardinals, and with the votes of the Most Reverend Prelates Officials and the Theological Consultors, who comprise the Sacred Congregation of Rites, the Preparatory Congregation was held to discuss the matter concerning the heroism of the virtues exercised by the Venerable Servant of God, Mary Euphrasia Pelletier, Foundress of the Congregation of the Sisters of the Good Shepherd.

SECRETARY OF STATE. APPOINTMENTS. By a letter from the Secretary of State, the Holy Father deigned to appoint: May 2nd, 1922. Monsignor Robert Vicentini, titular Archbishop of Helenopolis, Apostolic Nuncio to Colombia. By an Apostolic Brief, the Holy Father Benedict XV of blessed memory, deigned to appoint: Assistant at the Papal Throne: January 15th, 1922. Monsignor Giovanni Battista De Guébriant, titular Archbishop of Marcianopolis. By Apostolic Briefs, the Holy Father Pius XI, happily reigning, deigned to appoint: Assistant at the Papal Throne: April 12th, 1922. Monsignor Domenico Bianconi, Bishop of Ferentino.

[*Latin ed. p. 315*]

Diarium Romanae Curiae 315. Protonotaries Apostolic, in the manner of participants: March 24, 27, 30; April 8, 11, 28, 1922.

Most Reverend Giacomo P. Brady, of the diocese of St. Joseph.

Most Reverend Leone Périvier, of the diocese of Poitiers.

Most Reverend Alessandro Stuart, of the archdiocese of St. Andrew and Edinburgh.

April:

Most Reverend Gaetano Grazia, of the archdiocese of Bologna.

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Most Reverend Martino Long, of the diocese of Bathurst.

Most Reverend Giovanni Maria Garosi, of the diocese of Chiusi and Pienza.

Domestic Prelates of His Holiness: March 4; 20, 23, 27; 31; April 3, 5, 10; 11; 27; 29; 1922.

Most Reverend Riccardo Giuseppe Haberlin, of the archdiocese of Boston.

Most Reverend Riccardo Neagle, of the same archdiocese.

Most Reverend Arturo Connolly, of the same archdiocese.

Most Reverend Giuseppe Mc Glinchey, of the same archdiocese.

Most Reverend Dionigi Casaroli, of the archdiocese of Bologna.

Most Reverend Giovanni Limmer, of the diocese of Duluth.

Most Reverend Pietro Ciriaci, of Rome.

Most Reverend Enrico A. O'Kelly, of the diocese of Peoria.

Most Reverend Giovanni Madonna, of the archdiocese of Chieti.

Most Reverend Vincenzo Santoni, of the diocese of Albano.

Most Reverend Loreto Forti, of the diocese of Rieti.

Most Reverend Francesco Norbegni, of the diocese of San Sepolcro.

Most Reverend Giuseppe Merra, of the diocese of Andria.

Most Reverend Giovanni Brophy, of the diocese of Bathurst.

Most Reverend Giacomo Coffey, of the same diocese.

Most Reverend Giuseppe Marcozzi, of the diocese of Ascoli Piceno.

Most Reverend Francesco Onori, of the same diocese.

Most Reverend Domenico Maggio, of the diocese of Vicenza.

Most Reverend Domenico Giorgi, of the archdiocese of Baghdad.

Most Reverend Giorgio Stèti, of the Syriac Patriarchate of Antioch.

HONORS. By Apostolic Briefs, the Most Holy Father, Pope Pius XI, may he reign happily, deigned to bestow the following honors:

The Insignia of the Order of St. Pius: March 26, 1922.

To Mr. Pietro Mencacci, Exempt member of the Pontifical Noble Guard.

To Mr. Marquis Girolamo Sacripante, Lieutenant of the Pontifical Noble Guard.

The Commander's Cross of the Order of St. Pius: April 8, 1922.

To Mr. Francesco Saverio Seganti, Master of the House of the Most Holy Fathers.

[*Latin ed. p. 316*]

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The Knighthood of the Order of Saint Gregory the Great: 26 March 10, 1922.

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To the Most Noble Ferdinand Lucernari, Knight of the Noble Guard of His Holiness.

To the Most Noble Count Giovanni Battista Pecci, Knight of the Noble Guard of His Holiness.

To the Most Noble Count Paolo Canale, Knight of His Holiness.

To the Most Noble Count Camillo Pietromarchi, Knight of His Holiness.

To the Most Noble Fabio Petrucci, Knight of His Holiness.

To the Most Noble Count Frederick Moroni, Knight of His Holiness.

April

To the Most Noble Marquis Manfredo Fioravanti, Knight of His Holiness.

The Commander's Cross of the Order of Saint Gregory the Great, civil class:

April 2, 1922.

To the Reverend Enrico Antonio Adolfo Cloppenburg, of the diocese of Harlem.

To the Reverend Frederick Mannucci, Under-Prefect of the Sacred Apostolic Palaces.

To the Reverend Pietro Costa, Regent of the Apostolic Floristry.

To the Reverend Cristiano Jordan, formerly First Secretary in the Embassy of Germany at the Holy See.

The Cross of the Order of Saint Gregory the Great, civil class:

April 8, 1922.

To the Reverend Costantino Sneider, Architect of the Sacred Apostolic Palaces.

To the Reverend Armando Marne, of the archdiocese of Tours.

The Commander's Cross of the Order of Saint Gregory the Great, civil class:

March 30, April 7, 21, 25, 27, 30, 1922.

To the Reverend Augusto Ougier, of the diocese of Nice.

To the Reverend Giuseppe Romero Lerroux y Juseu, Marquis of Cárdenas de Montehermoso y de Casa-Peñalver, of the diocese of Madrid.

To the Reverend Luigi Agenore Celati, of Rome.

To the Reverend Giuseppe Lorenzo Murray, of the diocese of Pembroke.

To the Reverend Giorgio Enrico Boivin, of the diocese of Saint-Hyacinthe.

To the Reverend Vincenzo Angelini de Miccolis, of the diocese of Conversano.

To the Reverend Mariano Tacchi-Venturi, of Rome.

The Commander's Cross of the Order of Saint Gregory the Great, military class:

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March 26, 1922.

To the Reverend Lelio, of the Princely House of Orsini, Knight of the Noble Guard of His Holiness.

[*Latin ed. p. 317*]

Diarium Romanae Curiae 317 The Knighthood of the Order of St. Gregory the Great, civil class: March 21, 1922. April 5, 1922. April 20, 22, 24, 28, 30, 1922. To Mr. Prospero Rigot, of the diocese of Linden. To Mr. Edoardo Dagnino, of Rome. To Mr. Alberto Jacquot, of the archdiocese of Cambrai. To Mr. Pio Manzia, First Secretary in the Office of the Master of the House of the Holy Fathers. To Mr. Fabio Massimo De Rossi, Assistant in the Office of the Major Treasurer of the Holy Fathers. To Mr. Teodoro Warnecke, Chief Editor of the Westfälischer Mercur. To Mr. Riccardo Weglau, Director of the "Westfalica" Printing House. To Mr. Enrico Couturier, of the diocese of Poitiers. To Mr. Leone Giacomo Hunziger, of the diocese of Quimper. To Mr. Filippo Sneider, of Rome. To Mr. Guglielmo Reed-Lewis. To Mr. Leonzio Maria Francesco Enrico Rimbaud, of the diocese of Fréjus. The Knighthood of the Order of St. Gregory the Great, military class: April 21, 1922. To Mr. Pio Morra, Second Lieutenant of the Pontifical Gendarmerie. The Commander's Cross with Plaque of the Order of St. Sylvester Pope: April 10, 1922. To Mr. Costantinesco Barbo, formerly First Secretary in the Legation of Rumehen to the Holy See. The Commander's Cross of the Order of St. Sylvester Pope: April 7, 9, 19, 1922. To Mr. Alceste Chiatti, of Rome. To Mr. Pietro Baìdoncini, Professor of Law, Secretary of the Household and Prefecture of the Holy Fathers. To Mr. Camillo Viviani, of Rome. The Knighthood of the Order of St. Sylvester Pope: April 6, 19, 1922. To Mr. Alessandro Monti, of the diocese of Brzesc. To Mr. Alfredo Mottironi, of Rome.

THE HOUSEHOLD OF HIS HOLINESS

BY NOMINATION

With the letters of His Most Holy Eminence, the Holy Father has deigned to appoint:

Secretaries of His Holiness, extraordinary:

February 14, 1922. Monsignor Giuseppe Candidori (Rome).

February 18, 1922. Monsignor Zollano Meszléwyi, of the archdiocese of Strigonia.

[*Latin ed. p. 318*]

318 Acta Apostolicae Sedis - Official Commentary, March 7th, 7th to 9th, 11th, 16th, 18th, 31st, April 10th, 11th, 12th, 20th, 21st, 24th, 25th, 1922.

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Monsignor Alfredo Vitali (Rome).
Monsignor Oreste Di Magno, of the diocese of Anagni.
Monsignor Luigi Cossio (Rome).
Monsignor Giuseppe Grivetti (Rome).
Monsignor Guido Poletti (Rome).
Monsignor Vincenzo Postacchini (Rome).
Monsignor Giovanni Battista Imperiali, of the diocese of Sabina.
Monsignor Enrico Caiazzo (Rome).
Monsignor Carlo Hodinár, of the archdiocese of Prague.
Monsignor Venceslao Lerch, of the same archdiocese.
Monsignor Giuseppe Asti, of the archdiocese of Milan.
Monsignor Cesare Gaffuri, of the same archdiocese.
Monsignor Giuseppe Samsour, of the diocese of Brünn.
Monsignor Alessandro Testi Rasponi, of the archdiocese of Bologna.
Monsignor Bernardo Berckschäfer, of the diocese of Osnabrük.
Monsignor Ermanno Schéiermann, of the same diocese.
Monsignor Giuseppe Piagge, of the same diocese.
Monsignor Bernardo Dinkgrefe, of the same diocese.
Monsignor Corrado Seling, of the same diocese.
Monsignor Giovanni Mussa, of the archdiocese of Turin.
Monsignor Michele Marczell, of the archdiocese of Strigonia.
Monsignor Antonio Avosani, of the diocese of Cremona.
Monsignor Giovanni Carozzo, of the diocese of Chiavari.
Monsignor Francesco Rollino, of the same diocese.
Monsignor Francesco Cuneo, of the same diocese.
Monsignor Luigi Concha, of the diocese of Bogotá (Colombia).
Monsignor Domenico Colasanti, of the diocese of Veroli.
Monsignor Rodolfo Bruckmayer, of the archdiocese of Munich and Freising.
Monsignor Giuseppe Lican, of the archdiocese of Gorizia.
Monsignor Melchiorre Fermaglio, of the diocese of Padua.
Monsignor Pietro Codemo, of the same diocese.
Monsignor Antonio Tommaseo, of the same diocese.
Monsignor Giuseppe Centanni, of the diocese of Osimo.
Monsignor Nicola Manna, of the archdiocese of Acerenza and Matera.
Monsignor Alfio D'Agata (Rome).
Monsignor Alfonso Gribaldi, of the archdiocese of Turin.
Monsignor Nicola Margiotta, of the diocese of Cava and Sarno.

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Monsignor Francesco Pazzini, of the diocese of Montefeltro.
Monsignor Filelfo Bezzi (Rome).
Monsignor Michele Iacchini (Rome).
Monsignor Giuseppe Falzacappa (Rome).
Monsignor Vincenzo Santoro (Rome).
Monsignor Benedetto Renzoni (Rome).
Monsignor Pietro Giorgio, of the diocese of Isernia and Venafro.
Monsignor Dario Costantini, of the Patriarchate of Venice.
Monsignor Giovanni Pilati, of the same Patriarchate.
Monsignor Giuseppe Kupka, of the diocese of Brünn.
Monsignor Giovanni Sedlák, of the same diocese.
Monsignor Massimiliano de Berchem, of the archdiocese of Prague.
Monsignor Carlo Sentroul, of the diocese of Bruges.

[*Latin ed. p. 319*]

Diary, April 26, Roman Curia, 319, 1922.
Monsignor Sebastian Tartaglia, of the diocese of Malta.
Monsignor Domenico Facchini (Rome).
Secret Chamberlains of Sword and Cape, honorary:
March 18:
April 7:
April 10:
April 11:
20:
1922.
Mr. Duke Casimir Lubecki, of the diocese of Cracow.
Mr. Count Luigi Affre de Saint-Rome, of the archdiocese of Paris.
Mr. Baron Leone de Trétaigne, of the diocese of Soissons.
Mr. Viscount Patrick de Wall, of the diocese of Saint-Claude.
Mr. Paul Lambert, of the diocese of Lille.
Mr. Count Henry Turquel Bavard de la Boisserie, of the diocese of Beauvais.
Mr. Count Prospero Keller, of the archdiocese of Paris.
Mr. Count Paul Jonglez de Ligne, of the diocese of Versailles.
Mr. Adrian d'Esclaiber, of the diocese of Arras.
Mr. Baron Camillo de Warenghien, of the diocese of Lille.
Mr. Count George de Montgermont, of the archdiocese of Rouen.
Mr. Edgardo Nölting, of the diocese of Osnabrück.
Mr. Free Baron Siegfried de Hobe-Gelting, of the same diocese.

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Mr. Charles J. Munich, of the archdiocese of Westminster.

Mr. Anthony de Navarro, of the archdiocese of Birmingham.

Mr. Knight Salvatore Sferrazza Sciascia, of the diocese of Girgenti.

Mr. Maximilian Tiefenbacher, of the diocese of Osnabrück.

Mr. Count Charles Olivieri di Vernier, of the archdiocese of Turin.

Mr. Francis Semer, of the archdiocese of Berlin.

Mr. Henry Carrion y Vecin, of the diocese of Madrid Alcalá.

Mr. Knight-Commander Stuart Coats, of the archdiocese of Westminster (London).

Mr. Count-Commander Thomas Pate, of the diocese of Livorno.

Honorary Chamberlains in papal purple:

March 9:

March 18:

April 28:

April 10:

1922.

Monsignor Tito Crespi, of the diocese of Ventimiglia.

Monsignor Rocco Beltrami, of the diocese of Novara.

Monsignor Augusto Fidecicchi (Rome).

Monsignor Giuseppe Mancini (Rome).

Monsignor Carmelo Parisi (Rome).

Monsignor Anthony Carestia, of the diocese of Ascoli-Piceno.

Monsignor John Di Benedetti, of the same diocese.

Monsignor Carmine Artaserse, of the diocese of Crotone.

Monsignor Giulio Mancini (Rome).

Monsignor John Antonelli (Rome).

Monsignor Vincent Botto, of the diocese of Chiavari.

Monsignor Alexander Castagnino, of the same diocese.

[*Latin ed. p. 320*]

320 Acta Apostolicae Sedis - Official Commentary April 10th » » » April 11th » » » » April 20th » » 21st » » » » April 26th » » » » » » » » » » » » » » » » » » 1922. Monsignor Emilio Valenzuela Balen, of the diocese of Bogotá (Colombia). » Monsignor Andrea Restrepo Saens, of the same diocese. » Monsignor Pio Carboni, of the diocese of Veroli. » Monsignor Giacomo Marroni, of the same diocese. » Monsignor Gabriele Migliorini, of the diocese of Vicenza. » Monsignor Ottavio Ronconi, of the same diocese. » Monsignor Alfonso Gutiérrez, of the archdiocese of Angelopoli. » Monsignor Giovanni Battista Bonato, of the diocese of Padua. » Monsignor Tebaldo Celati, of the diocese of Massa Marittima. » Monsignor Antonino Prato, of the diocese

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of Piazza Armerina. » Monsignor Agostino Schiessler, of the diocese of S. Ippolito. » Monsignor Federico Gambucci, of the diocese of Gubbio. » Monsignor Giovanni Prosswitz, of the diocese of Brünn. » Monsignor Giuseppe Dvorak, of the same diocese. » Monsignor Francesco Bulla, of the same diocese. » Monsignor Francesco Kelbl, of the same diocese, » Monsignor Giuseppe Svoboda, of the same diocese. » Monsignor Arturo Quattrucci (Rome). Honorary Chamberlains, extraordinary, of the Sword and Cape of His Holiness: April 10th, 12th, 20th, 26th » » » 1922. Mr. Alfonso Renna Iannini, of the diocese of Veroli. » Mr. Giovanni Del Bo, of the archdiocese of Milan. » Mr. Massimo Gerard (Teneriffa, in the Canary Islands). » Mr. Francesco Ferrata (Rome). Honorary Prelates, outside of Rome, of His Holiness: April 10th » » 25th, 1922. Monsignor Giovanni Croce, of the diocese of Chiavari. » » Monsignor Ambrogio Grosso, of the same diocese. » » Monsignor Ilario PejranÒ, of the same diocese. » » Monsignor Giovanni Amschl, of the diocese of Secco via. Secret Honorary Prelates of His Holiness: April 12th, 20th, 1922. Monsignor Enrico Nigrini. » Monsignor Raffaele Pisapia, of the diocese of Cava e Sarno. Prelate, extraordinary, April 20th, 1922. Monsignor Gerardo Gerardi. Pontifical Gentleman, extraordinary: April 12th, 1922. Mr. Cav. Ernesto Coletti. NECROLOGY April 2nd, 1922. Monsignor Giuliano Vidal, titular Bishop of Abido, Apostolic Vicar of the Fiji Islands.

[*Latin ed. p. 321*]

Year XIV - Vol. XI, 8 June 1922, No. 10.

ACTA APOSTOLICAE SEDIS, Official Commentary.

ACTS OF POPE PIUS XI, BY HIS OWN MOTION, CONCERNING THE ENHANCEMENT OF THE PIO OPUS FOR THE PROPAGATION OF THE FAITH.

It is evident that the concerns of the Roman Pontiffs are chiefly directed towards seeking the eternal salvation of souls, and towards extending the kingdom of Jesus Christ throughout the world, since the Divine Founder of the Church thus commanded His Apostles: "Go, and teach all nations; preach the Gospel to every creature." Peter, and his successors, have never neglected this: and for this very reason, when our predecessor, the illustrious Gregory XV, through the experience of men, industry, and labor, had explored the seas, discovered unknown regions, and opened access to new peoples for apostolic men, he wisely judged, as his Acts demonstrate, that "the propagation of the Christian Faith is the principal head of the pastoral office," and he established the Sacred Congregation for the Propagation of the Faith, so that this immense work of the apostolate among the infidels might be better promoted. It is the duty of this Congregation to send missionaries to all parts, and to provide for them, according to the needs of the places.

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1 MATTH., XXVIII, 19.

2 MARC, XVI, 15.

ACTA, Vol. XIV, No. 10. - 8-6-93-2. - 24.

[*Latin ed. p. 322*]

322 Acta Apostolicae Sedis - To prepare an official commentary, to be available to persons and institutions, and to provide assistance in all matters, and to accomplish whatever the zeal for the apostolate and the manifold charity of Christ may suggest, for the support of the needs of the missions. But those external supports, which, although not the most essential for the good of Catholic missions, nevertheless have great importance, were generously provided by Our predecessors in times past. Moreover, as Christian princes, they were also moved by the opinion, certainly not insignificant, of all kinds of benefits that they hoped would accrue to their kingdoms and nations, and they aided these missions with great generosity. Now, however, this Apostolic See finds itself in a completely different condition and circumstances, as is evident; and it can no longer rely so much on the generosity of public affairs for the advancement of the holy Church. Otherwise, perhaps never before has there been such a movement of souls in the Christian people to support the missions, as has been aroused recently, from which Our lamented predecessor, Benedict XV, issued the Encyclical Letter *Maximum* to the entire Catholic world for that very purpose. Indeed, to that most diligent and devoted Pontiff, who had endured so many labors and sorrows, and who, after a long war, was almost exhausted in promoting peace in Europe, God's goodness offered this solace: that in Africa, or Asia, or in America, he might see, with certain evidence, much more favorable results of the evangelical preaching than before, and that they would soon come to pass. We, who are sustained and guided by the same hope, understand that nothing should be lacking in this regard, and for that reason we diligently take care that those things which He wisely prescribed should be religiously observed, and that our missionaries, who are in need of assistance, should receive it abundantly. Indeed, the supports which consist of external goods are usually sought by religious families, for their respective missions, from the Christian people: the people au-

[*Latin ed. p. 323*]

Acts of Pope Pius XI, p. 323. Moved by the love of the faith and the study of charity, contributions are given, not unwillingly, and abundantly in some nations. However, this method of collecting funds is not adapted to the needs of individual missions, nor does it allow for the equitable and orderly administration of all missions, with greater benefit and stability for

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them. Therefore, having considered the various methods that have been found helpful to particular missions, We, like Our predecessors, have in mind to assist the universality of Catholic missions, in a certain manner and by a specific means, through the collection of contributions from the entire Catholic world, so that all contributions, whether large or small, from all nations, may be gathered together into a single fund, entirely dedicated to supporting all missions, and that this entire sum of money, subject to Our judgment and authority, and to that of the Sacred Congregation, for the propagation of the Christian name, may be distributed by men chosen by Us to all missions, according to the needs of each. Now, while We are considering how to accomplish this purpose, a most excellent work, called the "Lugdunense Opus a Propagatione Fidei" (Lyon Work for the Propagation of the Faith), happily presents itself, which, a hundred years ago, was founded by a few most esteemed men for the sake of piety and charity. No one is ignorant of the singular merits of this institution; it should be considered among the most recent ornaments and glories of Catholic France, for it is remarkable how many, from every shore and part of the world, have been accustomed to aid Catholic missions, both with financial assistance and with the support of pious prayers. Therefore, Our predecessors have endowed this work, of which We are speaking, with great pontifical indulgences and privileges, especially Gregory XVI with the Apostolic Letter *Pro Nostris*, dated August 15, 1820, and Leo XIII with the Encyclical Letter *Sancta Dei Civitas*, dated December 3, 1880, to all bishops and the entire faithful.

[*Latin ed. p. 324*]

324 Acta Apostolicae Sedis - Official Commentary: "And with the most honorable words, they commended the flock to them." But we wish to praise here both Councils, the Lugdunensis and the Parisiensis, by which they are governed, for their greatest prudence and equity in assisting not only those Missions which the most noble people of Gallia, with a constant zeal for guarding and promoting the Holy Faith, as transmitted by their ancestors, have established, but also those which other peoples, inspired by the spirit of Jesus Christ in a most honorable endeavor, have founded. Therefore, for the reason we have mentioned, rather than seeking something new, it seems fitting to make the very Work of the Propagation of the Faith, with its seat transferred to this venerable City, the head of the entire Church, more suitable for changed times, and to make it, adorned with Our authority, a pontifical instrument for collecting contributions from the faithful for the use of all Missions. And We shall undertake this with all the greater willingness, because those who preside over this Work, both in Lugdunum and in Lutetia Parisiorum, have, in most pious letters, declared to Us that, as devoted sons of the Church, they will, with great willingness, embrace whatever this Apostolic See shall hereafter decree concerning this

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matter, which is most dear to them and to their citizens. In this, they have indeed shown themselves to be men worthy of both the Catholic profession and the Gallic name, having openly demonstrated that they consider it so important to contribute to the amplification of the Kingdom of Jesus Christ on earth that they would not hesitate to put aside other matters, even those which they rightly and deservedly cherish. And We approve of such a spirit, and indeed that of other Catholics from Gallia, so much so that We strongly commend it to the attention of the Churches. Therefore, by the fullness of the Apostolic power, and with Our own motion, We decree and establish the following: I. The Pious Work of the Propagation of the Faith, having been brought into a new form, shall henceforth be with the Sacred Congregation for the Propagation of the Faith, here in Rome, so that it may be an instrument of the Apostolic See for collecting contributions from the faithful throughout the world.

[*Latin ed. p. 325*]

The Acts of Pope Pius XI, page 325, state that these funds are to be used for the benefit of all Catholic missions. A Council, universal in scope, will be established, presided over by Us, and chosen by Us through the aforementioned Sacred Congregation, from among the clergy of those nations which have solemnly pledged a certain sum to contribute to this work. III. The French nation, since it is the nation that gave birth to this very work, and has always diligently labored in converting barbarians to the faith, shall participate in the General Council with a special right. IV. The Pious Work, as well as the General Council of the Work, shall be governed in such a manner as is fitting, according to the two laws, together with these letters. V. The central councils of each nation, which are called by these names, shall, according to the judgment of the General Council, demand that their own statutes conform to these Our laws. Where such councils are lacking, the Bishops shall take care to establish them as soon as possible. But where a similar institution already exists, although under a different name, it shall be ensured, without any distinction, that it is brought into this work, for it is of great importance in this matter that, as far as the variety of places allows, equality be maintained everywhere. We, indeed, trusting in the patronage of the Virgin Mary, Immaculate, and of the Princes of the Apostles, Peter and Paul, and also of that great propagator of the Catholic Faith, Francis Xavier, the heavenly patron of this society, confidently expect, by divine goodness, that this very work, which was so desired by Our predecessor, as well as the other two works, namely, the Holy Childhood and the one dedicated to the support of the clergy, which these Apostolic works are recognized by the Holy See, will already experience a joyful increase. We are certain that other Bishops and sacred ministers will devote all their effort and zeal, in their respective churches, to this cause, as is evident in

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BENEDICT XV, in the encyclical letter *Maximum illud*.

[*Latin ed. p. 326*]

326 Acta Apostolicae Sedis - Official Commentary - Concerning the first Missionary Association of the Clergy, which is called: "The Pius Society for the Propagation of the Faith," which Association, most suitably indeed, has been approved by Us, no less than by Our predecessor, provided that it lacks nothing; We command that those who intend to found it shall proceed accordingly. Furthermore, whatever statutes are established by Us in these documents, We command that all of them be firm and ratified, notwithstanding any contrary provisions. Given at Rome, near Saint Peter, on the third day of May, in the year of Our Lord 1922, in the feast of the Finding of the Holy Cross, in the first year of Our Pontificate. PIUS PP. XI.

STATUTES OF THE PIUS SOCIETY FOR THE PROPAGATION OF THE FAITH.

I. The Pius Society for the Propagation of the Faith, which, among other things, is established primarily for the benefit of the missions, is a single and truly Catholic association, namely, of all the faithful from every nation, united to assist in the evangelization of the entire world through prayer, and also to support the labors of the missionaries with contributions, and to distribute funds offered by the faithful to the missions.

II. This same Pius Society was established in Lyons, in France, in the year of Our Lord 1822; subsequently, it was frequently enriched by privileges and spiritual graces from the Roman Pontiffs, and finally, by the Supreme Pontiff, Pope Pius XI, through a Motu Proprio issued on May 3, 1922, it was raised to the dignity of an instrument of the Apostolic See.

III. Therefore, the Pius Society is closely associated with the authority of the Holy See, from which it derives its strength; however, its principal seat is in Rome, in the buildings of the Sacred Congregation for the Propagation of the Faith, from which, although separate, it nevertheless depends.

IV. Members of the Society are enrolled from among all the faithful living throughout the world, provided they are at least twelve years of age, and contribute either one-twelfth of a livre (commonly one solidus) each week, or one-quarter of a livre each month, or two livres and sixty centimes each year; furthermore, they must recite the Our Father and the Hail Mary daily, adding the invocation: "Saint Francis Xavier, pray for us." Those who contribute two hundred livres once are enrolled as members for life.

[*Latin ed. p. 327*]

I. The acts of Pope Pius XI. M7 V. The members of the Pious Work are distributed into decades, or centuries, or thousands, or otherwise, according to the circumstances of the places and things. VI. The Pious Work will

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gladly receive not only the money offered by the members, but also that offered spontaneously by others; also stipends for celebrating Masses; and even real estate and valuable goods of any kind, for the benefit of the missions. VII. The supreme administration of the Pious Work is entrusted to the General Superior Council, located in Rome, and associated with the Sacred Congregation for the Propagation of the Faith. It is presided over by the Secretary for the time being of the Sacred Congregation for the Propagation of the Faith, who is expressly appointed for this office by the Supreme Pontiff. The Council, moreover, acts and is governed according to the established laws. VIII. In each nation in which the Pious Work flourishes, National Councils will be established, which will be subject to the General Superior Council located in the City. Their presidents will be chosen by the Sacred Congregation for the Propagation of the Faith, considering the votes of the bishops. IX. The General Superior Council will take care of: 1) that the Pious Work be properly established and grow in all nations, with the help of the bishops, especially through the establishment of National Councils; 2) that a single and uniform method be maintained in distributing subsidies among the missions; 3) that new undertakings suitable to the nature of the Pious Work be harmonized for different regions; 4) that the statutes, as well as the regulations of the books submitted to it by the individual national councils, be examined and approved; 5) that the money offered by the faithful be distributed equitably among the missions, according to the rules established for this purpose by the Sacred Congregation for the Propagation of the Faith. X. The money collected each year in the month of March is distributed to the missions by the General Superior Council. The same General Superior Council may, at the discretion of the President, make other donations beyond this time. XI. All missions, without exception, are assisted by this money, which, taking into account the needs, is distributed equally to all. An accounting of the sums received and distributed shall be included each year in the report of the Pious Work. XII. The needs of the missions are made known to the General Superior Council, both through certain information from the Sacred Congregation for the Propagation of the Faith, and through responses to a special questionnaire provided by the missionaries. XIII. The councils established in each nation take care of: 1) that the Pious Work be properly founded and promoted in all regions and dioceses;

[*Latin ed. p. 328*]

328 Acta Apostolicae Sedis .- Official Commentary 2) so that the nature and purpose of the Pontifical Works may be suitably explained, especially through books or pamphlets published, adapted to the character of each people, among which the Annals of the Propagation of the Faith, written in the vernacular language, are to be considered particularly important; 3) so that the money collected in each diocese may be properly adminis-

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tered and safely sent to the General Superior Council. XIV. In each diocese, Directors of the Pontifical Works are appointed by the Bishops, for the purpose of promoting the growth of the same Pontifical Works in all parishes, at the urging of the parish priests, collecting the money offered by the faithful, and sending it to the National Council. XV. The Missionary Clergy Association greatly contributes to the promotion of the Pontifical Works in each nation, as it is concerned with stirring up the zeal of priests for the Pontifical Works and for promoting other similar works. XVI. In accordance with the purpose for which the Pontifical Works have been established, the General Superior Council, the National Councils, and even the diocesan Directors will diligently strive to ensure that in the hearts of those involved, living faith, sincere piety, and zeal for souls flourish, so that the Pontifical Works may receive divine blessings for their abundant fruitfulness. STATUTES FOR THE GENERAL SUPERIOR COUNCIL OF THE PONTIFICAL WORKS FOR THE PROPAGATION OF THE FAITH. I. The General Superior Council of the Pontifical Works for the Propagation of the Faith has its seat in Rome, with the Sacred Congregation for the Propagation of the Faith, to which it is closely subordinate. II. It consists of a President, Vice-President, General Secretary, and other ecclesiastical and lay members. These are: 1) The Presidents of the Councils established in each nation; 2) Several ecclesiastics residing in Rome who, by their particular contributions to the Pontifical Works, will represent the individual nations; 3) A few others, whether priests or laymen, who appear to be very useful to the Pontifical Works by their particular expertise. III. The President of the General Superior Council is the Secretary for the time being of the Sacred Congregation for the Propagation of the Faith, who, however, is appointed to this office by the authority of the Holy Father. IV. Honor is given to the French people, among whom the Pontifical Works originated, and to those whose outstanding merits are evident in the promotion of missionary works, by granting them two seats in the General Superior Council.

[*Latin ed. p. 329*]

Acta Pii PP. XI 329 V. Propter easdem causas, unus ex membris Concilii Gallici fungetur munere Vicepraesidis Concilii Superioris Generalis. VI. Sacra Congregatio de Propaganda Fide, Praeside excepto, constituit, non sine consideratione votorum Episcoporum, membra Concilii ad quinquennium. VII. Si quem ex Consiliariis inter Patres Purpuratos cooptari aut dignitate episcopali ornari contingat, ipso hoc a munere Consiliarii cessat. VIII. Duo praecipua sunt officia Concilii Superioris Generalis: Pium Opus administrare, et pecuniam a fidelibus oblatam Missionibus rite distribuere. IX. Ad primum, inter Concilium Superiorem Generale et Concilia singularum nationum intercedit concordissima ratio: 1) ut apud omnes nationes, Episcopis opem ferentibus, Pium Opus instituatur et incrementum capiat; 2) ut una ratio administrandi adiuvandis in Missionibus servetur; 3) ut con-

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gruenter naturae Pii Operis nova incepta pro regionibus diversa in unum componantur; 4) Praeterea, Concilii Superioris Generalis est examini subicere atque rata habere statuta Consiliorum singularum nationum; itemque rationum libros una cum pecunia quotannis sibi oblatos approbare. X. Ad subsidia Missionibus rite distribuenda, Concilio Superiori Generali curae est: 1) pecuniam in unum collectam in fundis tutis ac frugiferis collocare; 2) eandem pecuniam, resve alias forte oblatas, Missionibus aequabiliter distribuere, secundum regulas a Sacra Congregatione de Propaganda Fide ad id statutas, in eum finem dumtaxat ut Christi regnum ubique gentium dilatetur. XI. Praeses Pium Opus regit de pleno consensu Eminenti Cardiniali Praefecto Sacrae Congregationis de Propaganda Fide; praeest sessionibus Concilii Superioris Generalis, eiusque deliberationes et decisiones gubernat. XII. Vicepraeses, Praeside absente, eiusdem partes implet; praeterea Praesidi in communicationem laboris suas vires confert, quasi proximus ac studiosissimus administer. XIII. Concilium Superius Generale quod maiori parti placuerit, decernit. Decreta vero quae de rebus maioribus fieri contingat, subiiciuntur Sacrae Congregationi de Propaganda Fide, ut eidem probentur.

[*Latin ed. p. 330*]

330 Acta Apostolicae Sedis - Official Commentary XIV. The General Secretary is appointed by the Sacred Congregation for the Propagation of the Faith, upon the proposal of the General Superior Council. He is primarily responsible for the administration of the Pius Fund; he also serves as an advisory member in the meetings of the General Superior Council; he performs duties at the direction of the Sacred Congregation for the Propagation of the Faith; and he receives a salary. XV. The General Secretary is immediately in charge of the subordinate officials; he prepares the matters to be discussed in the meetings of the General Superior Council; he executes the mandates of the General Superior Council; he sends and receives letters, and performs other similar duties. XVI. Assisting the General Secretary are the Vice-Secretaries, the Archivist, and other officials who are paid a salary, whom the General Superior Council appoints, as the circumstances require. XVII. The Vice-Secretary assists the General Secretary in all matters, and performs his duties in his absence, and also attends the sessions of the General Superior Council, when necessary. He is appointed by the General Superior Council, upon the proposal of the General Secretary. XVIII. The Treasurer diligently safeguards the assets of the Pius Fund; furthermore, each year he submits to the Council, after examination and approval by two Auditors appointed by the General Superior Council for that purpose, an accounting of the receipts and expenditures. XIX. The Archivist receives the money given by subscribers or offered by others; and, under the direction of the Treasurer, he administers it diligently. XX. The General Superior Council meets almost once a month; and, furthermore, it meets out of turn,

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as the circumstances require. It is the right and duty of the President to convene it. XXI. All members of the Council who reside in Rome attend; and they have the right to deliberate and vote. XXII. The money offered by the faithful is distributed each year in the month of March by the General Superior Council. XXIII. All members of the Council who reside outside of Rome are duly summoned to the meeting of the General Superior Council held in March. XXIV. It is assigned to three or four members of the Council to prepare a report on the distribution of funds, before the General Superior Council convenes to distribute the funds, and to present it to the Council.

[*Latin ed. p. 331*]

Acta Pii PP. XI 331 APOSTOLIC CONSTITUTIONS I. CONCERNING THE ERECTION OF THE NULLIUS PRELATURE OF SAINT ALOYSIUS OF MARANHÃO AND THE DIOCESE OF SAINT JOSEPH OF GRAJAHU. PIUS, BISHOP, SERVANT OF THE SERVANTS OF GOD, FOR THE PERPETUAL COMMEMORATION OF THIS EVENT, DECREES THE FOLLOWING. It is fitting and proper that those matters which have proceeded through the grace of the Roman Pontiff, even though, with his passing, Apostolic Letters have not yet been issued from above, should nevertheless produce their intended effect. Therefore, since the cathedral church of Saint Aloysius of Maranhão, which encompasses the entire civil entity of the same name, and with its expanding territory and the number of the faithful, has become so extensive that it could not be properly governed by a single Ordinary, the Ordinary of that diocese, carefully considering the matter, after consultation with the Apostolic Nuncio and with the Metropolitan of Belém, and having procured the necessary means within his power, commendably and wisely petitioned the Most Blessed Pope Benedict XV, Our Predecessor, that a nullius prelature be erected within the boundaries of his diocese. At the same time, the Ordinary of Belém also petitioned that the church of Saint Aloysius of Maranhão, whose conditions are improving day by day, be raised to the rank and dignity of a metropolitan church. Our Predecessor, Our Lord, having approved these petitions, and after deliberation with the Sacred Congregation Consistorial of the Most Holy Roman Church, and having provided what was necessary, and with the presumed consent of those whose interests were involved, and also exercising the authority granted to him in Apostolic Letters sealed with the leaden seal – dated the twenty-seventh day of the month of April in the year of Our Lord one thousand eight hundred and ninety-two – and reserved to the Apostolic See, on the second day of the month of December of the year one thousand nine hundred and twenty-one, by...

[*Latin ed. p. 332*]

33. The Acts of the Apostolic See – the official record – state that the

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diocese of Saint Aloysius of Maranhão was joined to the following parishes: Santa Cruz da Borra do Gorda, São Pedro de Alcantara de Carolina, Senhor do Bomfim of Grajaú, Santa Thereza of Imperatriz and Porto Franco, São Francisco Xavier of Turyassu, within whose territories a prelate nullius diocese, now called the Prelature of Saint Joseph of Grajaú, was erected and established, until such time as it could be raised to the rank of a proper and distinct diocese. At the same time, it was decreed that this prelature, for all legal purposes, should be considered a true and proper diocese, until otherwise determined. The seat of this prelature was established in the town commonly called Grajaú, and the parish church there, under the title and invocation of Saint Joseph, was raised to the status of a prelatic church, with all the rights and privileges that pertain to other cities and episcopal churches and their citizens within the Brazilian territory. In the same church, Our Predecessor instituted a prelatic seat and dignity, similar to the episcopal dignity, for one Prelate nullius diocese, who would preside over this church and prelature, with the rights, offices, sustenance, honors, and privileges that the prelates of churches in Brazil enjoy and possess, except those that, by special indult or by law, pertain only to bishops. In order that the Prelate might be able to fulfill all his duties, as bishops do in their dioceses, Our Predecessor also decreed that the Prelate himself should be marked and distinguished with the episcopal character and dignity, and therefore ordered that the episcopal title should be conferred upon him, together with the prelature. Furthermore, he ordered that the matters set forth in the aforementioned letters of the twenty-seventh day of the month of April of the year one thousand eight hundred and ninety-two, concerning this matter, should be observed with due reverence, in accordance with the canons of the Code and the Plenary Council of Latin America. For the endowment of this prelature, and for the expenses of divine worship and other necessities, offerings, subsidies, and donations of any kind were assigned and allocated, which are freely conferred for this purpose. Moreover, Our Predecessor freed and exempted the Church of Saint Aloysius of Maranhão from the jurisdiction of the metropolitan archbishopric of Belém do Pará, and raised it to the rank and dignity of a metropolitan church, with all and each of the rights, privileges, and prerogatives that pertain to metropolitan archdioceses in the Brazilian region. Also, the Chapter of this church was raised to the metropolitan rank, so that it might enjoy and possess, equally with the other metropolitan Chapters in Brazil, all the preeminences, honors, rights, and privileges that they ordinarily enjoy and possess.

[*Latin ed. p. 333*]

"Acta Pii PP. XI 333. The jurisdiction of this metropolitan archdiocese is extended to the civil provinces of "Maranhão" and "Piauhy." Therefore, the diocese of Piauhy and the missionary prefecture of *nullius* of Bom

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Jesus are exempted from the metropolitan jurisdiction of the archdiocese of Belém do Pará, and these, together with the newly established missionary prefecture of *nullius* of Saint Joseph of Grajahun, are assigned as suffragan sees to the metropolitan see of Saint Aloysius of Maranhão. Therefore, the prelates of these churches, and their clergy and people, are constituted and declared subject to the metropolitan jurisdiction of the metropolitan see of Saint Aloysius of Maranhão. We, however, who have succeeded the blessed Pope Benedict XV, unexpectedly and deceitfully taken from among the living, have carried out and confirmed all that has been mentioned above, and we declare it valid by these present letters. Moreover, these letters and everything contained therein, even if anyone, whether for their own benefit or under the pretext of such, have not been heard or have not agreed to the aforementioned, even if they are worthy of express, specific, and individual mention, shall never, at any time, be subject to the flaw of surreptition, theft, or nullity, or to the intention of Ours, or to any other substantial and unforeseen defect; but these shall, as if made and issued with certain knowledge and full authority, always remain valid and shall have and obtain their full and complete effect, and shall be inviolably observed by all to whom they apply, and if anyone should attempt to interfere with them in any way, knowingly or unknowingly, with any authority, we will and do decree that it shall be utterly void and of no effect. Therefore, having established the foregoing as stated, Our predecessor, as mentioned above, appointed, for the execution of all these things, the venerable brother Henry Gasparri, Archbishop of Sebaste, the present Apostolic Nuncio in the Brazilian Republic, to whom we therefore grant the necessary and appropriate powers, including the power to delegate any person constituted in ecclesiastical dignity, to carry out the aforementioned purpose, but with the obligation to send to the Sacred Congregation Consistorial within six months a certified copy of the execution of these present letters. Finally, we command that the same faith be given to copies of these letters, even printed ones, if they are accompanied by the signature of a public notary and the seal of someone constituted in ecclesiastical dignity, as would be given to these letters if they were presented or shown.

[*Latin ed. p. 334*]

334 Acta Apostolicae Sedis - Official Commentary. These [decrees] shall remain valid, notwithstanding any rules established in synodal, provincial, general, or universal councils; special or general constitutions and ordinances of the Apostolic See; and any other dispositions of Our Predecessors, the Roman Pontiffs; and notwithstanding any other contrary matters whatsoever. Therefore, no one shall be permitted to infringe or contradict these Our Letters of erection, exemption, elevation, decree, mandate, derogation, and will. If anyone, however, should presumptuously attempt to do so with reckless audacity, let him know that he will incur the wrath of

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Almighty God and of the Blessed Apostles Peter and Paul. Given at Rome, near the Holy Peter, in the year of Our Lord nineteen hundred and twenty-two, on the tenth day of the month of February, in the first year of Our Pontificate.

•8 G. CARD. DE LAI, Bishop of Sabina. O. S. C. Consist. Secretary. CARD. CAGIANO, S. R. E. Chancellor. Raphaël Virili, Apostolic Protonotary. Ludovicus Schüller, Apostolic Protonotary.

*Loco v£ Plumbi. Register in Cane. Ap., vol. XXV, n. 27.

THE PIUS EPISCOPAL SERVUS OF THE GUAYANENSIS DIVISION, FOR THE PERPETUAL REMEMBRANCE.

Whenever the Roman Pontiffs have learned of certain regions where Bishops, either due to the distance of the places or the difficulty of travel, were unable to be present to their flock as required, they have always striven to go to them, as far as possible. Therefore, when Our Predecessor, Pope Benedict XV, learned that in the vast Guayanensis diocese there were many...

[*Latin ed. p. 335*]

The Acts of Pope Pius XI, page 335, state that, considering the needs of the Indians, to whom the Bishops are unable to provide assistance, it was decided to consult with them; but, before the matter could be brought to a conclusion, he unexpectedly passed away. However, this cruel death did not thwart his plan, and We, who have succeeded Pope Benedict XV on these days, immediately took steps to carry it out. Therefore, after hearing those who are interested in this matter and having provided what is necessary, and with the consent of those who are involved, or who believe their interests are at stake, by the fullness of the Apostolic power, through these present Apostolic Letters, we separate a portion of the territory from the aforementioned Guayanese diocese, and in that territory we establish and institute an Apostolic Vicariate, to be called the Vicariate Apostolic of CaronÃ. Its boundaries are as follows: to the north: the slope of the Orinoco River, from the Port of SÃ£o FÃ©lix to the federal territory called Delta Amacuro, then the same civil boundaries of this territory, which will be entirely contained within the Apostolic Vicariate; to the east: the same boundaries that separate the Republic of Venezuela from British Guiana; to the south: the Republic of Brazil, up to the source of the Paragua River, at the foot of the mountains commonly called Sierra Paracaima; to the west: the Paragua River, up to its mainland, then the Garoni River, and finally the Garoni River itself, up to the Port of SÃ£o FÃ©lix. We subject this Vicariate, for the purpose of jurisdiction, to the authority of the Holy Congregation for the Propagation of the Faith, and We also decree that, notwithstanding this, it shall be part of the ecclesiastical province of S. James of Venezuela, and We entrust it to the meritorious Order of the Friars Minor of S. Francis of Assisi (Capuchins), with the reservation, however, of Our right and that

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of the Apostolic See to erect the Vicariate itself into a proper and distinct diocese, whenever it shall seem opportune to do so in the Lord. Whatever has been decreed by Us in these Letters, with Apostolic authority, it is not permitted to any human being, at any time, to infringe upon, or to oppose, or in any way to contradict. If anyone, may God prevent it, should presume to attempt this, let him know that he will incur the penalties prescribed by the sacred canons against those who obstruct the exercise of ecclesiastical jurisdiction. Furthermore, we entrust the execution of this to the venerable brother, Philip Cortesi, titular Archbishop of Siraces, and Apostolic Nuncio in the Republic of Venezuela, and we grant him the necessary faculties for this undertaking, including the power to delegate another person, duly constituted in ecclesiastical dignity, and to render a definitive judgment on any difficulty or opposition that may arise, with the obligation to report to the Sacred Consistorial Congregation within six months, providing a faithful and authentic account of the execution of this Our mandate.

[*Latin ed. p. 336*]

336 Acta Apostolicae Sedis - Official Commentary. We decree finally that these present Letters shall be valid, notwithstanding any contrary provisions, even those with special and explicit mention, to the contrary. Given in Rome, at Saint Peter's, in the year of Our Lord nineteen hundred and twenty-two, on the fourth day of the month of March, in the first year of Our Pontificate.

C. CARD. DE LAT, Bishop of Sabina.

Secretary of the Sacred Congregation Consistorial.

O. CARD. CAGIANO, Servant of God, Eminence.

Chancellor.

Iulius Campori, Apostolic Protonotary.

Raphael Virili, Apostolic Protonotary.

In place of the lead seal, Registered in the Apostolic Register, Volume XXV, number 12.

LETTERS TO R. P. JOHN SEACULO RAFFIN, UPON HIS DEPARTURE AS PREFECT OF THE SOCIETY OF MARY, WITH THE APPROVAL OF THE GENERAL OF THE SAID INSTITUTE.

Beloved son, greetings and apostolic blessing.

It will indeed be a happy and joyful day for you on the ninth of this month; for on that day, you will happily leave the Society, to which you have diligently presided, from which Our predecessor, the Most Reverend Pope Pius VII, sent those Letters, from which, as if by divine power and favor, the Institute has begun to experience a most joyful increase in good fruits. We, therefore, to whom, by our Apostolic office, the salvation of souls and the increase of the divine kingdom should be of the greatest concern, gladly seize this opportunity to express our heartfelt congratu-

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lations that God has also granted you an abundance of His gifts, and that your diligence has faithfully responded to His goodness. And it is certainly not without a special grace of God that illustrious men have been educated in this Society; among whom, besides Peter Chanel, the first martyr of Australasia, we may mention here your father, John Claude Colin, and Blaise Marmoiton, a faithful helper, as well as those venerable servants of God, Marcellin Champagnat and Julian Eymard, who, in their turn, have founded religious families, for the benefit of the Holy Church. And now, at the present time...

[*Latin ed. p. 337*]

337 The Acts of Pope Pius XI for this entire period demonstrate how much God has been present, which can be measured by the large number of members and the magnitude of the deeds accomplished; for we know how diligently you have labored, whether in the proper instruction of young people or in the proclamation of the divine word, and this not only among cultivated peoples, but also among the inhospitable islands of Oceania, where you have established numerous missions, which have often been consecrated by the very blood of the missionaries. These achievements give us hope that you will continue to strive, both in the future, to merit well in matters both Christian and civil, and that you will be encouraged by these events to approach all things with renewed zeal for the glory of God. For this purpose, with particular devotion to the Virgin Mother, from whom your institute derives its name, and with that singular piety with which you are accustomed to follow the Apostolic See, we, in turn, to testify our benevolence towards you, participate freely in the secular celebrations, as we hear, which are to be held soon in all the houses of your institute and in the sacred buildings. Furthermore, to increase the splendor and fruitfulness of this commemoration, we grant that whoever presides over each house of your Congregation, or is delegated by them, may, in our name, bestow blessings, granting them full permission to do so, under the usual conditions. And may the apostolic blessing, a witness to the heavenly gifts and our paternal charity, be imparted to you, beloved son, and to the entire religious family that you govern, with heartfelt affection. Given in Rome, at St. Peter's, on the Kalends of March, in the first year of Our Pontificate. 1922. PIUS PP. XI. TO THE MOST REVEREND AND ILLUSTRIOUS LORD, GUSTAV FREDERICK, HOLDING THE TITLE OF SAINT MARK, SECRETARY OF STATE, CARDINAL PIFFL, ARCHBISHOP OF VIENNA, CONCERNING THE WICKED ARTS OF THOSE WHO SEEK TO CORRUPT THE FAITH OF THE PEOPLE. Beloved Son, greetings and the apostolic blessing. — We also appreciate the fruit of your pastoral vigilance in this, namely, the diocesan gathering that you have convened, with the purpose of uniting the clergy and people of your diocese against the wicked arts of those who, here, after the war, under the pretext of helping the people,

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are actually corrupting the people in all matters. ACTA, vol. XIV, n. 10. — 8-6-922. 25

[*Latin ed. p. 338*]

338 Acta Apostolicae Sedis - The Official Commentary, that is, the Catholic faith, which they attempt to undermine in the minds of men and utterly destroy. And indeed, as is reported, the ruins are so widespread in cities and in the countryside, in workshops and in schools, and almost everywhere, that it is utterly forbidden to postpone remedies. Therefore, may this not befall unhappy Austriae, so oppressed by calamities, that even its ancestral religion should be spared? This also greatly concerns Us, and We urge those who are present at the meeting to join together in thought and effort and to bravely fight. For it is about that one and necessary thing, which, if lost, nothing can help; and the more serious the damage and the more imminent the danger, the more diligently it must be fought for. We hope for divine assistance and a happy outcome to your labors, and We impart the apostolic blessing to you, beloved son. Our blessing, and to all those who were present at the meeting, or who have worked to prepare and celebrate it, We impart in the Lord. Given in Rome, near Saint Peter, on the first year of Our Pontificate, on the fifteenth of April, 1922, PIUS PP. XI. TO THE REVEREND FATHER AUGUSTINE OF LANES, OF THE MOST HOLY INSTITUTE OF THE TWINS, RECTOR OF THE UNIVERSITY OF THE SACRED HEART, GREETINGS AND BEST WISHES: We have received with great pleasure the volume in which are collected the documents concerning the foundation of the Catholic University of the Sacred Heart and its current organization; and from these very documents, We have been able to draw a welcome confirmation of what was already personally known to Us, namely, of the remarkable progress that has been made in so short a time in this young university, both in terms of its material organization, and in the intellectual and scientific order. No less pleasing to Our heart is the noble intention that accompanied the offering of the volume, in which the promoters, teachers, and students expressed their filial devotion to this Chair of Truth, and confirmed their intentions to dedicate themselves with all their strength to diligent work, always ready for new endeavors. Beloved son, greetings and the apostolic blessing. With great pleasure, We have received the volume in which are collected the documents concerning the foundation of the Catholic University of the Sacred Heart and its current organization; and from these very documents, We have been able to draw a welcome confirmation of what was already personally known to Us, namely, of the remarkable progress that has been made in so short a time in this young university, both in terms of its material organization, and in the intellectual and scientific order. No less pleasing to Our heart is the noble intention that accompanied the offering of the volume, in which the promoters,

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teachers, and students expressed their filial devotion to this Chair of Truth, and confirmed their intentions to dedicate themselves with all their strength to diligent work, always ready for new endeavors.

[*Latin ed. p. 339*]

Acta Pii PP. XL 339: Sacrifices are made to render the University capable of carrying out its most noble program and its important and delicate mission. Without a doubt, as we have seen expressed in the same document, the Church expects much from the Cattolica del Sacro Cuore, and those who combine the fervor of faith with the pursuit of science place great hopes in it. However, the gazes, not always benevolent, of those who work in other fields are also directed towards it, thus placing a great responsibility on that Institute. Nevertheless, it will not fail to meet universal expectations if, continuing to trust more in divine help than in its own strength, it perseveres constantly in its intention to remain worthy of its most noble origins and its sublime purposes. And since this is a university that boasts the name of "catholic," the most perfect and constant submission to papal directives is always the indispensable condition for it to maintain its banner high and honorable, on which the motto appears: "In scientia religio et in religione scientia." To conform to this motto, which is the synthesis of its educational and moral program, and in which religion and science harmonize and support each other, it must, with regard to religion, dedicate itself with the utmost commitment to the moral formation and spiritual education of youth, in order to prepare that new generation that may cooperate effectively in the religious and moral renewal of society and in the establishment of the Kingdom of God on earth. As for doctrine, it must maintain its authority in the scientific field, and therefore dedicate itself with rigorous diligence and persevering work to the study of the humana disciplines, and contribute validly to that healthy progress of the sciences that prepares new victories and ever more glorious conquests for mankind. Thus, from the light of facts, it will once again be demonstrated that "the Church is so far from rejecting the worship of the arts and sciences that, on the contrary, in many ways it favors and promotes it." Indeed, it does not ignore or despise the advantages that derive from them; rather, it maintains that "just as the arts and sciences emanate from God, the source of wisdom, so, if they are properly treated, they directly lead to God, with the help of his grace" (Conc. Vat., Sess. III, De Fide catholica). Indeed, it is the duty of human reason to prepare the way for faith, a task that St. Augustine so well described against the unbelievers of his time: "There are those who believe that the Christian religion should rather be rejected than embraced, because in it, not things that are seen are presented, but faith in things that are not seen by men is commanded. Therefore, in order to refute these

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people, who seem to be prudent in not wanting to believe..."

[*Latin ed. p. 340*]

340 'Acta Apostolicae Sedis - Commentarium Officiale: "Quod videre non possunt, etsi non valemus humanis aspectibus monstrare divina quae credimus, tamen humanis mentibus etiam illa quae non videntur credenda esse monstramus." Unde, eadem sanctus Doctor, qui tanta partem dedit rationi humanae, in defendendo et illustrando doctrinam catholicam, compendivit in bella synopsi officium ipsius rationis versus fidem, asserens quod a studio rerum humanarum "fides saluberrima... gignitur, nutritur, defenditur, roboratur." Si nova Universitas Cattolica, cum auxilio illius Cordis "in quo 'sunt omnes thesauri sapientiae et scientiae'", coniungeret ad studium vastum et profundum humanarum disciplinarum cultum non minus vastum et profundum veritatum catholicarum, validissime contribuet ad dissipanda funestissima errorum omnium qui credunt contradictionem invenire inter scientiam et fidem, quod, ut iam dixit Concilium Vaticanum, "ex hoc 'primo', quod vel dogmata fidei non fuerunt 'intesa et exposta secundum mentem Ecclesiae, vel falsi et fantastici 'principia sunt habita quasi postulata rationis'." Adhaerendo ad talia, quamquam, sicut in omnibus magnis rebus ad initium, non pauca neque levia sunt difficultates ad superanda et obstacula ad transilenda, novus Institutum Universitariae Cattolicae repretendet gloriosas traditiones Universitatum in omni tempore fundatarum a Nostris Praedecessoribus, quae in Medio Aevo solae lucernae fuerunt quae per illam tenebrosam aetatem nobis transmiserunt beneficium radii scientiae humanae et divinae, et illustrabit nova luce salutares doctrinas religionis catholicae, ad summum emolumentum societatis humanae. Hoc est votum quod Nos 'innovamus' ex toto corde; mentre in contrassegno paternae benevolentiae et in auspicio caelestium favorum impartimus ex toto corde Apostolicam Benedictionem vobis, dilecte filii, promotoribus, magistris, alumnis et benefactoribus Universitatis Nostrae dilectissimae Sacri Cordis. Datum in Roma, presso S. Pietro, die 22 aprilis 1922, anno primo Pontificatus Nostri. PIUS PP. XI.

[*Latin ed. p. 341*]

Acta of Pope Pius XI, Session IV, to the Most Reverend Father Augustine, holding the title of Santa Maria in Via, Reverend Cardinal Richelmy, Archbishop of Turin, concerning the celebration of the fiftieth anniversary of his priesthood in the Eucharistic Regional Convention.

Beloved Son, greetings and our apostolic blessing.

May all that is favorable to you be fulfilled, and we are pleased to learn that you have completed fifty years since you offered your first Mass to God, and twenty-five years since you were appointed to the distinguished See of Saint Maximus. We consider you worthy of all praise, not only because

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your citizens, who are most devoted to you, show you public signs of love and respect, but also because We ourselves embrace you with paternal congratulations.

Indeed, we have long observed your diligence and care, with which you have always diligently cared for the Church of Ivrea, and then for the Church of Turin, which you now govern; and your efforts have, for so many years, fostered the most sacred studies among the clergy and the people, by which they are inflamed with zeal for religion and excel in piety towards the Vicar of Christ. Therefore, rejoice in the joy of your people, and in the testimony of our love; in the hope of that eternal reward which the Prince of all pastors, Jesus Christ, will bestow upon you in due time.

Indeed, there is another reason why we heartily congratulate you and yours; namely, the Regional Convention, which will soon be solemnly held here, for the purpose of promoting the worship of the Holy Eucharist. And it is a happy coincidence that the gathering will be held in Turin, a city most devoted to the Sacrament, just a few days before the universal Eucharistic Convention is celebrated in the City, the capital of the Catholic world. Truly, abundant fruits of salvation are to be expected from this; and especially if the faithful, as we trust, will gather here from various provinces, giving a noble testimony of their faith.

Therefore, beloved Son, urge this undertaking with zeal, along with all your other collaborators. For the most beautiful reward for your labors will be the increase of devotion to Jesus, veiled in the mysteries, who alone can bring cities, so tossed by fierce waves, to the safest harbor of peace.

Furthermore, that this threefold event may be made even more august, we freely grant you, whenever you wish, to bless those present in your name, offering them full remission of their sins, according to the usual conditions.

[*Latin ed. p. 342*]

342 Acta Apostolicae Sedis - This official record, a testament to the works and particular benevolence of Our own, may the apostolic blessing, which We impart with heartfelt emotion to you, beloved son, and to your entire clergy and people, entrusted to your care, be with you. Given in Rome, near Saint Peter's, on the eve of May, in the year 1922, in the first year of Our pontificate. PIUS PP. XI.

TO THE MOST REVEREND AND ILLUSTRIOUS FATHER BASIL, BISHOP OF VELITERNE, SECRETARY OF THE HOLY CONGREGATION, CARDINAL POMPILJ, IN THE CITY, VICE-LEGATE: CONCERNING THE HAPPY SUCCESS OF THE XXVI INTERNATIONAL EUCHARISTIC CONGRESS.

Most Reverend Cardinal,

A few days ago, surrounded by an immense throng of our most beloved

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children, who had come from every part of the world to glorify Jesus in the Most Holy Eucharist, We had the pleasure of inaugurating the XXVI International Eucharistic Congress and of expressing the sweet hope, indeed the firm confidence, of its complete success. This hope has been fulfilled by a reality that fills Our soul with holy joy. In the past days, We have followed with the keenest interest and with growing emotion the unfolding of the program, participating in spirit in all that was undertaken, both in the Eucharistic sessions and in the sacred functions. And We have noted, with particular satisfaction, not only the piety and zeal, but also the enthusiasm with which the faithful have wished to demonstrate, by crowding around the sacred altar, their filial tenderness towards the sweet Jesus, made Host of peace and love, and to honor the Prisoner in the divine tabernacles with religious manifestations worthy of the city which is the center of the Catholic world and the seat of the Vicar of Jesus Christ.

Furthermore, the day before was truly memorable and the culmination of the Congress, in which the city of the Popes and the Martyrs celebrated the triumph of the Eucharist, gloriously carried through the paved streets in a festive procession, amidst countless crowds applauding in a transport of religious joy. This is an event of such great and universal significance that it will leave written in the annals of Christian Rome one of the most brilliant pages and will proclaim, through the voice of the nations gathered here, the divine beauty of the most...

[*Latin ed. p. 343*]

Acts of Pope Pius XI, 343, holy of our Mysteries. Deeply consoled by this affirmation of faith and devotion to the Most Holy Eucharist, We give thanks first to the divine Mercy, which, amidst the many bitternesses of these calamitous times, has wished to reserve for Us, in the beginning of Our Pontificate, a comfort greater than We could have hoped for. But Our gratitude cannot fail to extend to all those who, with admirable zeal, have contributed to the successful outcome of these festivities; and We especially offer expressions of Our paternal recognition to You, Lord Cardinal, to Your immediate collaborators, as well as to all members of the various committees who, with their activity, have contributed to such a triumphant result. And now that to Jesus, Victim of love for mankind, the Catholics of the whole world, in this center of Christianity, have consecrated their hearts, We shall continue to pray that the treasures of eternal life gathered in these days of joy and devotion may not be lost, near the tomb of the holy Apostles, on the arenas stained with the blood of the Martyrs, in the majestic Roman basilicas, even in the mystical recesses of the catacombs; that, indeed, they may constitute, after the preceding twenty-five, the promising beginning of the second series of the Eucharistic Congresses. May Jesus, Prince of Peace, extend His kingdom to every social class, so that, the hearts of all men united in a single embrace of faith and love, on earth, already flooded

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with blood and tears, the beautiful rainbow of peace may arise, and from the mystical ark of the holy tabernacles may take flight for the azure of the heavens the dove with the olive branch. With this heartfelt prayer and with this sweetest omen, We impart with effusion of spirit the Apostolic Blessing to You, Lord Cardinal, to Your zealous collaborators, to the various committees of the Eucharistic Congress, and to all those who, in these holy days, have offered to Jesus in the Sacrament the flower of their piety and devotion. From the Vatican, 29th of May, 1922. PIUS PP. XI.

[*Latin ed. p. 344*]

344; Acta Apostolicae Sedis - Commentarium Officiale. HOMILY DELIVERED DURING THE SOLEMNITY OF THE FEAST OF PENTECOST, IN THE VATICAN BASILICA. "ON THE PROMOTION OF THE FAITH." * "You shall receive power when the Holy Spirit has come upon you; and you shall be my witnesses in all the earth. And they went forth, and preached everywhere, the Lord working with them, and confirming the word with signs following." In every land, the sound of their preaching went forth, and the words of their message reached the farthest corners of the earth. 1 2 Always beautiful, always great is the solemnity of Pentecost, alongside those of the Nativity of the Lord and the Pasch of the Resurrection. In these, is the beginning of the work of redemption and its fulfillment in the divine Redeemer; in Pentecost, is the beginning of the application of redemption itself to the whole world, to all peoples, to all men. The Apostles went forth from the upper room, and, guided by Peter, they carried to the world the great announcement of the good news, obeying the divine command: "Go ye therefore, and teach all nations; baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." They went forth and, confident, they taught and evangelized the world. To them, to their immediate successors, and to those who followed in the path they had laid down, the classical world opened itself and was permeated by the evangelical truth. After the ancient world, the medieval world, and then the modern world, even to our own days. And the Cross from Golgotha passed to the banner, from the banner to the glorious dome which surrounds us here, near the tomb of the Prince of the Apostles. 3 But today's Pentecost is of particular beauty, of particular greatness; it is a centennial, the third centennial of another Pentecost, also marvelous and truly divine. The cenacle of the new Pentecost was here in Rome. In the place of Peter was a late successor of his, Gregory XV; in the place of the Apostles and the apostolic men, was a constellation of great and holy souls, Father Domenico of Jesus and Mary, Father Girolamo da Narni, the Blessed John Leonardi of Lucca, Prelate Vives, and many, many others. The month of January in the year 1622 witnesses and celebrates the beginnings of the Congregation of Propaganda Fide. The Bull Inscrutabili, of June 22nd of the same year, is the first of that collection of Bulls of the Congregation of Propaganda Fide,

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which will be the golden book, the marvelous... * Ex notis stenographicis. 8. 1 Act., I, 2 Ad Bom., X, 18. 3 Marc, XV, 16.

[*Latin ed. p. 345*]

From the Acts of Pope Pius XI, page 345, are the annals of the new Congregation, a late but true and splendid continuation of the Acts of the Apostles. What, then, happened? Why? With what consequences? The fatal course, the dissolution and corruption of the human element that accompanies the divine here below, the negligence and apathy of the friends of good, the perfidious audacity of the promoters of evil, the bad examples given at the top and the easy imitation thereof at the bottom, the return to paganism in public and private life, had unleashed in the sixteenth century in Europe the terrible storm of the Reformation, which was to tear so many peoples away from the heart of the Church. But God, concerned above all for the honor of His Bride, the Church, wishing to show that His saving hand was not shortened, that the treasures of truth and holiness were not exhausted in His Church, made the century of the Reformation the century of the Council of Trent, the century of the revival of the ancient monastic Orders, the century of the flourishing of countless new religious families, the golden age of holiness, the century of St. Ignatius, of St. Charles Borromeo, of St. Philip Neri, of St. Francis Xavier, and of St. Teresa. This is what God did. And more; to console and compensate His Bride for the loss of so many peoples, He inspired the creation of the Congregation of Propaganda Fide. Simple and great in its fundamental lines, the sacred Congregation of Propaganda Fide was not an improvisation, but rather the mature fruit of that experience of apostolate which had led the Church to the conquest of the world, from the first centuries of evangelization to that day. The Congregation of Propaganda Fide called together, coordinated, and disciplined, and thereby made more effective, all those forces that were alive for the defense and the conquest of the faith against the threatening advance of the Reformation: a defense that would arrest and preserve against it the treasures of Christian life; a conquest that would advance to bring everywhere the light of the Gospel, the sanctity of the law, and to procure new children for the Church. A magnificent host that fights on two fronts! On one side, Fidelis of Sigmaringen and many others who follow him, defending the truth of the Catholic faith against the errors of the Reformation; on the other, Francis Xavier, and, one might say, millions of new apostles come from every nation to bring to every corner of the earth the light of the Gospel of Jesus Christ. And together with the light of the Gospel, they bring everywhere the first beginnings of true civilization. From this tri-secular height, to which the hand of God has led us, a spectacle of marvelous

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grandeur is offered to our eyes.

[*Latin ed. p. 346*]

346 Acta Apostolicae Sedis - An Official Commentary, full of splendor and beauty. There are millions of confessors who sacrifice their lives in the apostolate, confirming it with the examples of their virtue. There are thousands of martyrs who have fallen in the very furrows watered by their blood, giving to the divine truth the most solemn testimony that can be given, the testimony of blood. There are countless religious who carry the lilies and thorns of their consecrated life among barbarous peoples. There are thousands and thousands of virgins vowed to God, who follow the missionaries, also striving to spread the light of the Gospel to the furthest borders of the earth. And together, there are millions of souls snatched from the darkness of error, from the aberrations of barbarity. There are millions of souls in whom the image of God, which was almost erased, shines anew. There are millions of souls for whom the heart of the Redeemer must no longer grieve, because for them the fruit of Redemption is not lost. Of all this great work, the third centenary of *Propaganda Fide* is a worthy commemoration today, and our heart is moved with joy and gratitude towards God and towards those generous individuals who were instruments of His infinite goodness. It is for this reason that today the whole world, together with us, raises its thoughts of gratitude and admiration to God, and for the entire Church, the hymn of glory and thanksgiving rises to the throne of God the Redeemer. To properly measure the effects and to have the right perspective on things, one must gain certain viewpoints and reach certain distances. God has placed us in these conditions. Today, the figures of world statistics speak for themselves, and this eloquence delights our heart, expands our spirit, because the spectacle that we contemplate through them is great and truly divine. But if our gratitude towards God and towards all those generous individuals who were and are instruments of His graces is limitless, unfortunately, our joy is not. Venerable brothers and most beloved children, much has been done, much has been achieved, many souls have been saved, and much glory has been given to God. But how many souls are still being lost, how many are there for whom the Blood of the Redeemer is still spilled in vain? They are vast masses of peoples, as vast as the black continent, as the immense regions of Indiae and China; these are the masses that still await the word of salvation. The missionaries of *Propaganda*, their guides, the Bishops, their coadjutors, the catechists, the religious, the sacred missionary virgins vowed to God, the entire holy army of God is there, before these masses; but the number of workers is insufficient, and the means for the work are lacking. Consider! They are

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there, secure.

[*Latin ed. p. 347*]

From the Apostolic Letter *Pius XI*, number 347, they are ready to give their lives for the victory; but they lack arms, they lack ammunition. And this magnificent army is forced to halt; and meanwhile, others arrive on the field: but these are not heralds of the Catholic truth. It is a distressing sight. This is the anguish that tormented the heart of our venerated Predecessor and Father in Christ, and which turned his spirit towards missionary works, calling the whole world to aid these divinely beneficial institutions, promising that he would come here today, and that from this very place he would address the entire world, calling every Christian heart to aid the holy missions. Venerable brothers and most beloved sons, it is also in the name of so venerated a Father, our own and yours, that we address you, and from this apostolic vantage point, we raise the call to the entire Catholic world. The splendid vision of Christian apostolate makes us feel, now more than ever, that we are, however undeservedly, the Vicar of Jesus Christ, who gave His Blood for souls; now more than ever, we feel the throbbing of the universal paternity to which God calls us. May God grant us to give all that we still have of activity and of life for the salvation of so many souls who still await it! May the world hear our call, and may all come to the aid of those souls whom Christ has redeemed, and who are still lost in error and barbarity. Let no one be so hard of heart as not to be drawn in by the magnificent promises of this solemn moment: the participation in the highest merits to which a man can aspire, the merits of an immense work of divine apostolate, the merits of so many martyrs of truth and charity, the merits of a beneficence of which God Himself could not make greater, because it is the beneficence of faith and of salvation in the Blood of the Redeemer. Let no one allow this solemn moment of so many hopes for a greater spread of the grace of redemption to pass in vain – let not even a single soul be lost through our tardiness, through our lack of generosity; let not even a single missionary be forced to halt because the means are lacking that we could have provided. This is a grave responsibility to which we have perhaps not too frequently given thought in the course of our lives. How many of us here, in greater or lesser measure, have enjoyed every day the benefits of redemption. From the cradle, the sign of faith has illuminated the days of our lives. From the earliest years, it was given to us to approach the divine table and to participate in the heavenly banquet. How often, in moments of calm, have we thought, with thoughts filled with meditation and gratitude, of these benefits received from the…

[*Latin ed. p. 348*]

348 Acta Apostolicae Sedis - Commentarium Officiale: Mani di Dio? E quale è stata la conseguenza di queste riflessioni? Andremo forse al tri-

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bunale di Dio senza aver ringraziato il Signore e corrisposto ai benefici che con tanta larghezza ci ha dato? Noi ci sentiamo debitori a Dio immensamente più che tutti gli altri; ma anche l'ultimo dei fedeli può e deve ripetere: *Quid retribuam Domino pro omnibus quae retribuii mihi?* Che cosa posso offrire al Signore in corrispondenza delle grazie ricevute? Ecco l'occasione, propizia come nessun'altra. Per la fede che abbiamo ricevuto da Dio, cooperiamo a dare la fede ad altre anime. Per i tesori di grazie di cui Dio ci ha colmati, cooperiamo con tutte le forze a portare questi tesori più lontano che sia possibile, al maggior numero di creature del buon Dio. Ecco quello che oggi domanda a voi, a tutti i figli suoi, il Vicario di Gesù Cristo. Ecco perché Egli non esita da questa altezza a stendere la mano a tutti, a domandare a tutti aiuto, soccorso, contributo. Interprete di riconoscenza, incitatrice di generosità, discenda ora su voi, o venerabili fratelli e figli Nostri dilettissimi, e su quanti altri sono figli Nostri lontani, la benedizione apostolica. Scenda sopra i confessori della fede che in quest'ora stanno combattendo le battaglie della verità e del bene sulle frontiere dell'errore e della barbarie. Scenda su quanti tendono ad essi soccorso. Scenda sulle religiose che dai silenzi del chiostro si sono gettate animose nella lotta santa. Scenda sugli inizi del clero indigeno nel quale è riposta tanta Nostra speranza. Scenda su tutti quelli che generosamente prestano soccorso all'opera santa della Propagazione della Fede, che, proprio in questo momento, in questa solennità trisecolare, con gesto magnanimo - veramente degno di primogeniti fedeli e generosi - è venuta a schierarsi più presso alla Sede Apostolica ed a mettersi a parte della mano del Vicario di Gesù Cristo per offrirgli sempre più largo e più pronto il contributo prezioso. Scenda su quell'ineffabile Opera della Santa Infanzia, che tanti gigli eletti ha portato e viene portando all'Agnello divino. Scenda su tutte le opere che vengono e verranno in aiuto alla provvidenziale Congregazione di Propagandae, specialmente sull'Unione Missionaria del Clero che si va diffondendo con tanto frutto. E che lo spirito missionario si accenda oggi nel cuore di tutti i sacerdoti ed infiammi tutti i fedeli e li guadagni all'opera "santa e divina." La Nostra benedizione, fatta preghiera, risalga al trono di Dio e vi ripeta la supplica che proprio in questi giorni lo Spirito divino metteva sulle labbra e nel cuore della sua Chiesa: *Ut omnes errantes ad unitatem Ecclesiae revocare et infidiles universos ad Evangelii lumen perducere digneris: Té rogamus, audi nos!*

[*Latin ed. p. 349*]

349 The Most Holy Congregation of the Holy Office. ACTS OF THE SUPREME HOLY CONGREGATION OF THE HOLY OFFICE. DECREE: A certain work by Father Nivard Schlögl, of the Order of Cistercians, is condemned. Thursday, May 17, 1922. In the general assembly of the Supreme Holy Congregation of the Holy Office, the Most Reverend and Most Illustrious Lords Cardinals, Inquisitors General for matters of faith

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and morals, condemned, rejected, and ordered that the following work be placed on the Index of Prohibited Books: *Die heiligen Schriften des Alten Bundes, von Dr. Nivard Schlögl, O. Cist., erster Band* [The Holy Scriptures of the Old Testament, by Dr. Nivard Schlögl, O. Cist., Volume One]. And on the following day, Friday, May 18 of the same month and year, the Most Holy Pope Pius XI, by divine Providence, in his customary audience granted to the Reverend Father, the Assessor of the Holy Office, approved, confirmed, and ordered that the resolution of the Fathers be made public. Given in Rome, from the offices of the Holy Office, on May 19, 1922. Aloysius Castellano, Notary of the Supreme Holy Congregation of the Holy Office. SACRED CONSISTORIAL CONGREGATION. REGARDING THE ALTERATION OF DIOCESAN BOUNDARIES. DECREE: The faithful of the parish of Uryez, belonging to the Archdiocese of Lviv of the Latins, being located approximately twenty Roman miles from their own parish church in Skole, humbly presented their prayers to His Holiness, through the Most Reverend Father Joseph Sebastian Pelczar, Bishop of Premysl of the Latins, that...

[*Latin ed. p. 350*]

350. The aforementioned parish was divided, and the parishes in Schodnica, in the diocese of Przemyśl, which are only six miles apart, were united. Furthermore, His Holiness Pope Pius XI, considering the just cause for the division, and having received the favorable opinion of the Most Reverend Monsignor Lawrence Lauri, titular Archbishop of Ephesus and Apostolic Nuncio in Poland, and the Most Reverend Monsignor Joseph Bilczewski, Archbishop of Lviv, benevolently decided to approve. Therefore, this Sacred Congregation, in execution of the Apostolic mandate, by the present Consistorial decree, separates the village of Uryez from the parish of Skole and from the Archdiocese of Lviv, and permanently assigns it to the parish of Schodnica and to the diocese of Przemyśl. Furthermore, the aforementioned Most Reverend Monsignor Lawrence Lauri is appointed to carry out this mandate, and he is granted all the powers necessary and appropriate for the purpose, including the power to delegate any person holding an ecclesiastical office. He is also charged with submitting an authentic copy of the completed execution to this Sacred Congregation within six months. Notwithstanding any contrary provisions. Given at Rome, from the offices of the Sacred Congregation Consistorial, on the 29th of April, 1922. Signed: Cardinal De Lai, Archbishop of Sabina, Secretary. Aloysius Sincero, Assistant.

II. DECREE CONCERNING THE DIVISION AND UNION OF THE DIOCESES OF WŁOCŁAWEK AND KIELCE. The inhabitants of the village of Rudne Wielkie, in the parish of Koziegłowy, in the diocese of Kielce, petitioned His Holiness Pope Pius XI, through the Most Reverend Bishop Stanisław Zdzitowiecki, Bishop of Włocławek, to be separated

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from the aforementioned parish and united with the neighboring parish of Starcza, in the diocese of Włocławek. His Holiness, having considered all matters, and in particular, having received the favorable opinion of the Most Reverend Monsignor Lawrence Lauri, titular Archbishop of Ephesus, and...

[*Latin ed. p. 351*]

The Sacred Congregation Consistorial [351] to the Apostolic Nuncio in Poland: The Most Reverend Father Augustine Losinski, Bishop of Kielce, having offered prayers, has received a benevolent response. Therefore, the Sacred Congregation Consistorial, by virtue of the Apostolic mandate, through the present decree, separates the parish of Budnik Wielki from the parish of Kozieglowy and from the diocese of Kielce, and perpetually unites it with the parish of Starcza in the diocese of Włocławek. The aforementioned Most Reverend Father Laurentius Lauri is appointed to carry out this decree, and is granted all the powers necessary and appropriate for this purpose, including the power to delegate any man in ecclesiastical dignity to carry out the aforementioned purpose; he is charged to send within six months to this Sacred Congregation Consistorial an authentic copy of the completed execution. Notwithstanding any contrary provisions. Given at Rome, from the offices of the Sacred Congregation Consistorial, on the 15th of May, 1922.

† C. CARD. DE LAI, Bishop of Sabina, Secretary. L. & S. Aloisius Sincero, Assistant.

III. PROVISIONS FOR CHURCHES

His Holiness Pope Pius XI, through the decrees of the Sacred Congregation Consistorial, has provided the following churches with their own pastors:

April 26, 1922. — To the titular episcopal Church of Maxula, the Most Reverend Father Leone Classe, of the Society of African Missions, is appointed Apostolic Vicar of the newly established vicariate of Ruanda.

— To the titular episcopal Church of Mustitana, the Most Reverend Father Iulianus Gorju, of the same Society, is appointed Apostolic Vicar of the newly established vicariate of Urundi.

— To the titular episcopal Church of Resainensi, the Most Reverend Father Vincentius Duarte, of the Society of Jesus, is appointed Apostolic Vicar of Ngan-hoe.

— To the titular episcopal Church of Orcistiensi, the Most Reverend Father Angelus M. J. Gouin, of the Parisian Society for Foreign Missions, is appointed Apostolic Vicar of Laos.

May 12. — The cathedral churches of Gravina and Monti Pelusii, be-

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ing perpetually united, are assigned to the Most Reverend Father Ioannes Sanna, formerly Bishop of Ampuria and Templa.

[*Latin ed. p. 352*]

352 Acta Apostolicae Sedis - Official Commentary, May 17, 1922. — To the titular bishopric of the Church of Tlousina, the Reverend Father Daniel Rivero, Canon of the cathedral church of Santa Cruz de la Sierra, who is appointed Coadjutor with the right of succession to the Reverend Monsignor Joseph Belisarius Santistevan, Bishop of the same diocese of Santa Cruz de la Sierra. May 19. — To the cathedral church of Caserta, the Reverend Father Natale Gabriele Moriondo, formerly titular Bishop of Gidyessen. May 2. — To the titular archbishopric of the Church of Adana, the Reverend Monsignor Hermenegildus Pellegrinetti, appointed Apostolic Nuncio to the Kingdom of Serbs, Croats, and Slovenes. — To the cathedral church of Sioux Falls, the Reverend Monsignor Bernard Mahoney, spiritual director at the Urban College for North America. May 26. — To the titular bishopric of the Church of Leptis Magna, the Reverend Monsignor Maldutius Leopardi, appointed Coadjutor with the right of succession to the Reverend Monsignor Alphonsus Andreoli, Bishop of Recanati and Lauretani. June 2. — To the metropolitan church of Ottawa-Cornwall, the Reverend Monsignor Joseph Medard Emard, formerly Bishop of Valleyfield.

SACRED CONGREGATION FOR RELIGIOUS.

CONCERNING THE CUSTOM OF REQUIRING A FEE FOR EXPLORATIONS OF VOCATIONS FOR ADMISSION TO THE HABIT AND PROFESSION IN RELIGIOUS ORDERS OF WOMEN.

An Ordinary of the diocese of N. presented a question to the Sacred Congregation for Religious, stating that "the custom, perhaps of ancient memory, of this diocese of N., and verified for more than 400 years, has always required certain fees from the religious communities for the canonical exploration of the vocations of those who wish to enter." He also presented reasons why such a custom appeared to him to be one that should be maintained, especially because, at present, according to the prescriptions of the Code, the exploration must be carried out three times, instead of twice as before; and since the Ordinary cannot personally carry out this exploration because he is occupied with many other duties, he must delegate another priest: "Therefore, the Bishop does not have the means to compensate this priest for his work, which is a worthy one, and he cannot pay him a suitable remuneration."

[*Latin ed. p. 353*]

The Holy Congregation for Religious Matters, having received a request, at the urging of two Consultors, concerning a matter presented to the

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plenary assembly of the Eminent Fathers, through the following question: "Whether the custom of requiring a fee for the examination of the vocation of Religious in the diocese of Sarum should be maintained." Furthermore, the Eminent Fathers, in the General Congregation held at the Vatican on March 18th of this year, after careful consideration, judged that the answer should be: Negative. Regarding the aforementioned matter, a report was presented to His Most Holy Lord Pope Pius, of blessed memory, XI, by the undersigned Father Abbot, Secretary of the Holy Congregation, in an audience on March 20, 1922. His Holiness deigned to approve the resolution of the Eminent Fathers. MAURUS M. SERAFINI, Abbot, O.S.B., Secretary.

II. A REQUEST CONCERNING THE SUBSTITUTION OF A SMALL HABIT OR SCAPULAR FOR A COIN FOR THE THIRD ORDER OF ST. FRANCIS AND OTHERS.

Since it has been repeatedly requested that, considering especially the needs of certain regions, for the convenience of the Christian faithful of the Secular Third Order of St. Francis and others who desire to join, the faculty be granted to exchange the small habit or scapular of said Third Orders for a coin made of metal, bearing a pious image, with all the rights, indulgences, and privileges attached to the small habit. This Holy Congregation, responsible for the affairs of Religious and members of Sodalities, having subjected the matter to careful examination, deemed it appropriate to beseech His Most Holy Lord Pope Pius, of blessed memory, XI, that he might deign to decide, with his Apostolic authority, what should be done in this case.

Furthermore, His Holiness, in an audience granted on March 20, 1922, to the Reverend Father Secretary of this Holy Congregation, after careful consideration, did not deem it appropriate to grant the requested faculty. However, considering that Leo XIII, of blessed memory, in chapter III, § 6, of the Rule of the Secular Third Order of St. Francis, established the following: "If anyone is prevented by a grave and just reason from observing any of the chapters of this law, it is permissible to fulfill that part of the law, or to prudently exchange those chapters." "The Prefects of the Franciscan Orders, both the First and Third, as well as the Visitators, shall have the faculty and power," it was decided that the Superiors of the Secular Third Order of St. Francis, with regard to their tertiaries, should possess this power.

[*Latin ed. p. 354*]

354 The Acts of the Apostolic See – the official commentaries are to be used in each case, with just and weighty reason, for granting the aforementioned commutation. Moreover, he revoked, as stated in the present declaration, any and all faculties for changing the habit of any secular member of the Third Order, whether by rescript or by the direct word, writ-

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ten or spoken, of the Supreme Pontiffs, notwithstanding any contrary provisions. Given in Rome, from the Secretariat of the Sacred Congregation for Religious Affairs, on the 25th of March, 1922. TH. CARD. VALFRÉ DI BONZO, Prefect. L.)$(S. Maurus M. Serafini, Abbot, O.S.B., Secretary. III APPROVALS Concerning the Decrees of the Sacred Congregation for Religious, Our Holy Father Pope Pius XI: 9th of May, 1922. — He praised the religious congregation of the Sisters of Schools, of the Third Order of Sancti Francisci, whose motherhouse is located in Marburg, in the diocese of Lavantina, and approved its Constitutions, for a trial period of seven years. — He approved the Constitutions, for a trial period of seven years, of the religious congregation of the Brothers named after Sancto Aloysio Gonzaga, whose motherhouse is located in the place of Oudenbosch, in Holland, in the diocese of Bredana. — He praised the religious congregation of the Sisters of the Third Order of Sancti Francisci, commonly called "Sœurs Hospitalières de Sainte-Elisabeth, à Luxembourg," whose motherhouse is located in the city of Luxembourg, and approved its Constitutions, for a trial period of seven years.

[*Latin ed. p. 355*]

8. The Congregation for the Propagation of the Faith 355. SACRED CONGREGATION FOR THE PROPAGATION OF THE FAITH. I. THE NAME OF THE APOSTOLIC VICARIATE IS RESTORED. DECREE. Whereas, in the general assemblies of this Sacred Congregation, on the first of August of the past year, 1921, a new apostolic vicariate of Nganhoe was erected by the dismemberment of the apostolic vicariate of Kiang-nan, also known as Nar ian, and the name of that mission was also changed to that of Kiang-sou, which is the name of a civil sub-province; nevertheless, since the Reverend Father Prosper Paris, Apostolic Vicar of Kiang-sou, requested that the same mission be called by the ancient name of the principal city of Nan-kin, which was the illustrious seat of the ancient Bishops of China, rather than by the name of the civil sub-province, the Most Reverend Fathers, in the general assembly of April 10th of the current year, having heard the prayers of the Reverend Father Prosper Paris, judged it more fitting that the apostolic vicariate of Kiang-sou should be called the Nankinense. The opinion of the Most Reverend Fathers, having been reported to His Holiness Pope Pius XI, Divine Providence, by the Reverend Father Secretary of this Sacred Congregation, on the same day, His Holiness approved and deigned to order the issuance of the present decree concerning this matter. Given in Rome, from the offices of the Sacred Congregation for the Propagation of the Faith, on the first of May, 1921. G. M. CARD. VAN ROSSUM, Prefect. L. © S. f P. Fumasoni-Biondi, Archdiocesan Secretary.

[*Latin ed. p. 356*]

Acts of the Apostolic See - Official Commentary 356 II NOMINATIONS

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By Apostolic Briefs, the following were named: April 26, 1922. — The Apostolic Vicar of Ruanda in Central Africa, Reverend Father Leo Classe, of the Society of African Missionaries. — The Apostolic Vicar of Urundi in Central Africa, Reverend Father Julianus Gorju, of the Society of African Missionaries. April 27. — The Apostolic Vicar of Ngan-hoe, Reverend Father Vincentius Duarte, of the Society of Jesus. — The Apostolic Vicar of Laos, Reverend Father Angelus M. J. Gouin, of the Parisian Society for Foreign Missions. SACRED CONGREGATION FOR RITES DECREE CONCERNING THE PROPER GOSPELS TO BE READ AT THE END OF THE MASS. It was requested by the Sacred Congregation for Rites: "Which are the 'proper' Gospels to be read within the Roman Missal, in the typical edition, at the end of the Mass, according to the new General Rubrics of the same Missal (title IX, no. 3)?" And the Sacred Congregation itself, having heard the opinion of a special Commission, and after careful consideration, decided that the following should be answered: a. The proper Gospels are those for the following Masses of the Mysteries, Feasts, or Persons who possess notable dignity; namely: 1. Additions and variations in the Rubrics of the Missal, IX, "Concerning the Gospel at the end of the Mass," "3. Finally, if no Gospel is to be read at the end of the Mass for a Sunday, a weekday, a vigil, or any of the Octaves mentioned above, no. 1, then the last Gospel of the Mass or Office is said, which, in the first place among the others that have a proper Gospel (and not one appropriated, or assigned from a particular Common, or repeated through an Octave or Feast), is mentioned."

[*Latin ed. p. 357*]

The Holy Congregation of Rites, 357 a) On the Lord's feasts, except for the Mass of the Dedication of a Church, with the Gospel: "Jesus entered;" b) Of the Blessed Virgin Mary; except for the Mass of the Assumption of the same Blessed Virgin Mary, with the Gospel: "Jesus entered into a certain town;" c) Of the holy Archangels and Angels Custodes; d) Of Saint John the Baptist and Saint Joseph, Spouse of the Blessed Virgin Mary; e) Of the Twelve Apostles.

II. Furthermore, the Gospels strictly proper to the Masses of the holy Innocents, of Saint Mary Magdalene the Penitent, of Saint Martha the Virgin, the Commemoration of all the Most Holy Supreme Pontiffs, and all votive Masses which are found in the Missal in the first place; but not the votive Masses for various purposes, beginning with the Mass for the election of a Supreme Pontiff, etc. And thus it was decreed, declared, and decided. On the 29th of April, 1922.

"A. CARD. VICO, Prefect of the Congregations of Portuensis and San

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Rufina, Sacred Roman Orders. L. © S. Alexander Verde, Secretary."

[*Latin ed. p. 358*]

358 Acta Apostolicae Sedis - Official Commentary

ACTS OF THE SACRED ROMAN ROTA

I. Citation by edict concerning the nullity of marriage (MANNINO-LI GOTTI)

Since, from the records of the process, it appears that the aforementioned Joseph Li Gotti, summoned in this cause, cannot be found, and at the request of the advocate for the plaintiff, Angela Mannino, we hereby cite him by this present edict to appear, either in person or through a duly appointed procurator, before Us in the seat of the Sacred Roman Rota (Palazzo della Dataria, via della Dataria, no. 94, ROMA), on the first day of August, 1922, at noon, to subscribe to the following question or questions, and to designate a day for the Rotal session concerning the aforementioned cause, for its definition.

QUESTION: Does it appear that the marriage is null in this case?

Ordinary pastors of the places, parish priests, and all the faithful who have knowledge of the domicile or place of residence of the aforementioned Joseph, ought to take care, if and to the extent that it is possible, to inform him of this edictal citation.

Francis Parrillo, Prelate.

L. © S.

From the Chancery of the Sacred Roman Rota, on the 13th of May, 1922.

Johannes Ladelci, Notary.

[*Latin ed. p. 359*]

359 8. Translation of the Roman Rota. TRIBUNAL OF THE HOLY ROMAN ROTA, ROME. Citation by edict concerning a matter of the nullity of marriage (MANNINO-LI GOTTI). Since it is established from the records of the process that Mr. Joseph Li Gotti, defendant in this cause, cannot be found, at the instance of the advocate of the plaintiff, Ange Mannino, we hereby cite the aforementioned defendant to appear, either in person or through a duly constituted procurator, before Us, at the seat of the Tribunal of the Holy Roman Rota (Rome, Palazzo della Dataria, via della Dataria, no. 9), on the 1st of August, 1922, at 12 o'clock in the morning, to subscribe to the doubt reported below and to set the date for the presentation of the case before the Rota. DOUBT: Is there proof of the nullity of the marriage in the present case? The Ordinary authorities of the place, the parish priests, the priests, and the faithful who have knowledge of the domicile or place of residence of the aforementioned defendant, must, insofar as possible, inform him of this citation. François Parritlo, Ponens. L. © S. Given at Rome,

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on the 13th of May, 1922. J. Ladelci, Notary.

[*Latin ed. p. 360*]

Acts of the Apostolic See - Official Commentary 360 II. Summons by edict concerning the NULLITY of MARRIAGE (NASSER-SALAME) Since, from the records of the process carried out in the Court of Jerusalem, it is established that Mr. Bishara Ibrahim Salame, the party summoned in this case, cannot be found at present, we hereby summon him by this edict to appear, either in person or through a duly appointed procurator, before Us at the seat of the Sacred Roman Rota (Palazzo della Dataria, Via della Dataria, n. 94, Rome) on the 17th of August, 1922, at the tenth hour, to discuss the matter and to sign the following question, and to designate a date for the hearing of the case concerning the aforementioned matter. QUESTION: Does it appear that the marriage is null in this case? To the ordinaries of the place, parish priests, and all the faithful who have knowledge of the domicile or place of residence of the aforementioned Mr., it is incumbent upon them, if and to the extent that it is possible, to ensure that the party summoned is informed of this edictal summons. Petrus Rossetti, President. L. g.* From the Chancery of the Sacred Roman Rota, on the 30th of May, 1922. Ioannes Ladelci, Notary.

[*Latin ed. p. 361*]

361. The Roman Rota Translation. TRIBUNAL OF THE HOLY ROMAN ROTA. Citation by edict concerning the NULLITY OF MARRIAGE (NASSER-SALAME) in Jerusalem. Since it is established from the acts of the process, which was conducted in the Curia of Jerusalem, that Mr. Bishara Ibrahim Salame, the defendant in this cause, cannot be found here, We cite, by this present edict, the aforementioned defendant to appear, either in person or by a duly constituted Procurator, before Us, at the seat of the Tribunal of the Holy Roman Rota (Palazzo della Dataria, Via della Dataria, no. 94, Borna), on August 17, 1922, at 10 o'clock in the morning, to address the doubt reported below, and to set the date for the presentation of the cause before the Holy Roman Rota. DOUBT: Does nullity exist in the marriage in the present case? The Ordinary authorities of the place, the pastors, the priests, and the faithful who have knowledge of the domicile or place of residence of the aforementioned defendant, should, insofar as possible, inform him of this citation. Pierre Rossetti, Notary. L. S. Given at Rome, from the seat of the Holy Roman Rota, on May 30, 1922. Jean Lade, Here, Notary.

[*Latin ed. p. 362*]

Acts of the Apostolic See - Official Commentary, DIARY OF THE ROMAN CURIA, Sacred Congregation of Rites, Tuesday, May 16th, in the Apostolic Palace at the Vatican, before the august presence of the Holy Father, the General Congregation of the Sacred Rites was held, in which the

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Most Eminent and Reverend Lords Cardinals, the Reverend Prelates, and the Theological Consultors, members of the same, discussed and gave their vote on the question of heroic degrees of virtue in the Cause of Beatification and Canonization of the Venerable Servant of God, Peter Julian Eymard, Founder of the Congregation of Priests of the Most Holy Sacrament.

SECRETARY OF STATE, BY ORDER:

With tickets from the Secretary of State, the Holy Father deigned to appoint:

May 16, 1922.

The Most Reverend Cardinal Ottavio Cagiano de Azevedo, Protector of the Institute of the Sisters Servants of the Most Sacred Heart of Jesus, of Warsaw.

May 29, 1922.

The Most Reverend Monsignor Ermenegildo Pellegrinetti, elected titular Archbishop of Adana, Apostolic Nuncio in the Kingdom of Serbs, Croats, and Slovenes.

With Apostolic Briefs, the Holy Father Benedict XV, of blessed memory, had deigned to appoint:

Domestic Prelates of the Holy See:

December 3, 1921.

The Most Reverend Monsignor Giacomo Giorgio Doherty, of the diocese of Detroit.

January 18, 1922.

The Most Reverend Monsignor Pasquale Llopez Pomares, of the diocese of Barcelona.

With Apostolic Briefs, the Holy Father Pius XI, happily reigning, deigned to appoint:

Assistant at the Papal Throne:

May 10, 1922.

The Most Reverend Monsignor Giovanni Battista Ressia, Bishop of Mondovì.

[*Latin ed. p. 363*]

"Of the Roman Curia, 363 Protonotaries Apostolic, for the purpose of participation: April 5, 1922. Monsignor Gennaro Méndez, of the archdiocese of Mexico. May 12. Monsignor Paolo Mannens, of the diocese of Ruremonda. Monsignor Nicola D'Acunzo, of the archdiocese of Naples. May 15. Monsignor Teodoro Teissier, of the archdiocese of Algiers. Monsignor Francesco Balconi, of the archdiocese of Milan. Domestic Prelates of His Holiness: March 11, 1922. Monsignor Edoardo Mears, of the diocese of

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Cleveland. May 4. Monsignor Carlo Dumaz, of the diocese of Tarantasia. Monsignor Vincenzo Moscardi, of the archdiocese of L'Aquila. Monsignor Giovanni Antonietti, of the diocese of Cagli and Pergola. Monsignor Antonio Luciarini, of the same diocese. Monsignor Mario Clermont, of the archdiocese of Toulouse. May 10. Monsignor Giovanni Andras de Marcy, of the diocese of Nevers. Monsignor Bernardo Antonio De Wit, of the archdiocese of Utrecht. May 15. Monsignor Dario Valori, of the diocese of Volterra. Monsignor Angelo Pierattini, of the same diocese. Monsignor Giovanni Muzi, of the diocese of Teramo. May 18. Monsignor Michele Hartig, of the archdiocese of Monaco and Freising. May 22. Monsignor Giuseppe Esdra Laberge, of the archdiocese of Quebec. HONORS: By Apostolic Brief, the Holy Father Benedict XV, of blessed memory, deigned to bestow the following honor: The Order of Saint Gregory the Great, civil class: December 30, 1921. To Mr. Amilcare Fontana, of the archdiocese of Modena. By Apostolic Briefs, the Holy Father Pius XI, happily reigning, deigned to bestow the following honors: The Grand Cross of the Order of Pius: May 5, 1922. To His Excellency, Mr. Giovanni I. C. Bratiano, Prime Minister of Romania. The Knighthood of the Order of Pius: May 15, 1922. To Mr. Giorgio Sury d'Aspremont, Captain of the Pontifical Swiss Guard.

[*Latin ed. p. 364*]

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The Order of Saint Gregory the Great, civil class: May 5, 1922.

To Mr. Giovanni Plessea, Political Director of the Presidency of the Council of Ministers of Rumania.

To Mr. Anthony Passos Miranda Filho, of the archdiocese of Rio Janeiro.

To Mr. Cav. Paolo Martinucci, of Rome.

To Mr. Giuseppe Tacchi, of the diocese of Bergamo.

To Mr. Giovanni Vriens, of the diocese of Bois-le-Duc.

The Order of Saint Gregory the Great, military class: May 15, 1922.

To Mr. Luigi Haas, Captain of the Pontifical Swiss Guard.

To Mr. Cristiano Caspar, Captain of the Pontifical Swiss Guard.

The Order of Saint Gregory the Great, civil class: May 4, 1922.

To Mr. Vintila Petalà, Secretary of the Legation of Rumania to the Holy See.

To Mr. Marcello Romanesco, Secretary of the Legation of Rumania to the Holy See.

To Mr. Guglielmo Andrea Mac Kenzie, of the archdiocese of Westminster.

To Mr. Vincenzo Trifogli, of Rome.

To Mr. Giuseppe Floridi, of Rome.

To Mr. Crisostomo Giuseppe Gerard Struycken, of the diocese of Harlem.

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To Mr. Luciano Attout, of the diocese of Namur.

To Mr. Giorgio Pirson, of the diocese of Namur.

To Mr. Giovanni Battista Maccari, of the diocese of Bergamo.

The Order of Saint Sylvester Pope: May 3, 1922.

To Mr. Cav. Francesco Tedeschi, Captain of the Honorary Palatine Guard.

To Mr. Stefano I. Plechoiano, Head of Cabinet of the President of the Council of Ministers of Rumania.

To Mr. Atta Costantinesco, Secretary of Legation and Secretary to His Excellency the President of the Council of Rumania.

The Order of Saint Sylvester Pope: March 31, 1922; May 3, 1922.

To Mr. Alfredo Brianti.

To Mr. Galileo Soavizzi, of Rome.

[*Latin ed. p. 365*]

From the Roman Curia Diary, 365.

OFFICE OF THE PAPAL MAJORDOMO.

By the tickets of His Eminence, the Most Reverend Majordomo, the Holy Father has deigned to appoint:

Extraordinary Secret Chamberlains to His Holiness:

February 14, 1922.

Most Reverend Alessandro Pagliai, of the diocese of Civita Castellana, Orte, and Gallese.

March 11.

Most Reverend Tommaso Garone, of the archdiocese of Taranto.

March 13.

Most Reverend Giacomo M. Shane, of the diocese of Hexham and Newcastle.

March 16.

Most Reverend Giulio Chiavoni (Rome).

Most Reverend Costantino Aiuti (Rome).

Most Reverend Luigi Häver (Rome).

Most Reverend Giuseppe Trezzi (Rome).

Most Reverend Gaetano Roma, of the diocese of Veroli.

Most Reverend Giulio Paolucci (Rome).

April 11.

Most Reverend Isaia Isola, of the diocese of Concordia.

Most Reverend Ladislao Ranura, of the archdiocese of Strigonia.

Most Reverend Stefano Csarszky, of the same archdiocese.

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Most Reverend Giovanni Drahos, of the same archdiocese.
Most Reverend Stefano Madarász, of the same archdiocese.
Most Reverend Vittore Mátéfty, of the same archdiocese.
Most Reverend Alessandro Moser, of the same archdiocese.
Most Reverend Giuseppe Mössmer, of the same archdiocese.
Most Reverend Emmanuele Pokorny, of the same archdiocese.
Most Reverend Giuseppe Trikál, of the same archdiocese.
Most Reverend Adalberto Turi, of the same archdiocese.
Most Reverend Michele Török, of the same archdiocese.
April 20.
Most Reverend Francesco Olgiati, of the archdiocese of Milan.
Most Reverend Chiaffredo Gosso, of the diocese of Saluzzo.
Most Reverend Giovanni Battista Cavallotti, of the same diocese.
April 25.
Most Reverend Giacomo Graaf, of the diocese of Haarlem.
April 26.
Most Reverend Enrico Giuseppe Taskin, of the same diocese.
Most Reverend Pietro Adriano Thier, of the same diocese.
Most Reverend Adriano Giovanni Holierhoek, of the same diocese.
Most Reverend Pietro Carlo Wijtenburg, of the same diocese.
Most Reverend Guglielmo Van Stee, of the same diocese.
Most Reverend Teodoro Giovanni Bosman, of the same diocese.

[*Latin ed. p. 366*]

366 26 » 29 Acta Apostolicae Sedis - Commentarium Officiale, Aprilis » » 1922. Monsignor Giorgio Enrico Stoffels, of the same diocese. » Monsignor Antonio da Rosa Marques, of the archdiocese of Evora. » Monsignor Costantino Augusto Sangreman Henriques, of the same archdiocese.

May 3rd » Monsignor Robert Patten, of the archdiocese of Birmingham. » » » Monsignor Maurizio Ignazio Morissy, of the diocese of Plymouth. » » » Monsignor Alfredo Sperling, of the archdiocese of Birmingham.

May 4th » Monsignor Benedetto Fralleone, of the diocese of Segni.

May 5th » Monsignor Gelsomino Onesti, of the archdiocese of Conza and Campagna. » » » Monsignor Donato Pagano, of the diocese of Bovino. » » » Monsignor Andrea Alasia, of the diocese of Ivrea. » » » Monsignor Giuseppe Assom, of the archdiocese of Turin. » » » Monsignor Antonio Piccinelli, of the diocese of Como. » » » Monsignor Giovanni Battista Gianera, of the same diocese. » » » Monsignor Tommaso Verga, of the same diocese. » » » Monsignor Giuseppe Cattaneo, of the same diocese. » » » Monsignor Valerio Valeri (Rome).

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May 8th » Monsignor Enrico Adani, of the archdiocese of Modena.

May 10th » Monsignor Vincenzo Tuzj, of the diocese of Aquino, Sora, and Pontecorvo.

May 11th » Monsignor Nazzareno De Angelis, of the diocese of Terni.

May 12th » Monsignor Alfonso Zagni, of the archdiocese of Bologna.

May 13th » Monsignor Giacomo Bertini-Morini, of the diocese of Livorno » » » Monsignor Augusto De Angelis, of the diocese of Sezze. » » » Monsignor Giovanni Ceraso, of the archdiocese of Capua.

May 17th » Monsignor Vincenzo Barile, of the same archdiocese. » » » Monsignor Salvatore Merola, of the same archdiocese.

May 19th » Monsignor Pio Cassinari, of the diocese of Piacenza.

May 22nd » Monsignor Bernardino Ricci, of the archdiocese of Modena.

Secret Chamberlains, extraordinary, of Sword and Hood, of His Holiness:

April 10th, 1922. The Most Noble Count Renato Przezdziecki, of the archdiocese of Warsaw. » The Most Noble Signor Giuseppe Dalla Torre, Count of Sanguinetto (Padua, Rome).

May 26th » The Signor Edoardo T. Agius, of the archdiocese of Westminster (London).

May 4th » The Signor Gino Ghezzi, of the diocese of Arezzo.

May 5th » The Signor Camillo Bellaigue, of the archdiocese of Paris. » » » The Most Noble Count Alessandro Acquaderni, of the archdiocese of Bologna.

[*Latin ed. p. 367*]

From the Roman Curia Diary, number 367, May 5, 1922.

Mr. Mario Caracciolo, of the Princes of Forino, from the Archdiocese of Naples. May 17.

Mr. Cirillo Rocke, from the Archdiocese of Westminster.

Honorary Chaplains, wearing the peacock blue vestments of His Holiness: February 24, 1922.

Most Reverend Augusto Zaffarame, of the Diocese of Orte, Civita, Castellana, and Gallese.

Most Reverend Luigi Braccetti (Rome). March 16.

Most Reverend Giuseppe De Gennaro (Rome). Giuseppe Fiocchi (Rome).

Most Reverend Desiderio Demény, from the Archdiocese of Strigonia. April 11.

Most Reverend Giuseppe Metzker, from the same Archdiocese. April 29.

Most Reverend Sebastiano Gaetano, from the Diocese of Castellamare di Stabia.

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Most Reverend Cristiano Krabbel, from the Archdiocese of Colonia.

Most Reverend Giuseppe De Andreis, from the Archdiocese of Udine. May 2.

Most Reverend Alberto Manzano, from the same Archdiocese.

Most Reverend Vincenzo Martínez Gamez, from the Diocese of Jaén.

Most Reverend Domenico Fiori, from the Diocese of Poggio Mirteto.

Most Reverend Giuseppe Musante, from the Diocese of Livorno.

Most Reverend Stefano Piccinelli, from the Diocese of Como.

Most Reverend Alfredo Miotti, from the same Diocese.

Most Reverend Alessandro Evreinow (Rome).

Most Reverend Pietro Dell'Oste, from the Archdiocese of Udine. May 13.

Most Reverend Giovanni Castellani, from the same Archdiocese.

Most Reverend Giuseppe Fantoni, from the same Archdiocese.

Most Reverend Giuseppe Lodolini, from the Diocese of Montefeltro.

Most Reverend Dionigi Bracco, from the Diocese of Teggiano. May 15.

Most Reverend Gaetano Rossi, from the Diocese of Larino. May 20.

Honorary Chaplains of Sword and Cope, extraordinary, of His Holiness: April 26, 1922.

Mr. Pasquale Pinto, from the Diocese of Capaccio-Vallo.

Mr. Giambattista Rossi Veratti, from the Archiepiscopal See of Modena.

Mr. Onofrio, of the Counts Iannuzzi, from the Diocese of Adria. May 3.

Mr. Riccardo Squadrilli, from the same Diocese.

Mr. Fernando Mariñosa Erausquin, from the Diocese of Avila. May 5.

Secret Honorary Chaplains of His Holiness: April 16, 1922.

Most Reverend Guglielmo Zelliger, from the Archdiocese of Strigonia.

Most Reverend Ignazio Számord, from the same Archdiocese. May.

Most Reverend Pietro Majolani, from the Diocese of Como.

Most Reverend Adeodato Amoni, from the Diocese of Nocera Umbra.

[*Latin ed. p. 368*]

368 Acta Apostolicae Sedis - Official Commentary, Chamberlain of Honour outside the city: May 4, 1922. Monsignor Raffaele Gargiulo, of the diocese of Castellamare di Stabia. Chamberlain of Honour outside the City of His Holiness: May 13, 1922. Monsignor Giuseppe Buffoni, of the archdiocese of Udine. APPOINTMENT May 19, 1922. Monsignor Eulogio Gregorio Gillow, Archbishop of Antequera.

[*Latin ed. p. 369*]

Year XIV - Vol. XIV, July 1, 1922, No. 11, OFFICIAL ACTS OF THE APOTOLIC SEE, PAPAL BULLS.

PIUS PP. XI, APOSTOLIC CONSTITUTION CONCERNING THE DIVI-

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SION AND FOUNDATION OF THE NEW DIOCESE OF NOVA, FROM THE BISHOP OF BRAGA, SERVANT OF THE SERVANTS OF GOD, FOR THE PERPETUAL REMEMBRANCE.

The solicitude of Our Predecessors in the pursuit of the salvation of souls has always led them to take care that the ecclesiastical boundaries of the Catholic world be appropriately adapted to the conditions of time and circumstances. Therefore, since the Archdiocese of Braga, in Lusitania, extends very widely, and the faithful of the civil province commonly called Trás-os-Montes, due to the difficulties of access to the distant episcopal see, could scarcely perform religious duties without considerable inconvenience, the present Archbishop of Braga earnestly requested the Apostolic See to establish a new diocese in that province, in place of those which, compelled by the necessities of the time, Our Predecessor, Pope Leo XIII, through Apostolic Letters bearing the leaden seal, dated September 30th of the year 1881, had suppressed.

However, since the erection of this new diocese seemed to contribute to the benefit of the faithful and the good of souls, Our Predecessor, Pope Benedict XV, also received the prayers offered to him with benevolence; but,

[*Latin ed. p. 370*]

370 Acta Apostolicae Sedis - Official Commentary. Before any decision was made regarding this matter, We ordered that all the Bishops of Lusitania be heard, especially the Archbishops of Braga and Lamego, since this matter concerned them directly, as some parishes would also be taken from their dioceses.

Therefore, having obtained the consent of these, and having supplemented it, as necessary, with the consent of others whose interests were involved or who presumed their interests were involved, We, who, following the most blessed Pope Benedict XV, unexpectedly and sorrowfully succeeded him in this earthly life, having consulted with the Most Holy Roman Church Cardinals, extraordinary prefects for ecclesiastical affairs, have decreed to establish a new diocese from the town of Vila Real, to be called Villaregalense, in the following manner.

First, We establish that this new diocese shall encompass the entire civil province which takes its name from the city of Vila Real, and shall be circumscribed by the boundaries of that same province. To this newly erected diocese, We attribute two hundred and fifty-seven parishes, of which one hundred and sixty-seven shall be separated from the diocese of Braga, nineteen from Braga, and seventy-one from Lamego; namely, from the diocese of Braga, the archpresbyterate commonly called Boticas, which has sixteen parishes; Mondim de Basto with fourteen parishes; Montalegre with more than thirty parishes; Vila Pouca de Aguiar with sixteen parishes; Vila Real with twenty-four parishes; and more than thirty parishes from the municipality of Chaves, and more than twenty from the municipality of Valpas-

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sos; from the diocese of Braga, eleven parishes from the municipality of Chaves, and eight from the municipality of Valpassos; from the diocese of Lamego, the municipalities of Alijó with twenty-nine parishes; Mesão Frio with seven parishes; Murga with nine parishes; Begoa with ten parishes; Sabrosa with fifteen parishes; Santa Marta de Penaguião with ten parishes, and a portion of the municipality of Vila Real with two parishes.

Furthermore, We have established the city of Vila Real as the episcopal seat and cathedral, with all the rights, privileges, and honors with which other episcopal sees in Lusitania enjoy; also, We elevate the parish church of Saint Dominic, located there, to the rank and dignity of a cathedral, with the rights, honors, insignia, and privileges with which other cathedrals rightfully or by legitimate custom enjoy.

We also command that a cathedral chapter be established there, with the rights and privileges with which other chapters legitimately possess in Lusitania, but with the firm election of the Canons and Dignitaries of the chapter, according to the common law.

And if, at the present time, due to circumstances, it cannot be done to establish a chapter of Canons, We desire that...

[*Latin ed. p. 371*]

According to paragraph 371 of the decree *Canonicorum*, diocesan Consultors are to be chosen, according to canons forty-three and following. However, we entrust the prudence and judgment of the Executor of these Letters to determine whether it is more expedient to immediately proceed with the establishment of the cathedral chapter, or to proceed with the election of the aforementioned Consultors. Furthermore, we decree that the new diocese shall be constituted from the revenues of Apostolic Indulgences, which replace the old Bull of Crusade, from the emoluments of the episcopal curia, and from offerings freely given by pious faithful, in whose generosity we place great confidence. Likewise, we decree that, as soon as it is possible, a diocesan seminary shall be established, according to the provisions of the Code and the rules established by the Sacred Congregation for Seminaries, in which future administrators of the sanctuary may be formed and educated; in the meantime, however, the Ordinary shall provide, in the best way possible, for those who aspire to the priesthood, sending them to other nearby seminaries. Finally, we constitute this newly established diocese as a suffragan of the archdiocese of Braga, and until the same diocese is provided with its own pastor, we entrust its governance to the venerable brother Emmanuel Vieira de Mattos, the current Archbishop of Braga, as Apostolic Administrator, granting him all the faculties and rights that are appropriate to this office. Moreover, these present Letters, and everything contained therein, even those things which any individual may believe to be of interest or to concern their own interests, even if they have not been heard or have not agreed to the foregoing, even if they are

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worthy of express, specific, and individual mention, shall never, at any time, be subject to any defect of surreptition, or prevarication, or nullity, or of our intention, or of any other substantial and unforeseen defect, nor may they be challenged or brought into controversy, but rather, they shall always be considered valid and effective, as having been made and issued with full knowledge and authority, and shall always remain valid and shall have their full and complete effect, and shall be inviolably observed by all to whom they apply, and if, contrary to this, anything should happen to be attempted with regard to these matters, knowingly or unknowingly, we will and do declare it to be utterly void and of no effect. With all of the foregoing established, we entrust the execution of these matters to the venerable brother Achilles Locatelli, titular Archbishop of Vicariate Apostolic of Thessaloniki in Lusitania, as Apostolic Nuncio, granting him the necessary and appropriate faculties, including the power to delegate, to any person holding an ecclesiastical office, for the purpose of carrying out what is intended, with the obligation to report to the Sacred Congregation.

[*Latin ed. p. 372*]

Acts of the Apostolic See - Official Commentary 372, concerning the sending of a Consistorial Brief within six months, calculated from the date of these Letters, an authentic copy of the execution completed. We furthermore command that to the transcripts of these Letters, even those printed, when presented, with the endorsement of a public notary, and sealed with the seal of someone holding an ecclesiastical office, the same faith be given as would be given to these Letters if they were exhibited or shown. Nothing to the contrary shall be held valid, whether in the regulations issued in synodal, provincial, general, and universal councils, or in special or general constitutions and ordinances Apostolic, or in any other dispositions of our predecessors, the Roman Pontiffs, or in any other contrary provisions whatsoever. Therefore, no one shall be permitted to infringe upon or contradict these Our Letters of dissolution, erection, exemption, decree, mandate, derogation, and will. If anyone, through rash audacity, should presume to attempt this, let him know that he will incur the wrath of Almighty God and of the Blessed Peter and Paul, His Apostles. Given at Rome, at Saint Peter's, in the year of Our Lord nineteen hundred and twenty-two, on the twentieth day of the month of April, in the first year of Our Pontificate.

•g C. CARD. DE LAI, Bishop of Sabina.

O. CARD. CAGIANO, Secretary of the Sacred Consistory.

S. B. E., Chancellor.

Loco: Julius Gampori, Raphael Virili, Plumbi.

Registered in the Apostolic Register, Volume XXV, number 29.

Apostolic Prothonotary.

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Apostolic Prothonotary.

[*Latin ed. p. 373*]

Acta Pii PP. XI 373. APOSTOLIC LETTERS. I. WITHIN THE DIVIDED TERRITORY, THE APOSTOLIC VICARIATE OF KIVU IS DIVIDED, AND THE VICARIATES OF RUANDA AND OF URUNDI ARE ESTABLISHED IN CENTRAL AFRICA. POPE PIUS XI. For the perpetual memory of this matter. – The apostolic office, by divine providence entrusted to us, obliges us to care for the salvation and progress of all the faithful throughout the world, as far as we are able in the Lord. For this reason, when the General Superior of the Society of African Missions, to whose care the apostolic vicariate of Kivu in Central Africa has been entrusted, earnestly requested us, out of our benevolence, to consider the good of the faithful in those distant regions, and taking into account the extent of the territory and the convenience of the evangelizing workers, to deign to establish two distinct missions from the vicariate itself, we considered it right to favorably accede to the requests of the General Superior. Therefore, after consultations with the Most Reverend Fathers, Cardinals, Prefects of the Sacred Congregation for the Propagation of the Faith, we have decided and decreed the following. Namely, by our own motion and with certain knowledge and mature deliberation, and by the fullness of our Apostolic authority, by the force of the present document, we form two new and distinct vicariates from the territories which, as is clearly established, belong to the Vicariate of Kivu, and we name them the Vicariates of Ruanda and of Urundi, corresponding to two distinct indigenous kingdoms which currently constitute the Vicariate of Kivu; and we entrust the care of these vicariates to the same Society of African Missions. The new Vicariate of Ruanda shall be defined by the Kagera River to the east, by the Rusizi River and Lake Kivu to the west, and by the boundaries which separate the aforementioned indigenous kingdoms of Ruanda and Urundi to the south and north. The Vicariate of Urundi shall consist of the territory that remains of the former Vicariate of Kivu. These things we have decided, decreeing that these present Letters of ours shall always exist and be valid and effective; and that they shall have and obtain their full and complete effect, and that those to whom they pertain, or who may be able to observe them, shall fully support them now and in the future; and thus be duly judged.

[*Latin ed. p. 374*]

374 Acta Apostolicae Sedis - Commentarium Officiale: This document is to be considered valid and definitive, and to be rendered null and void from this moment forward, if anything contrary to its contents is attempted by anyone, with any authority whatsoever, knowingly or unknowingly. Notwithstanding the Apostolic constitutions and ordinances, and other special and individual provisions, and all other contrary provisions what-

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soever. Given in Rome, at Saint Peter's, under the Fisherman's Ring, on the twenty-fifth day of April, in the year 1922, in the first year of Our Pontificate. P. CARD. GASPARRI, Secretary of State.

II. THE SANCTUARY OF THE BLESSED VIRGIN MARY IN THE TOWN OF ASPRICOLLIS, ARCHDIOCESE OF MECHLIN, ENHANCED WITH THE TITLE AND PRIVILEGES OF A MINOR BASILICA.

PIUS PP. XI. For the perpetual memory of this event.

In the town of Aspricollis, commonly called Scherpenheuvel, not far from the city of Louvain, within the territory of the Archdiocese of Mechlin, there stood, in ancient times, as it is said, an old oak tree to which was affixed an image of the most holy Virgin Mary. Historians relate that a large number of faithful frequently gathered at this tree to implore the help of the Virgin, who, from this place, manifested her true presence before God through numerous healings of the sick, and other countless graces and miracles. For this reason, a small chapel was first erected there, and then, as the number of pilgrims increased over the years, even from distant regions, through the care and generosity of Archduke Albert and Archduchess Isabel, governors of the United Provinces of Belgium, and of the Catholic Kings of Spain, a magnificent temple was erected in the 17th century, in honor of the miraculous Virgin, distinguished not only by its size but also by its wonderful works, where the old and miraculous image of the Virgin is religiously preserved. This image, placed above the altar for public veneration, was later, in the year 1872, solemnly adorned with a golden diadem by the Archbishop of Mechlin, then Cardinal Dechamps, in the name and with the authority of Our Predecessor, the remembered Pope Pius IX. In this sanctuary, richly and abundantly furnished with sacred objects, at present a parish priest and four chaplains diligently devote themselves to divine service, faithfully fulfilling their sacred ministry; and the faithful—

[*Latin ed. p. 375*]

The Acts of Pope Pius XI, page 375, record how, with unwavering devotion, faith, and heartfelt action, crowds flock to the Virgin Mary, even to obtain those special privileges and indulgences which Our Predecessors, the Roman Pontiffs, have bestowed upon this sanctuary. Remembering these things, We have judged that the prayers offered to Us recently by Our beloved son, the Most Reverend Cardinal Mercier, Prefect of the Sacred Congregation, Archbishop of Mechlin, should be received with kindness; he, having implored Us with fervent supplications, that on the occasion of the quinquennial anniversary of the coronation of the image of the same Virgin, We would deem it fitting to elevate the aforementioned sanctuary to the title and dignity of a minor basilica, with all the honors and privileges that rightfully belong to the minor basilicas of this holy city. Therefore, after having consulted with the Most Reverend Fathers,

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Cardinals, Prefects of the Sacred Congregation, by Our Apostolic authority, and by the force of the present document, forever and in perpetuity, We elevate the church of Asper-Collense, located within the archdiocese of Mechlin, to the rank of a minor basilica, dedicated to the Blessed Virgin Mary, with all the honors and privileges that rightfully belong to the minor basilicas of this holy city. We grant this, decreeing that these present Letters of Ours shall always remain firm, valid, and efficacious; that they shall have and obtain their full and complete effect, and that they shall, now and in the future, most amply benefit those to whom they pertain, or may pertain; and that they shall be rightly judged and defined, and declared null and void from this moment forward, if anything contrary to these should be attempted by anyone, with any authority whatsoever, knowingly or unknowingly. Notwithstanding any Apostolic ordinances, and all other contrary things whatsoever. Given at Rome, at Saint Peter's, under the Fisherman's ring, on the second day of May, in the year 1922, the first year of Our pontificate.

P. CARD. GASPARRI, Secretary of State.

[*Latin ed. p. 376*]

376 Acta Apostolicae Sedis - Official Commentary on the LETTER I to His Most Eminent Lordship, Father Anthony, Titular Archbishop of the Holy Martyrs Marcellinus and Peter, of the Roman Rite, Prefect, Cardinal Mendes Bello, Patriarch of Lisbon, and to the other Archbishops and Bishops of Lusitania: A response is given in writing, issued by common accord.

Beloved sons and venerable brothers, greetings and the apostolic blessing.

It could not but be exceedingly pleasing to Us to learn of your piety. Scarcely have We, by the merciful design of God, been raised to the Chair of the Blessed Peter, that Our thoughts have turned, as to all other Bishops of the Catholic world, so also to you; but the long-standing troubles of your Church have moved Our heart even more deeply. Now, for the first time, We open Our mouth to you, and We gladly seize the opportunity to congratulate you on your pastoral diligence, your piety, your faith, and to encourage you, if encouragement is needed, to maintain vigilance and constancy in these times. May the day soon dawn when the glory of our ancestral religion will shine brightly upon the people of Lusitania! What you have promised Us, We desire exceedingly. But you see the times: you see that human nature is more inclined to envy than to fairness. Nevertheless, it is not right to despair, but rather to strengthen the spirit, to raise it with hope, and to spur it to fruitful labors. We invoke Him who, whenever He wills, commands the winds and the sea, and the winds and the sea obey Him. We thank you from the heart for the services you have rendered, and, as a witness to the heavenly concord and to Our benevolence, We impart to you all, beloved sons and venerable brothers, the apostolic blessing, to

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each of you, in the clergy and in the people, with all Our heart in the Lord.

Given in Rome, at Saint Peter's, on the thirty-first day of March, in the year 1922, in the first year of Our pontificate.

PIUS PP. XI.

[*Latin ed. p. 377*]

Acta Pii PP. XI 377 II Ad Emin. P. D. Ioannem Episcopum Tusculanum. S. R. E. Card. Cagliero, Celebrantem Sexagesimum Natalem Sacerdotii Sui.

Dilecto filio nostro, salutem et apostolicam benedictionem. — Si omnes salutantur ut gratia caelestis praestantissima illa, quae post decem lustra ineffabile gaudium primitiarum sacerdotium percipere permittit, quanto magis debent celebrari illi, paucissimi quidem, quibus misericordia divina concedit, post duodecim lustra, mysticas nuptias cum Agno immaculato celebrare! Nullam ergo admirationem sentimus, cum videmus, dilecte fili nostri, ex omni parte tibi adfligentes, congratulationes calidissimas in die illa auspiciatissima, in qua, tertio iam tempore, novus Levita, Sacrificium Novae Legis super altare sanctum renovas. Tecum exsultant, et recte, multi filii Piae Societatis Salesianae Ven. Ioannis Bosco, cui tu es gloria pulcherrima, non solum propter splendorem sacrae Porporae, sed praesertim propter duas characteres quae in te praecipue fulgent: constantiam, cum qua, in omni tempore, loco vel vicissitudine, te fidelem spiritui et directionibus magni Fundatoris servasti; et instans activitatem missionariae, quae ab Patagonia, primo campo tui zelotypostolici, ad alias vastas regiones Americae Meridionalis et Centralis extensa est, suscitans, cum plausu et admiratione generali, nobilissimos entusiasmos sanctae emulatio inter ipsos confratres tuos. Pro hac tua infatigabili, et, per divinam gratiam, fructuosissima operositate missionaria et civilizatrice novi mundi, non longe ab animo iudicamus, cum dicimus, iam hodie, operis tui in orizonte Christiano aetatis nostrae, lux viva fulgebit, iuxta illam alii missionarii illustris, apostoli terrarum Africanarum, cuiumilitas Franciscana merito exaltata est ad suprema fastigia dignitatis cardinalis. Plus quam legitimum et naturale est consolatorium spirituale quod tibi ex hoc hodierno fausto evenimento oritur; quia, si ad longum iter tuum respicis, vides illud rigosum fructibus bonis religiosis et moralibus, omnino seminatum thesauris vitae aeternae. Et cum gaudia filiorum, non minus quam dolores eorum, communia sunt Patri, libenter tecum praesentem mysticam laetitiam communicamus, et congratulamur quod robusta tua sanitas aditum dat ad spei laudabilissimam, ut, per multa annos, consolationem tuam habeamus.

[*Latin ed. p. 378*]

378 Acta Apostolicae Sedis - An Official Commentary, to see how your energies, still vigorous, and your inexhaustible zeal are being put to good

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use for the Church. This is the vow that we make with all our heart; while, united with all your confreres scattered throughout every region of the world, we join with you in offering to God the hymn of the most fervent thanksgiving. Meanwhile, it is dear to us to invoke upon you the abundance of heavenly graces, and we offer the same heartfelt prayer to God for your beloved brother and our cherished son, Dom Giovanni Battista Francesia, whom the great Salesian family also honors from its very beginnings, and to whom it has been reserved to share with you the joy and the ineffable delights of this jubilee year. Furthermore, in anticipation of these same divine graces and as a sign of our particular affection, we impart to you, our beloved son, to your virtuous brother, Dom Francesia, to the individual sons and daughters of the Pia Società Salesiana, and, first among all, to the newly appointed Rector Major, the apostolic blessing with all the outpouring of our heart. Given in Rome, near Saint Peter's, on this 14th day of June, 1922. PIUS PP. XI.

[*Latin ed. p. 379*]

379. The Most Reverend Supreme Congregation of the Holy Office. ACTS OF THE MOST HOLY SUPREME CONGREGATION OF THE HOLY OFFICE. I. DECREE: THE WORKS OF THE AUTHOR "ANATOLE FRANCE" ARE CONDEMNED. Thursday, May 31, 1922. In the general assembly of the Most Reverend Supreme Congregation of the Holy Office, the Eminent and Reverend Lords Cardinals, Inquisitors General in matters of faith and morals, with the prior opinion of the Most Reverend Consultors, decreed: "All the works of the author Anatole France, according to the prescriptions of the Code of Canon Law, canon 1399, sections 2, 3, 6, 8, and 9, are to be prohibited by law, and are to be inserted into the Index of Prohibited Books." Furthermore, on the following Friday, June 1st of the same year, the Most Holy Lord Pope Pius XI, by divine providence, in his customary audience granted to the Reverend Fathers Assessors of the Holy Office, approved, confirmed, and ordered to be made public the resolution of the Eminent and Reverend Fathers. Given at Rome, from the offices of the Holy Office, on June 2, 1922. Aloysius Castellano, Notary of the Most Reverend Supreme Congregation of the Holy Office. II. DECREE: EXCOMMUNICATION IS DECREED AGAINST PRIESTS STILL PARTICIPATING IN THE DAMNATED SOCIETY "IEDNOTA," AND THE PERIODICAL COMMENTARY OF THE SAME NAME IS PROHIBITED. Whereas, this Most Reverend Holy Congregation of the Holy Office, with great sorrow, has ascertained, in order to safeguard the integrity of faith and morals, that certain authors have violated the prescriptions against schism, therefore, it decrees:

[*Latin ed. p. 380*]

380 The Apostolic See – Official Commentary concerning the Slovakian

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association of priests, which, from the year 1920, has been published by the Bishops of that region, and which has been approved and confirmed by the Apostolic See (see Acta Apost. Sedis, vol. XII, page 57, no. I, and page 585, no. II), has fallen into disrepute: so that it may not appear to neglect its duty and its proper functions in a matter of such importance, it is compelled to renew and again confirm those decrees by which it condemned and ordered the dissolution of the aforementioned association, as it does anew in the present decree. Therefore, let all priests who are still, in any way, members of the dissolved association know that, unless, within fifteen days from the promulgation of this decree, which time shall be reckoned by the Bishops, they, renouncing the schismatic intention, fully and absolutely submit themselves to the mandates of their Bishops and of the Apostolic See, they will incur excommunication reserved to the Apostolic See, by this very fact, without further declaration; and furthermore, those four priests who constitute the leadership (which they call) of that association, will be subject to excommunication specifically, with all its legal consequences, and, moreover, will be penalized by a new decree. On this very occasion, the aforementioned Supreme Sacred Congregation completely condemns, anathematizes, and prohibits, the periodical publication, which also bears the title "Lednota," and, furthermore, extends excommunication, reserved in a special manner to the Apostolic See, as stated in canon 2318 § 1, to the editors, defenders, readers, and retainers of that same publication. The Ordinaries of Czechoslovakia will take care to bring this decree, confirmed by the authority of Our Most Holy Father, Pope Pius XI, to the attention of the priests to whom it pertains, and of the faithful subject to them, so that, without delay, it may be effectively carried out in the Lord; and as soon as possible, they will inform the Sacred Congregation of the outcome. Given in Rome, from the offices of the Holy Office, on the 14th of June, 1922. Aloysius Castellano, Notary of the Supreme Sacred Office.

[*Latin ed. p. 381*]

SACRED CONSISTORY CONGREGATION

DECREE OF THE SACRED CONSISTORY CONGREGATION FOR THE DIVISION AND UNION OF THE DIOCESES OF MARSICA AND THE ABBEY OF THE MOST HOLY TRINITY OF CAVENSIS

In order to expedite the care of souls, the Reverend Father Placidus Nicolini, Ordinary Abbot of the Most Holy Trinity of Cavensis, requested that the Apostolic See grant that a portion of the parish of Paterno, located within the diocese of Marsica, which belongs to the civil municipality of Tramutola, be assigned to his abbey.

Our Most Holy Father, Pope Pius XI, graciously accepting these petitions, after consulting with the Venerable Fathers of the Sacred Consistory Con-

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gregation, and exercising the fullness of the Apostolic power, and with the consent of those whose interests are involved or presumed to be involved, by this Consistory Decree, which shall have the same force and validity as if it were issued by Apostolic Letters bearing the papal seal, decrees that the aforementioned portion of the parish of Paterno, which is located within the civil boundaries of the municipality of Tramutola, together with all and each of the faithful residing there, be separated from the diocese of Marsica and united and incorporated with the Abbey of the Most Holy Trinity of Cavensis; so that the ecclesiastical jurisdictional boundaries of the parish of Tramutola shall be the same as and coincide with the jurisdictional boundaries of the civil municipality of Tramutola; and therefore, the jurisdiction of the pastor of Tramutola shall extend to the entire territory of the municipality of Tramutola, and the boundaries of the diocese of Marsica and the Abbey of the Most Holy Trinity of Cavensis shall be defined accordingly.

Furthermore, the pastor of Tramutola shall pay to the pastor of Paterno the sum of fifty *lire* annually, during the lifetime and ministry of the Reverend Father Raphael Petracca, the present rector of the aforementioned parish.

In order to ensure the execution of the foregoing, His Holiness appoints the aforementioned Abbot, granting him the necessary and appropriate powers, including the power to delegate, to any person holding an ecclesiastical office, to carry out the aforementioned purpose; and he obliges the aforementioned person to send to this Sacred Congregation, within six months from the date hereof, a certified copy of the completed execution.

Notwithstanding any contrary provisions.

Given at Rome, from the offices of the Sacred Consistory Congregation, on the 29th day of May, 1922.

[Signature]

C. CARD. DE L A I, Bishop of Sabina, Secretary.

L. % S. Aloisius Sincero, Assistant.

[*Latin ed. p. 382*]

Acts of the Apostolic See - Official Commentary 382 II. TOLEDO IN AMERICA-CLEVELAND REGARDING THE CHANGE OF BOUNDARIES. With the Most Reverend Bishop of Toledo in America having requested, with the consent of the Bishop of Cleveland, that the three counties commonly known as Erie, Huron, and Richland, which belong to the Diocese of Cleveland, be separated from that diocese and united to the aforementioned Diocese of Toledo, the Holy Father, Pope Pius XI, considering that this would be for the good of the inhabitants of those places, and with due regard for the favorable opinion of the Most Reverend and Venerable Father John Ronzano, titular Archbishop of

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Melitene and Apostolic Delegate; and, in order that the work may be carried out, and that those who have an interest in it may consent, after having graciously accepted the petition, this Consistorial Decree, which is valid as if Apostolic Letters sealed with the papal seal had been issued from above, separates the aforementioned counties of Erie, Huron, and Richland, together with all parishes and faithful therein, from the Diocese of Cleveland and unites and incorporates them into the Diocese of Toledo in America. To carry out this execution, His Holiness has appointed the esteemed Most Reverend Father John Ronzano, to whom all necessary and appropriate powers are granted, including the power to delegate to any person holding an ecclesiastical office, in order to effect the aforementioned matter; and he is charged with sending within six months to this Sacred Congregation an authentic copy of the completed execution. All contrary decrees notwithstanding. Given in Rome, from the offices of the Sacred Consistorial Congregation, on this 12th day of June, 1922. [Signature] C. CARD. DE L A I, Bishop of Sabina, Secretary. L. © S. Aloysius Sincero, Assistant.

[*Latin ed. p. 383*]

383 The Most Holy Congregation of the Consistory, TO THE MOST REVEREND ARCHBISHOPS OF BOSTON AND PHILADELPHIA, AND TO OTHER REVEREND ARCHBISHOPS, BISHOPS, AND ORDINARIES IN THE UNITED STATES OF AMERICA: LETTERS CONCERNING THE SOON-TO-BE-CONDUCTED APOSTOLIC VISIT. Since Our Most Holy Father Pius PP. XI has decreed that an apostolic visit be made to the dioceses and churches of the United States of America, by order of the same Holiness, and for the sake of my office, I hasten to announce this to all the Ordinaries of that region. This concern of Holiness towards the churches of America should be greatly pleasing to all, because it shows how diligently and with what love the Supreme Pontiff attends to this part of the Catholic Church, which is indeed so important and grows more and more each day, so that it may be cultivated with ever greater daily effort: but it will be even more pleasing when Holiness has chosen His Delegate, the Reverend Father Doctor John Bonzano, Archbishop of Melitene, to fulfill the office of Apostolic Visitor, who, through his long residence, knowledge of affairs and people, uprightness of character, and love for this republic, is known and should be considered superior to any other. Therefore, it seems superfluous to commend him individually to each Ordinary, so that he may more easily and expeditiously fulfill his ministry. Furthermore, wishing all things favorable and blessed in the Lord, I earnestly pray that this visit may lead to a new and remarkable increase in the cause of religion. Given in Rome, from the offices of the Most Holy Congregation of the Consistory, on the 14th of June, 1922. C. CARD. DE LAI, Bishop of Sabina, Secretary. L. Aloysius Sincero, Assistant.

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IV CONCERNING THE CHANGE OF TITLE OF THE ARCHDIOCESE OF LINARES. By decree of the Most Holy Congregation of the Consistory, of the 9th of June, 1922, the Reverend Father Doctor John de Jesus Herrero and Pina was granted the faculty to assume, for his archdiocese, the title of Monterrey, abandoning the title of Linares, from the city of "Monterrey," where the episcopal see has always been.

[*Latin ed. p. 384*]

384 Acta Apostolicae Sedis - Official Commentary

PROVISIONS REGARDING CHURCHES

Our Most Holy Father Pius XI, by Divine Providence, through the decrees of the Sacred Congregation of the Consistory, has provided for the following churches, each with its own pastor, as follows:

April 26, 1922. — To the titular episcopal Church of Resain, the Reverend Father Vincent Huarte, S.J., Apostolic Vicar of Ngan-hoei, was appointed.

May 26. — To the titular episcopal Church of Leptis Magna, the Reverend Monsignor Leopardi, a chamberlain of the Holy See among those present, was appointed as an Auxiliary to the Reverend Monsignor Alfonsi Andreoli, Bishop of Recanati and Lauretani.

June 7. — To the cathedral Church of Saint Severus, the Reverend Urban Luciano Durante, a priest of the place of Melendugno, in the diocese of Lecce, was appointed as its pastor.

June 9. — To the titular episcopal Church of Neb, the Reverend Father Ioannes Rossi, a capitular vicar of the metropolitan Church of Milan, was appointed as an Auxiliary to the Reverend Monsignor Eugenius Tosi, elected Archbishop of the same Church of Milan.

June 12. — To the titular archiepiscopal Church of Cassiope, the Reverend Monsignor Primus Bianchi, formerly Bishop of Dyrrachi, was appointed.

June 19. — To the titular episcopal Church of Caesaropolis, the Reverend Father Hermann Joseph Straeter, a parish priest of Saint Joseph in Grefeld, was appointed as an Auxiliary to His Eminence Cardinal Charles Joseph Schulte, Archbishop of Cologne.

June 23. — To the titular archiepiscopal Church of Ptolemais, the Reverend Father Caesar Orsenigo, a canon of the metropolitan Church of Milan, was appointed as Apostolic Delegate in Holland.

June 26. — To the titular episcopal Church of Tadamata, the Reverend Father Firminus Guichard, of the Congregation of the Holy Spirit, was appointed as Apostolic Vicar of Brazzaville.

Thus, the following should be amended concerning both provisions:

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pages 351 (356) and 352.

[*Latin ed. p. 385*]

SACRED CONGREGATION FOR THE PROPAGATION OF THE FAITH

DECREE CONCERNING THE CHANGE OF NAME OF THE APOSTOLIC VICARIATE OF UPPER CONGO.

Since Alexander Le Roy, Superior General of the Institute of the Holy Spirit, to whose care the Apostolic Vicariate of Upper Congo in Central Africa is entrusted, had requested that the name of the aforementioned Vicariate be changed for geographical reasons, the Fathers of this Sacred Congregation, in a plenary session on the 12th of the current month, readily approved of the aforementioned request, and decreed that the Apostolic Vicariate of Upper Congo shall henceforth be called Brazzaville, after the city where the Apostolic Vicar has his own residence.

This decision of the Fathers was reported to His Holiness Pope Pius XI, divinely provident, on the 12th of the same month and year, by the undersigned Secretary of this Sacred Congregation, and His Holiness, with paternal benevolence, approved of it and ordered the present decree to be drawn up.

Given at Rome, from the offices of the Sacred Congregation for the Propagation of the Faith, on the 14th of June, 1922.

G. M. CARD. V. ROSSUM, Prefect.

L.&S.

For the Reverend Father Secretary,

Caesar Pecorari, Under-Secretary.

II. APPOINTMENTS

The Sacred Congregation for the Propagation of the Faith, having duly considered, declared, according to its will:

May 10, 1922. – The Apostolic Prefect of Iringa in Central Africa, Reverend Father Francis Cagherò, Priest of the Institute of the Consolata.

June 10. – The Apostolic Prefect of Celle Orientale, Reverend Father Aemilius Rolin, of the Order of Preachers.

June 21. – The Apostolic Prefect of the Central District of the Cape of Good Hope, Reverend Father Francis Hennemann, Bishop in title of Coptites.

June 21. – The Apostolic Prefect of Lake Albert in Central Africa, Reverend Father Joseph Matthijsen, of the Society of African Missionaries.

A*BA, vol. XIV, n. 11. – 1-7-922.

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2* P.

[*Latin ed. p. 386*]

386 Acta Apostolicae Sedis - Official Commentary

SACRED CONGREGATION FOR RITES

OF GRATIANOPOLI, OR PARIS

CONCERNING THE BEATIFICATION AND CANONIZATION

OF THE VENERABLE SERVANT OF GOD, PETER JULIAN EYMARD,

FOUNDER OF THE CONGREGATION OF PRIESTS

DEDICATED TO THE MOST HOLY SACRAMENT.

ON THE QUESTION:

Whether it is established that the theological virtues of Faith, Hope, and Charity, in God and towards one's neighbor; and also the cardinal virtues of Prudence, Justice, Fortitude, and Temperance, and those things connected with them, were practiced in a heroic degree, in every circumstance, and with effect, in the case under consideration?

The decree of this Apostolic Congregation, by which the heroic virtues exercised by the Venerable Servant of God, Peter Julian Eymard, are approved and declared, is all the more closely connected with the nature of this cause, and no connection whatsoever could have been conceived, or imagined, except by recalling and bringing vividly to mind those things which were recently accomplished here in the City, with such great piety and such abundant fruit of the Christian profession, during the solemnities of the twenty-sixth International Eucharistic Congress, so that they might be consigned to posterity in monuments of enduring value; as anyone can readily understand and appreciate who, with a little attention and reflection, recalls who the Venerable Servant of God was, and what were the most outstanding notes of his sanctity.

Indeed, upon reflecting a little more deeply, something occurs that cannot be passed over in silence, but must be carefully considered, for it contains a noble foreshadowing of the future destiny and the work that, as it was destined by God, awaited the Venerable Peter Julian Eymard. For,

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as the judicial records state, even before this man entered mortal life, the spouses Eymard had been foretold of such things; namely, that they would soon have a child who would not only bring singular glory to his people, but also, and this is far greater, would found a religious family dedicated to the worship of the Most Holy Sacrament.

[*Latin ed. p. 387*]

The Congregation of Rites, by proceeding and expanding, would be entirely strengthened and completely liberated. However, it is truly astonishing that those who, from the very beginning of the life of the Servant of God, and through various stages of his life, have followed him, have so clearly demonstrated the truth of this. Therefore, it is clear that everything that the venerable Peter Julian did, while he was among men, and everything that he gathered and contemplated, could not fail to recognize and acknowledge that what was entrusted to him by God, as a kind of mission, he pursued with remarkable constancy and fidelity, fulfilling it as his vocation, and completing it with great diligence. But, as it appears to any prudent and just man, it was certainly fitting and appropriate to discover, provide, and present the elements by which the Christian virtues cultivated by the venerable Servant of God, Peter Julian Eymard, attained that degree, which they call "heroic." Furthermore, in order that this most noble cause might remain entirely honorable, it was of the utmost importance to completely overturn those objections that had been raised, and among these, in particular, that one which concerned a certain action of the Servant of God, which he committed only once, and therefore was entirely unusual and foreign to the common, constant, and perpetual manner in which he always acted. Therefore, after having thoroughly investigated and examined with the most reliable and sufficient criteria, according to the norms that are commonly taught by theologians in this matter; and after having carefully considered all the circumstances of the case, as much as it was possible to extract anything that might in any way weaken or invalidate it – which, certainly, had already been established as solid and firm – it nevertheless, if the legal basis on which the objection is based is examined and explained as it should be, the objection itself loses its place and no longer has any validity. Indeed, if the testimony is based only on uncertain statements, it cannot be considered legally proven; and therefore, it must be considered non-existent by judges, who, after all, must render their judgment only according to the acts and proofs presented in the manner and form prescribed by law. Therefore, the authors of this work deserve praise and recognition for their efforts; for they have given the best of themselves in the matter, as they diligently promoted the cause of the Beatification of their spiritual Father before the Apostolic See, with a

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diligent and zealous spirit.

[*Latin ed. p. 388*]

388 Acta Apostolicae Sedis - An Official Commentary, which, rather swiftly and subsequently, led to the principal question concerning heroic virtues, a question which, after three customary discussions, reached its conclusion in the General Congregation, which was convened on the sixteenth day of the preceding month of May, before the Most Holy Pope Pius XI. In this Congregation, the Most Reverend Cardinal Anthony Vico, Relator of the cause, proposed the following question for discussion: Does it pertain to the theological virtues of Faith, Hope, and Charity in God and neighbor; and also to the cardinal virtues of Prudence, Justice, Fortitude, and Temperance, and their associated qualities, that the venerable Servant of God, Peter Julian Eymard, in the heroic degree, in the case and to the effect under consideration? Then the Most Reverend Cardinals and the Consultor Fathers expressed their opinions, which were, however, received with joyful and attentive minds. The Most Holy Pope decided to postpone his final judgment, so that, through common and fervent prayers, especially in the Eucharistic celebrations soon to come, the divine will might be made manifest. And when he decided to reveal his mind, he chose this Sunday of the Most Holy Trinity; therefore, having devoutly performed the sacred rites, he ordered the Most Reverend Cardinal Anthony Vico, Bishop of Porto and Santa Rufina, Prefect of the Congregation of Sacred Rites and Relator of the cause, together with the Reverend Father Angelo Mariani, General Promoter of the Faith, and myself, the undersigned Secretary, to be summoned, and solemnly declared: That it pertains to the theological virtues of Faith, Hope, and Charity in God and neighbor; and also to the cardinal virtues of Prudence, Justice, Fortitude, and Temperance, and their associated qualities, that the venerable Servant of God, Peter Julian Eymard, in the heroic degree, in the case and to the effect under consideration. He ordered that this decree be made public and recorded in the acts of the Congregation of Sacred Rites on the third of the ides of June, in the year 1922.

A. CARD. VICO, Bishop of Porto and Santa Rufina, Prefect of the Sacred Rites.

L.JSS. Alexander Verde, Secretary.

[*Latin ed. p. 389*]

To the Most Holy Congregation of Rites, number 389, from VALENTINA, concerning the Beatification and Canonization of the Venerable Servant of God, Mary Michael of the Most Holy Sacrament, Foundress of the Congregation of the Handmaids of the Most Holy Sacrament and of Charity.

Regarding the doubt: Do the virtues, both theological (Faith, Hope, and Charity in God and neighbor) and cardinal (Prudence, Justice, Fortitude,

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and Temperance), along with their associated virtues, appear in a heroic degree, in every circumstance, and with demonstrable effects, in the case of the person under consideration?

The life of the Venerable Servant of God, Mary Michael of the Most Holy Sacrament, can be divided into two parts: the first, during which she lived until the age of seventy-three years; the second, as Foundress and Supreme Head of the pious Institute, to which the name of the Congregation of the Handmaids of the Most Holy Sacrament and of Charity was given, which she directed until her death, a period of nineteen years.

Although these two parts of her life, at first glance, and externally, seem rather dissimilar, and perhaps even discordant, nevertheless, if they are carefully considered and examined, as befits a wise man who does not judge rashly, a remarkable harmony emerges, so that the diligent inquirer and investigator will find them closely connected, and will recognize that they are united by a certain mutual bond and friendly agreement.

Therefore, even then, when the Servant of God had not yet completely renounced the allurements of the world, and still possessed, although implicitly, the abundant resources that came from her noble and wealthy family, it was possible to observe and admire in Mary Michael many and most illustrious examples of generous virtue, which are all the more valuable because they were manifested in circumstances that were increasingly challenging and opposed to them, in which the Servant of God was frequently and almost daily engaged.

And if, at the same time, certain actions of the Venerable Mary Michael...

[*Latin ed. p. 390*]

390 Acta Apostolicae Sedis - The official commentary also includes the composed movements of an irascible spirit, and thus, those who immediately seek to bring forth arguments against the sanctity of the Handmaid of God are, in their own opinion, greatly mistaken. Indeed, when the venerable Maria Michaela entered the path of Christian perfection, as described above, she did not immediately attain that station; for if she had, perhaps this sacred Order, called to discuss her heroic virtues, would never have existed. But, having committed herself very early on, she courageously pursued that path; and in it, she made so many and such great advancements to the very end of her life; and how valuable these were, it is certainly and truly necessary to learn first of all from that long, constant, strenuous, internal, and external struggle that she had to endure for the sake of God's Handmaid, and to sustain it fruitfully every day. This struggle, indeed, became more difficult each day, as that so salutary and so provident work of redemption, which she undertook, bearing the burdens and strengths of many, proved to be more difficult and arduous, and she, through all obstacles, contradictions, and reproaches, brought it to a successful conclusion, pleasing to God's Handmaid. Thus, between the two periods of her

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life, the former and the latter that followed, the connection that emerged is manifest. When, from the highest position in which she was located, the most exalted, she descended willingly and gladly, and with the most tender charity approached those most miserable girls, to rescue them from the mire of vice into which they had fallen, and to restore them to God and to civil society, the Handmaid of God, still living in this world, herself suffered dangers and snares, as they were subjected to them; and she brought with her not only what nature had endowed her with, a ready and eager disposition, but also a fervor so great that it sometimes led to anger; that is to say, a disposition which the founders of the Sodality greatly desired in its beginnings. Therefore, when, with all things bravely and gently guided by the ever-merciful God, in whose mercy she constantly and steadfastly looked, she obeyed the call of God and fulfilled her vocation, the venerable Handmaid of God attained a double victory: one, indeed, because, having overcome all difficulties and vanquished all obstacles, she established the most meritorious Congregation of the Handmaids of the Most Holy Sacrament and Charity, which continues to bear and to perpetuate its conspicuous and abundant fruits; and the other, because, leading and guiding those whom she had drawn to her, who, from their birth, had contracted a natural inclination for evil, to the good.

[*Latin ed. p. 391*]

The Holy Congregation of Rites has decreed that, as was fitting, and as God's Handmaid had foreseen, after enduring a perpetual and acute trial, those very natural inclinations, having been corrected and improved, were marvelously transformed into the principal virtues of her work, or rather, her apostolate, and, more clearly, into suitable and fitting instruments. Moreover, the third, namely the victory she achieved in the most noble form of death, by which she was taken, which venerable Handmaid of God attained, a martyr indeed who died for charity. From all of this, it is confirmed and evident that the innermost essence of this Cause lies in merit; and that the Cause itself, moreover, has gained so much weight, especially with the recent Eucharistic celebrations, which are still fresh in everyone's eyes, that the matter itself speaks more effectively and eloquently than any words could express, that it is a work entirely worthy and perfectly fitting. Therefore, it is not surprising that this venerable Handmaid of God, Mary Michael, for the cause of Beatification, has been deemed worthy by the Most Holy Pope Leo XIII, and entrusted to the Sacred Congregation of Rites for examination; and that, after overcoming some initial objections, it has progressed so much that, six years ago, it was possible to initiate the proceedings, which, as is customary, were held in three Congregations: the preparatory, the preparatory, and the general, on the twenty-sixth day of April of the previous year, before the blessed memory of Pope Benedict XV. For this reason, after faithfully and diligently reviewing all that

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had previously been discussed at length on both sides, and after adding to and illuminating these matters with new studies, the Most Holy Lord, our Pope Pius XI, was able to ascertain and explore all that was necessary to define the Cause, and found that all the elements were present. However, since the matter under deliberation was of such great importance, the Blessed Father considered it necessary to grant himself time for prolonged prayer, before delivering his final judgment. And when he had decided to make it manifest, he designated this very day, the Lord's Day, on which the Mystery of the Most Holy Trinity is celebrated; and therefore, after a most pious Eucharistic Sacrifice, he wished to summon to the Vatican Palace the Most Reverend Cardinal Anthony Vico, Bishop of Porto and Santa Rufina, Prefect of the Sacred Congregation of Rites, and Relator of the Cause, together with the Reverend Father Angelo Mariani, General Promoter of the Faith, and myself, together with the undersigned Secretary, and solemnly declared in their presence: That the theological virtues of Faith, Hope, and Charity in God and neighbor, as well as the cardinal virtues of Prudence, Justice, Fortitude, and Temperance, and those attached to them, are present in the venerable Servant of God, Mary Michael.

[*Latin ed. p. 392*]

392 Acta Apostolicae Sedis - An Official Commentary concerning the Holy Sacrifice of the Mass, in the heroic degree, in this case, and with this effect. This decree was ordered to be published and inserted into the acts of the Congregation of Sacred Rites on the third of the ides of June, in the year 1922.

[Signed:] CARD. VICO, Bishop of Portuense and of St. Rufina, Secretary of the Sacred Congregation.

S. ALEXANDER VERDE, Secretary.

III. THE CHURCH OF VENICE DEDICATED TO THE BLESSED VIRGIN MARY, SALVATORIS, IS BESTOWED WITH THE PRIVILEGES OF A MINOR BASILICA. In Venice, there exists a distinguished church, which contains a Patriarchal Seminary, and which presents itself as one of the principal monuments of that city. Indeed, it excels in antiquity, in size, in its structure, and in the works of art, and in all kinds of ornaments, added through the generosity and piety of the faithful. It originated from a vow and decree of the most celebrated Republic of Venice, concerning its liberation from the plague which ravaged in the year 1630, and its first stone was duly blessed and laid in the following year. The church, begun and completed in a short space of time, was simultaneously consecrated and dedicated to the divine worship; but its solemn consecration was completed in the year 1687, in honor of the Most Blessed Virgin Mary, whose prodigious icon, a work of Greek art, had been brought from the island of Crete in the year 1672 by the most excellent leader of that Republic, Francis Mauroceno. Neither the inhabitants alone, but also visitors and pilgrims,

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whether individually or in groups, frequent this church, imploring the help of the Most Blessed Virgin, and invoking her with the utmost devotion, and calling her by the special title of "Salutifera" or "Lady of Salvation," in order to recover or preserve the salvation of body and soul. After these things have been explained and considered, the Reverend Father John Jeremich, Urban, the Rector of the church and Moderator of the Seminary, having inquired the common sentiments of the clergy and people of Venice and of the Patriarchate, and also supported by the most excellent commendation of Cardinal Peter Lafontaine, the Patriarch, the Most Reverend...

[*Latin ed. p. 393*]

393 The Holy Congregation of Rites humbly implored Pope Benedict XV, with the most fervent prayers, that he would deign to elevate the aforementioned church, dedicated in the name of the Most Blessed Virgin Mary, Salus, to the title and dignity of a minor Basilica. Furthermore, His Holiness, graciously receiving the petitions presented by the undersigned Cardinal, Prefect of the Sacred Congregation of Rites, benignly bestowed upon the aforementioned church the title and dignity of a minor Basilica, along with the privileges and honors that pertain to minor Basilicas within this venerable City. Moreover, His Holiness, through special grace, granted that the present decree should have the same force and validity as if Apostolic Letters in the form of a Brief had been issued concerning the privilege of such a minor Basilica. Notwithstanding any contrary provisions. December 23, 1921.)$(A. CARD. VICO, Bishop of Portuense and of Saint Rufina, Prefect of the Sacred Rites. L. $ S. Alexander Verde, Secretary. IV. A DOUBT CONCERNING MISSES FOR THE REST OF THE SOUL OF A DECEASED PERSON. C B. It was inquired by the Congregation of Sacred Rites: "Whether the Mass for the Rest of the Soul, which is celebrated at the translation of the corpse, 'already a human remains,' into final burial, enjoys the privileges of the Mass celebrated on the day of death or deposition, even though the funeral rites have been performed on the occasion of a previous burial?" The Sacred Congregation of Rites, after hearing the opinion of a special Commission, decided that the answer should be: "No, but for the case proposed, the same Sacred Congregation extends the privileges contained in the new Rubrics of the Missal, title III, concerning Masses for the dead, no. 6." And thus it responded, declared, and granted. June 16, 1922.)$(A. CARD. VICO, Bishop of Portuense and of Saint Rufina, Prefect of the Sacred Rites. L. © S. Alexander Verde, Secretary.

[*Latin ed. p. 394*]

394 Acta Apostolicae Sedis - Official Commentary

ACTS OF THE SACRED APOSTOLIC PENITENTIARY TRIBUNAL

A QUESTION CONCERNING APOSTOLIC INDULGENCES, NAMELY

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THOSE WHICH WERE GRACIOUSLY DECREED ON FEBRUARY 17, 1922, BY THE MOST HOLY POPE PIUS XI.

In canon 933, it is prescribed that, for the same work, to which indulgences are attached from various titles, more than one indulgence cannot be obtained, "unless otherwise expressly provided." However, the Apostolic Indulgences granted by the Most Holy Pope Pius XI on February 17, 1922, are accompanied by certain stipulations, in which, under point 4, it is stated, through the express declaration of the same Most Holy Lord, that by the granting of Apostolic Indulgences, the indulgences already granted by the Supreme Pontiffs for prayers, pious exercises, or works mentioned therein, are in no way annulled. Therefore, it is humbly asked whether, through such a declaration, it is expressly provided, according to the aforementioned canon 933, that more than one indulgence may be obtained for the same work listed in the enumeration of Apostolic Indulgences?

The Sacred Apostolic Penitentiary, considering the aforementioned question, decided on May 9, 1922, to respond: "Affirmatively, with the consent of the Most Holy [Pope]." This response, reported by the undersigned Cardinal Penitentiary Major in an audience on June 2 of the aforementioned year, was graciously confirmed by the same Holiness, and it was ordered to be made public.

Given at Rome, in the Sacred Apostolic Penitentiary, on June 14, 1922.

O. CARD. GIORGI, Major Penitentiary.

L. S. S. Fagiolo, Secretary.

[*Latin ed. p. 395*]

The Roman Rota, 395. ROMAN ROTA IN TARENTUM. Concerning the rights of the Apostolic See, vacant by the death of the Most Holy Pope Benedict XV, on February 3, 1922, the Most Reverend Fathers Franciscus Porrillo, President, Franciscus Solieri, and Iosephus Florczak, Auditors *de turno*, in the cause of Tarentum, concerning the rights of: the Archiconfraternity, commonly known as "Immacolata degli Artieri," of the place of Martina Franca, the appellant, represented by its legitimate procurator, Reverend Father Victor Pozzani, advocate, and the Confraternity of the Nativity and the Seven Sorrows of the Blessed Virgin Mary, of the same place, the appellee, represented by its legitimate procurator, Doctor Angelus D'Alessandri, advocate, with the Reverend Promoter of Justice H.S.T. intervening and disputing in the cause, have rendered the following definitive judgment. The Confraternities of the place of "Martina Franca," in the archdiocese of Tarentum, laudably observe the religious custom of visiting the Most Holy Sacrament of the Eucharist, placed in a repository resembling a tomb, processionally on Thursday evening during Holy Week and on Friday morning during the Triduum. Following this established custom, the Confraternity under the title of the Nativity and the Seven

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Sorrows of the Blessed Virgin Mary performs the aforementioned visitation processionally on Thursday evening, while the other seven Confraternities perform the same pious exercise on Friday morning. This custom, during the preceding war, was interrupted by a civil prohibition, and then, with the restoration of order, was resumed. However, in the year 1919, the Archiconfraternity under the title of "Immacolata degli Artieri" obtained permission from the Curia to transfer the visitation to Thursday evening; which, as soon as the other Confraternity learned of it, vehemently opposed, claiming that the prayers, already approved by a favorable vote of the liturgical commission, should be heard, asserting that it alone had the right to lead such a procession on the aforementioned Thursday evening; indeed, it presented a petition, requesting that, by a decree of the Curia, such an exclusive right be established, confirming it against all opposition, from the time immemorial.

[*Latin ed. p. 396*]

396 Acta Apostolicae Sedis - Commentarium Officiale. The Archiconfraternity, having been called into law, opposed itself to the intentions of the actress in these terms: "In order to judge impartially the request submitted by this Archiconfraternity for approval by the ecclesiastical authority, it suffices to note that, while the Congregation of the Nativity and the Seven Sorrows insists on perpetuating the tradition of its procession, which takes place in the evening hours and concludes in the late hours of the night, our Archiconfraternity, on the other hand, requests to proceed in procession in the morning hours of Holy Thursday and to conclude before the procession of the opposing Congregation begins. It is clear that the request of the Archiconfraternity is highly respectful of order and law, in contrast to the rights of others." A dispute arose between the parties, and three questions were submitted to the judge for consideration in order to exhaust and resolve the matter, namely: "1) Whether the custom claimed by the Congregation of the Nativity and the Seven Sorrows should be considered immemorial, or whether it dates back to a relatively recent period, specifically to the year 1865. - 2) Whether the aforementioned Congregation, having alone performed the procession on Holy Thursdays, without any contest or interruption until 1919, could prescribe against the right of other Confraternities in the area to perform the same procession on the same day. - 3) Whether the Archiconfraternity of the Immaculate Conception of the Artisans can claim the privilege of performing the same procession on the same day by virtue of an Apostolic Brief of May 25, 1819." To these questions, the Official Court, in its judgment of February 27, 1921, responded: Affirmatively to the first part, negatively to the second; affirmatively to the second, and negatively to the third; and, following this response, it decreed: "The request presented by the Congregation of the Nativity and the Seven Sorrows of the Most Holy Mary on December 28, 1919, should be accepted

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in its entirety, and therefore, the right of the aforementioned Congregation to perform, among all the Confraternities and Archiconfraternities of the area, the procession for the visitation of the Holy Sepulchers on Holy Thursday should be recognized and reaffirmed, recognizing such right as its own privilege."

The Royal Archiconfraternity appealed from this judgment, and the lawyers for both parties submitted two formulas of questions to Our judgment for the resolution of the legal dispute, namely: "I. Does it legally and exclusively belong to the Confraternity commonly known as 'Nativity and the Seven Sorrows of Mary' of the place of Martina Franca to processively visit the Most Holy Sacrament of the Eucharist placed in the urn (commonly called the Holy Sepulchers) on the Friday of the Greater Week? And, to the extent that it is negative. II. Does it legally belong to the Archiconfraternity..."

[*Latin ed. p. 397*]

In the city of Romana, commonly known as "Immacolata degli Artieri," a certain procession was to be carried out "in the manner" prescribed. However, when this came to the attention of the Most Reverend Bishop, it was determined, based on a claim of a private right by the confraternity, and a judgment that had been appealed, that the Ordinary of Tarentinum might be able to impose an oath, and that the public order itself might be in danger. Therefore, the Promoter of Justice of that Holy See intervened in the matter, and subsequently, the observations issued by him, along with the allegations of the patrons, were ordered to be communicated to the Most Reverend Archbishop, with the provision that the latter could add further reasons, for the protection of his own rights. Upon receiving a response on June 25th of the previous year, in which it was declared that nothing further needed to be added to the learned observations of the Promoter of Justice, the matter proceeded further in law.

"By the name of sacred processions are understood solemn supplications, which are made by the faithful people, led by the clergy, by moving in an orderly manner from one sacred place to another, in order to excite the piety of the faithful, to commemorate the benefits of God, and to give Him thanks, and to implore divine help" (can. 1290 § 1, Code of Canon Law). This definition more closely refers to public processions; however, there are also private or particular processions, which are "either carried out between private dwellings, such as monasteries and parishes, or by private individuals, without convening the universal body of the Church" (Ferraris, v. Processio, appendix, n. 3). Particular processions are those that are held for the clergy and faithful who are attached to a particular church, or by religious orders or confraternities along certain routes (Wernz, vol. 3, no. 565, II, V); but whatever they may be, whether public or private or particular (provided that they are not those that are carried out within the

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walls of a church or monastery), they remain subject to the judgment of the local Bishop, with respect to their permission, abolition, and transfer, even if by custom or even by immemorial prescription, as the Holy Congregations, especially the Congregation of Rites, have repeatedly decreed. Processions that are found to have been legitimately introduced do not require a new authorization, strictly speaking; however, the license of the Bishop must be requested each time; moreover, the Rectors of churches cannot omit or transfer these processions without the hearing and consent of the Bishop (can. 1294 § 1). Nevertheless, if a custom prevails in a certain place, requiring a license to be requested each time, and this is favorable to law and discipline, it should be maintained. Nevertheless, the Bishop can, especially in the case of particular processions, legitimately introduced, prohibit them "if it is found to be expedient to do so" (Sacred Congregation in Elboren).

[*Latin ed. p. 398*]

398 Acta Apostolicae Sedis - Official Commentary, volume 1, number 2, January 14, 1617), in its entirety, regarding the granting of permissions, rests with the Sacred Congregations. As for Confraternities, they are not legally prohibited from performing processions within the confines of their own church, according to their respective statutes, or from leading customary, legitimately introduced processions along the streets; however, they are not legally permitted to introduce new processions without the permission of the local Bishop. In the general decree of the City and the World, December 10, 1703, regarding the doubt under number 22: "Whether such processions (according to the statutes of each Confraternity) can be held outside the confines of churches without the permission of the pastors through whose territory they pass," the Sacred Roman Congregation responded: negatively, unless the permission of the Bishop is present. And canon 1294, paragraph 1, of the Code of Canon Law prescribes: "The parish priest, or any other person, cannot introduce new processions, or transfer or abolish customary ones, without the permission of the local Ordinary." Therefore, it is necessary to speak of the legal rights of Confraternities in this matter. The liturgical laws do not prohibit the holding of two or more processions on the same day, provided they are held at different times, as Innocent XI decreed in a case between the Brothers of the Order of Minor Friars and the Priests in India, concerning the celebration of the Most Holy Body of Christ on a Sunday within the Octave of the same, deciding that both could be held, provided that distinct hours were prescribed by the Bishop (His Constitution, year 1696). And Ferraris, volume 1, number 30, testifies that a similar decision had also been made by the Sacred Congregation of the Eastern Churches and the Regular Canons. It should be noted with caution that those who have a quasi-possessory right to hold a procession have the right not to be disturbed by others; and since the exercise

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of this right in this matter is only conceived with the prior permission of the Bishop, he cannot grant the same to others to the detriment of those who have a quasi-possessory right (unless a prohibition for this reason precedes); therefore, between two equally deserving parties, the Bishop's permission should be given to the one who has a quasi-possessory right, or who is older. But it must be noted with even greater caution that the term "disturbance" must be understood in a legal sense, meaning that the exercise of a right possessed should be impeded or cause inconvenience, and not in a moral sense, arising from a passion, when one sees a rival or rivals celebrating the same procession on the same day. Finally, it should be noted that the remedy for disturbance in one's quasi-possession is limited to the boundaries of the possession, and to the state in which one is found at the time of the dispute, as the Rota has decreed on several occasions (Decree 704, number 4, page 1; Decree 16, number 13, page 6; Decree 97, numbers 9 and 20; Decree 76, number 1, page 5). This is consistent with the principle that governs the matter of prescription, namely, that only what is possessed can be prescribed, so that the prescription is commensurate with the possession.

[*Latin ed. p. 399*]

The Roman Rota, in its judgment (there, Dec. 484, n. 3, p. 1; Dec. 502, n. 6, p. 4, vol. 1; Dec. 21, n. 16, p. 14), has ruled in similar cases. In the present case: The procession, which the members of the Brotherhood of the Blessed Virgin Mary, under the title "Nativity and Seven Sorrows," conduct, carrying the Most Holy Sacrament for adoration on the Friday of the Greater Week, has the character of a particular procession, rather than a mere pilgrimage. For it, led by a chaplain, proceeds from a sacred place to a sacred place, carrying the statue of the Sorrowful Virgin Mary, surrounded by the confraters; it is intended to stir up the piety of the confraters, and is especially intended for the exercise of public worship. It is not of the same nature as the visitation intended to be carried out with the permission of the Ordinary by the Archconfraternity "Immacolata degli Artieri," as we learned from the writings of its patron: "The Confraternity intends to visit the tombs in the usual manner, that is to say... with two confraters and proceeding processionally, wearing their customary attire and bearing the insignia of the brotherhood, praying and chanting, led by one of the chaplains, carrying a cross of penance, and at the final place, following the image of the Sorrowful Virgin." Therefore, after purging any abuses that may have occurred (canon 1295), the norms of law previously stated must be applied, and one should not deviate from them, even if it would be pleasing to encourage such pious pilgrimages or public exercises of piety. Indeed, as they say, the authority to maintain and regulate public order and worship belongs to the Bishop in his diocese, and although Brotherhoods are called by that name because they are also established for the increase

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of public worship (canon 707 § 2), they are nevertheless not permitted to exercise this authority outside their own church, nor to proceed collegially with their own insignia and under their own banner around the parish or city, without special permission from the Bishop. However, the Brotherhood "Nativity and Seven Sorrows," claims to have acquired an exclusive right for the entire day, based on the fact that it has so far been the only one to carry out such a procession on the aforementioned Friday, and that, based on an ancient custom which it has adopted, it believes and maintains that other Brotherhoods have prescribed this; a judgment which was fully granted. But this cannot be sustained. Indeed, he who asserts that he has a private or exclusive right to lead a certain procession, affirms and consequently assumes two things at once: the right to do, and the right to prohibit others from doing the same. As long as the private right is contained within the terms of a privilege, it is not difficult to determine its nature from the terms of the concession; but if, in the absence of such a privilege, an ancient custom is adduced as proof of the right, then...

[*Latin ed. p. 400*]

400 Acta Apostolicae Sedis - Official Commentary: It is not sufficient for the exercise of a procession to have merely one possession of the right; rather, the possession of the right to prohibit is precisely required, by which the privative right is perfected. With this principle established, the argument of the aforementioned judgment, although learned, is rendered superfluous, since it is based on the undisputed possession of the right to hold a procession solely on the part of the "Natività e sette Dolori" Confraternity, on the Feast of the Lord's Supper, and from this, a false conclusion is drawn regarding an exclusive or privative right pertaining to that confraternity; for the possession of the right to prohibit is perfected by positive acts, not negative ones, and it has not been demonstrated, nor is it attempted to be demonstrated, that other confraternities have refrained from holding the same procession due to a prohibition on the part of the aforementioned confraternity, or due to the acquiescence of others. Furthermore, since confraternities are not empowered to introduce new processions, and prescription cannot be conceived of where the intention is to acquire the rights of others through usucaption, neither negligence nor acquiescence on their part can harm them: for there are no qualities or properties that do not exist. Therefore, the alleged exclusive right, to the extent that it exists, would be asserted solely before the judge, who truly has the power to grant and regulate this matter. These rights, however, cannot be subject to prescription or immemorial usage, a point which the appellant judge peacefully concedes. In accordance with these principles, we considered it unnecessary to require the Confraternity to provide proof in the form of a legally asserted immemorial right in its petition, and we rejected it with a brief ruling on December 10th of the previous year; for, since the possession is ineffec-

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tive as usucaption, the proof offered was irrelevant. Regarding the matter, Cardinal De Luca, consulted on the question of whether a community can prohibit the local lord, or baron, from establishing a new hospice, because the community itself had only possessed it in the past: "I replied, that in this situation, and until a formal proof of the prescription of this privative right was made by the aforementioned community, which, based on the circumstances of the case, I considered morally impossible, its opposition was unfounded. ... I did not say that long-standing observance of past times is an obstacle, because when this right to prohibit is asserted against the Crown, the Superior must be recognized as not competent, unless by the Prince's privilege or by legitimate prescription; but since there is no privilege, and prescription is being discussed, a grant cannot be made unless there is a prohibition followed by acquiescence for a reasonable time, which..."

[*Latin ed. p. 401*]

The Roman Rota, in section 401, states that possession is entirely necessary for prescription. Therefore, it is to be understood that the quality of the prescription required for this purpose must be examined, namely, whether it should be perpetual, as some believe, or whether thirty or forty years would suffice, according to another opinion; for whatever opinion is held, the effect is the same, since it is said that if the necessary condition ceases, so too does the beginning or entry [of the prescription], without which it is a futile effort to argue about its progress (de Regal., Disc. 143). It is not to be doubted that the Brotherhood of "Natività e sette Dolori," by virtue of the quasi-possession it holds, has acquired the right to conduct a procession on the Friday of Holy Week, in order to maintain its possession against those who would disturb it; but since such a right cannot exceed the temporal limits of possession, it must be restricted to the evening hours of that Friday, in which it is accustomed to hold the procession. Furthermore, it cannot claim any other right, once the matter has been investigated. Conversely, according to the principles of law, and in its proper place, it is clear that the Arch-Brotherhood of "Immacolata degli Artieri" cannot claim the right to hold a controversial procession during the morning hours of that Friday. For the fact that an exclusive right has not been recognized to the Brotherhood of the Nativity and the Seven Sorrows does not mean that it can, by some inherent right, hold or transfer such a procession to the same day, as is clearly suggested by another question raised, in which it engaged in a discussion about the right that is due to it. Therefore, what is written by its patron on this matter should be considered carefully: "Let the Ordinary remember that the exercises of such a religious group do not flow from his concession, but depend on the free will of the congregations, which can freely choose to do or omit [them]." Since it is the duty of the local Bishop to grant permission, either for the introduction of a new procession or for its transfer to another day, he is the sole judge of concessions, who,

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considering all the circumstances of the case, decides what should be done. Processions, of which abuses may sometimes occur, certainly contribute greatly to the growth of public worship, especially on that day when the memory of the institution of the Sacrament of Salvation is celebrated, and on which Christ the Lord was filled with the greatest reproaches by the Jews. But the circumstances of persons and places must also be considered, in order to determine whether the introduction of a novelty can truly contribute to the growth of worship, or whether it would be more prudent to leave things as they are, in order to avoid scandals or greater evils; all of which must be discussed with the local Bishop, and his judgment must be followed.

ACTA, vol. XIV, n. 11. — 1-7-922. 29

[*Latin ed. p. 402*]

402 Acta Apostolicae Sedis - Official Commentary. Furthermore, the right of the Archiconfraternity to grant indulgences cannot be denied, as evidenced by the Brief of His Holiness Pope Pius VII, dated May 15, 1819, by which indulgences are granted to the members of that sodality, who, while processionally visiting the Sacrament of the Eucharist, reserved in the urn, on the Friday of Holy Week and on Holy Saturday. For nothing is mentioned therein concerning any alleged right or privilege, but rather a simple fact is stated, which should be the basis for the granting of indulgences, namely, the intention of the Archiconfraternity to processionally visit, etc., with the permission of the Bishop. Therefore, the Brief grants indulgences, preserving those rights which are to be observed, which are not superseded therein, but are fully maintained. Indeed, the fact that the Brief did not order its execution throughout the entire century provides undeniable evidence that the local Ordinary did not consider it permissible for the members to be granted permission to visit processionally, and that, on the contrary, they were to be restrained, if they were to go two by two, separated from each other and without a cross raised, visiting the churches. This is evident from the petitions submitted by the Archiconfraternity to the Sacred Congregation of Indulgences and Religious Affairs in the year 1865, in order to obtain the indulgences granted by Pius VII, even if they did not visit the Sacrament of the Eucharist, reserved in the urn, processionally; "in 1819, in order to obtain greater benefits from the Indulgences, they obtained from the Most Holy Father Pius VII the permission 'to perform the pilgrimage, visiting the Holy Sepulchers processionally and with the permission of the Bishop.' They were indeed authorized for the desired pilgrimage by the Bishop, who prescribed that they perform such processions two by two, and at a certain distance, wearing their insignia, without raising the cross... However, having now learned that, by not participating in the aforementioned visit processionally, they do not obtain the granted Indulgences, the Brothers

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of the aforementioned Sodalizio humbly implore that they may be able to benefit from the Indulgences granted to them, even if they do not go to adore the Holy Sepulcher processionally, but two by two, in the manner described above." To these petitions, the Sacred Congregation, in an audience held on August 4, 1865, graciously responded, and committed the requested concession to the judgment and conscience of the Ordinary of Tarentum, who, in his place, issued the following decree: "Let the Sisters of the Immaculate Conception of the city enjoy the Indulgences granted in the year 1819 by Pope Pius VII, even though they go two by two and not processionally on the Friday and Saturday of Holy Week to visit the churches, where the Eucharist is reserved in the urn, provided that their visit is made with the sign of the Sodalitas, as is customary." Considering all of this, both in law and in fact, We, the undersigned Auditors, sitting for the tribunal and with God alone before our eyes, in

[*Latin ed. p. 403*]

403 8. The Roman Rota, having heard the matter, and invoking the name of Christ, we declare and definitively pronounce judgment, answering the proposed questions: to the first question, "No"; to the second question, "No," with full jurisdiction of the Archbishop, according to the sacred canons. We condemn both parties to bear all judicial expenses, and concerning those expenses which have been incurred before the court of first instance, and which have not yet been settled, pending the appeal concerning the principal cause, we will and command that both parties reimburse them within one month from the notification of this judgment, notwithstanding the appeal. Thus we pronounce, commanding the ordinaries of the places and the officials of the tribunals to whom it pertains, to enforce this our definitive judgment, and to proceed against those who resist, according to the sacred canons, and especially title XVII, book IV, of the Code of Canon Law; employing those executive and coercive means which shall be most suitable and efficacious for the circumstances. In Rome, at the seat of the Tribunal of the Holy Roman Rota, on the 3rd of February, 1922. Franciscus Parrillo, President; Franciscus Solieri; Iosephus Florczak. L. ffi From the Chancery, 14th of March, 1922. T. Tani, Notary.

[*Latin ed. p. 404*]

From the Apostolic See - Official Commentary 404, paragraph C. Citation by edict of the ROMAN NULLITY OF MARRIAGE (FOLGHI-BAILLY). On the 14th of June, 1922. Since the place of residence of the Lady Paula Bailly is unknown, in the aforementioned cause, at the request of the Patron of the Plaintiff, Philip Folchi, we hereby cite her by this present edict to appear, either in person or through a lawfully constituted procurator, before Us in the seat of the Tribunal of the Sacred Roman Rota

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(Palazzo della Dataria, Via della Dataria, number 94, Rome) on the 8th of August, 1922, at the eleventh hour, to discuss the matter and to subscribe to the following question, and to designate a date for the Rotal Turn to render a definition concerning the aforementioned cause. QUESTION: Whether there exists a cause for the nullity of the marriage in this case. Ordinary pastors of the places, parish priests, and all the faithful who have knowledge of the domicile or place of residence of the aforementioned Lady, ought to take care, if and to the extent that it is possible, to inform her of this edictal citation. John Prior, Prothonotary. L. © From the Chancery of the Tribunal of the Sacred Roman Rota, on the 17th of June, 1922. John Ladelci, Notary.

[*Latin ed. p. 405*]

The Roman Rota Translation. TRIBUNAL OF THE HOLY ROMAN ROTA. Citation by edict concerning the NULLITY OF MARRIAGE (FOLCHI-BAILLY). Dated June 14, 1922. Since it is established that Madame Paule Bailly, the defendant in this cause, cannot be found, at the request of the Advocate for Monsieur Philippe Folchi, We hereby cite the aforementioned defendant to appear, either in person or through a duly constituted procurator, before Us, at the seat of the Tribunal of the Holy Roman Rota (Palazzo della Dataria, Via della Dataria, no. 94, Rome) on August 8, 1922, at 11 o'clock in the morning, to address the doubt reported below, and to set the date for the presentation of the case before the Holy Roman Rota. DOUBT: Is there proof of the nullity of the marriage in the present case? The Ordinary authorities of the place, the pastors, the priests, and the faithful who have knowledge of the domicile or place of residence of the aforementioned defendant, should, insofar as possible, inform her of this citation. Jean Prior, Ponent. L. © Given at Rome, from the seat of the Holy Roman Rota, on June 17, 1922. Jean Ladelci, Notary.

[*Latin ed. p. 406*]

4. Acts of the Apostolic See - Official Commentary. ACTS OF THE PONTIFICAL COMMISSION FOR THE AUTHENTIC INTERPRETATION OF CANONICAL LAWS. QUESTIONS ANSWERED IN PLENARY ASSEMBLIES OF THE REVEREND FATHERS. Concerning the election and presentation of candidates.

1. Whether, according to canon 180 § 1, if, in the first, second, and third scrutinies, the votes are divided between the candidate presented and the eligible candidate, and neither the presented candidate obtains two-thirds of the votes, nor the eligible candidate obtains an absolute majority, but only a relative majority, is the eligible candidate validly elected.

If there are several eligible candidates, whether the one who obtains a relative majority among them is validly elected.

Answer: 1. Affirmative, that is, to be validly elected by a relative majority

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in the third scrutiny, excluding the presented candidate.

2. Affirmative, that is, to be validly elected among those to be chosen, the one who obtained the relative majority, excluding also, in this case, the presented candidate.

Concerning the reservation of dignities.

Whether, according to canon 396 § 1, the conferral of dignities is reserved to the Apostolic See, which do not involve any obligation, nor any emolument, or only very slight advantages.

Answer: Affirmative.

Rome, 1st of July, 1922.

P. CARD. GASPARRI, President.

Aloysius Sincero, Secretary.

[*Latin ed. p. 407*]

Diarium Romanae Curiae 407 DIARIUM ROMANAE CURIAE S. CONGREGAZIONE DEI RITI Tuesday, June 13th, in the Apostolic Palace at the Vatican, with the presence of the Most Reverend and Reverend Lords Cardinals, and with the votes of the Reverend Prelates Officials and the Theological Consultors, who comprise the Sacred Congregation of Rites, the Preparatory Congregation was held, to discuss the doubt concerning the heroism of the virtues exercised by the Venerable Servant of God Mariano of Rocca Casale, a lay professed member of the Order of Friars Minor. Tuesday, June 20th, in the Apostolic Palace at the Vatican, the Particular Congregation of Sacred Rites was held, in which the Most Reverend and Reverend Lords Cardinals and the Reverend Prelates Officials, who comprise the same, gave their votes on the following matters: 1) Concerning the validity of all the Processes constructed upon the miracles which are asserted to have been wrought by God through the intercession of the Blessed John Eudes, Founder of the Congregation of Jesus and Mary and of the Order of the Blessed Virgin Mary of Charity, miracles which occurred after the solemn Beatification of the same Blessed. 2) Concerning the validity and importance of the Apostolic Process constructed in the Curia of Naples, concerning the reputation of sanctity of life, of virtues, and of miracles in general, of the Venerable John Baptist Guarino, Parish Priest of St. Peter at Paterno. 3) Concerning the validity of all the Apostolic and Ordinary Processes constructed for the Cause of Beatification and Canonization of the Venerable Lucy Filippini, Founder and Superior of the Institute of the Sisters of Charity, called by her surname. 4) Concerning the validity and importance of the Apostolic Process constructed in the Curia of Naples, concerning the reputation of sanctity of virtues and of miracles in general, of the Venerable Catherine Volpicelli, Founder of the Institute of the Handmaids of the Sacred Heart of Jesus. 5) Concerning the cult, in obedience to the decrees of Urban VIII, which has never been paid to the Servant of

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God Leonardo Murialdo, a secular Priest, Founder of the Pious Society of St. Joseph. 6) Concerning the cult, as above, which has never been paid to the Servant of God Mary Aikenhead, Founder of the Institute of the Sisters of Charity, in Ireland. 7) Finally, concerning the cult, as above, which has never been paid to the Servant of God Eustella Harpain, a secular Virgin.

[*Latin ed. p. 408*]

408 Acta Apostolicae Sedis - Official Commentary

Tuesday, June 27th, in the Apostolic Palace at the Vatican, before the august presence of the Holy Father, the General Congregation of the Sacred Rites was held, in which the Most Eminent and Reverend Lords Cardinals, the Reverend Prelates, and the theological consultants, who comprise the same, discussed and gave their vote on the question of heroic degrees of virtue in the cause of beatification and canonization of the Venerable Joanna Antida Thouret, Foundress of the Institute of the Sisters of Charity.

SECRETARY OF STATE

By tickets from the Secretary of State, the Holy Father deigned to appoint:

June 23, 1922.

Most Reverend Cesare Orsenigo, elected Archbishop titular of Tolemaide of Libya, Apostolic Nuncio to the Netherlands.

June 27.

Most Reverend Augusto Boudinhon, Referendary in the Supreme Tribunal of the Apostolic Signature.

By Apostolic Briefs, the Holy Father Pius XI, happily reigning, deigned to appoint:

As Assistants to the Pontifical Throne:

May 22, 1922.

Most Reverend Pasquale Gagliardi, Archbishop of Manfredonia.

June 19.

Most Reverend Arturo Stanislao Touchet, Bishop of Orléans.

Apostolic Protonotaries *ad instar participantium*:

May 18, 1922.

Most Reverend Eugenio Spee, of the diocese of Liège.

June 20.

Most Reverend Sebastiano Tognon, of the archdiocese of Gorizia.

June 22.

Most Reverend Leonardo Margiotta Zema, of the archdiocese of Reggio Calabria.

June 25.

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Most Reverend Emiliano Schoëpfer, of the diocese of Bressanone.

June 9.

Most Reverend Giuseppe Leone Napoleone Campean, of the archdiocese of Ottawa.

June 13.

Most Reverend Donato Tartaglione, of the archdiocese of Capua.

June 15.

Most Reverend Raffaele Di Biase, of the diocese of Aversa.

June 16.

Most Reverend Gabriele Cloutier, of the archdiocese of St. Boniface.

June 18.

Most Reverend Michele Boland, of the diocese of Duluth.

[*Latin ed. p. 409*]

From the Roman Curial Diary: 409 Domestic Prelates of His Holiness: May 16, 1922. Monsignor Anthony Pica, of the diocese of Teggiano. Monsignor Luigi Verone, of the same diocese. Monsignor Giovanni Poli (Rome). Monsignor Bettino Bettoni, of the diocese of Crema. Monsignor Samuele Ciceronescu, of the diocese of Gran Varadino. Monsignor Patrick Dunne, of the archdiocese of Chicago. Monsignor Thomas P. Bona, of the same archdiocese. Monsignor Francis A. Purcell, of the same archdiocese. Monsignor Joseph J. Cunneely, of the diocese of Newark. Monsignor Thomas J. Kernan, of the same diocese. Monsignor Eugene P. Carroll, of the same diocese. Monsignor Joseph H. Meehan, of the same diocese. Monsignor Erminio Rovagnati, of the archdiocese of Milan. Monsignor Alfonso Kannengieser, of the diocese of Strasbourg. Monsignor Joseph Antonella (Rome). Monsignor Salvatore Raia, of the diocese of Conversano. Monsignor Celestine Mahé, of the diocese of Alexandria (Holy See). June 1. Monsignor Francis Evola, of the archdiocese of Monreale. Monsignor Michael Joseph Brady, of the diocese of London. Monsignor Francis Tschann, of the diocese of Bressanone. Monsignor Urban Draxl, of the same diocese. Monsignor Umberto Ugliengo, of the diocese of Casale. Monsignor Lawrence Cresti, of the archdiocese of Siena. Monsignor Gaetano D'Ardia, of the archdiocese of Sorrento. Monsignor Henry Vandame, of the diocese of Lille. Monsignor Anthony Camilli, of the diocese of Aquino. Monsignor Augustine Parzado Garcia, of the diocese of Salamanca. Monsignor Wilfredo Jubinville, of the archdiocese of Saint Boniface. HONORS: With an Apostolic Brief, the Holy Father Benedict XV, of blessed memory, deigned to bestow the following honor: The Knighthood of the Order of Saint Gregory the Great, civil class: October 11, 1921. To Mr. Joseph Micara, of the diocese of Poggio Mirteto.

[*Latin ed. p. 410*]

410 Acta Apostolicae Sedis - Official Commentary. Under the blessed

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reign of Pope Pius XI, the Holy Father deigned to bestow the following honors:

The Order of Saint Gregory the Great, civil class:

May 19, 1922. To the Most Noble Count Thierry Michel de Pierredon Maria Enrico, of the diocese of Fréjus.

May 31, 1922. To the Noble Sir Alessandro Noghes, of the diocese of Monaco (Principality).

June 1, 1922. To the Most Noble Signor Bartolomeo Farelli, (Rome).

June 3, 1922. To the Most Noble Signor Otto Ender, President of the Government of Vorarlberg.

June 8, 1922. To the Noble Sir Agostino Wright.

June 9, 1922. To the Most Noble Signor Pietro Van Nu, of the diocese of Ghent.

June 12, 1922. To the Most Noble Count Renato Przezdziecki, of the archdiocese of Warsaw.

June 12, 1922. To the Most Noble Signor Alberto Marcilhacy, of the archdiocese of Paris.

June 12, 1922. To the Most Noble Signor Luigi Gucherousset, of the same archdiocese.

June 12, 1922. To the Most Noble Signor Teodoro Laurent, of the same archdiocese.

June 13, 1922. To the Most Noble Signor Eugenio Muniot, of the same archdiocese.

June 15, 1922. To the Noble Sir, Doctor Giorgio M. Armando Fresneau, of the diocese of Angers.

June 16, 1922. To the Most Noble Duke Francesco de Pèrusse des Cars, of the diocese of Le Mans.

June 16, 1922. To the Most Noble Marquess Edoardo Persichetti-Ugolini, of the archdiocese of L'Aquila.

June 16, 1922. To the Most Noble Signor Ferrando Fourcade, of the same archdiocese.

June 17, 1922. To the Most Noble Signor Leone Cornar, of the same archdiocese.

June 17, 1922. To the Noble Sir Elzéar Miville-Déchêne, of the archdiocese of Quebec.

June 17, 1922. To the Most Noble Signor Giuseppe Dufour, of the same archdiocese.

June 19, 1922. To the Most Noble Signor Alfredo Dejardins, of the same archdiocese.

June 19, 1922. To the Most Noble Signor Eugenio L'Ebraly, of the diocese of Clermont.

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June 19, 1922. To the Noble Sir Casimiro Pajot, of the same diocese.

June 19, 1922. To the Noble Sir Edoardo Everat, of the same diocese.

June 19, 1922. To the Doctor Ludovico Necchi, of the archdiocese of Milan.

The Knighthood of the Order of Saint Gregory the Great, civil class:

April 20, 1922. To the Noble Sir Patrizio Enrico Callahan, of the diocese of Louisville.

May 17, 1922. To the Most Noble Signor Francesco Thabaud-Deshoulières, of the archdiocese of Paris.

May 30, 1922. To the Most Noble Signor Roberto E. Jennings, of the diocese of Newark.

June 19, 1922. To the Most Noble Professor Augusto Audollent, of the diocese of Clermont.

[*Latin ed. p. 411*]

From the Roman Curia Diary, 411, May 31, 1922: To Mr. Adolfo Blanchy, of the diocese of Munich (Bavaria). June 1: To Mr. Giovanni Goris, of the archdiocese of Malines. To Mr. Paolo Delandskeere, of the same archdiocese. To Mr. Leone Mallié, of the diocese of Tournai. June 2: To Mr. Luigi Vincent, of the diocese of Lille. To Mr. Luigi Watine-Duthoit, of the same diocese. June 3: To Mr. Giuseppe Gohm, of the diocese of Bressanone. June 8: To Mr. Giuseppe Serafini, of the diocese of Corneto and Civitavecchia. To Mr. Giuseppe Vastapane, of the archdiocese of Turin. June 12: To Mr. Giovanni Pietro Miller, of the archdiocese of Oregon City. June 13: To Mr. Renato Quid' Beuf, of the diocese of Le Mans. June 16: To Mr. Gustavo Daumas, of the archdiocese of Paris. June 19: To Mr. Maurizio Basse, of the diocese of Clermont. The Grand Cross of the Order of St. Sylvester: May 30, 1922, to His Excellency, Mr. Sigfrido Meierovics, President of the Council of Ministers, and Minister of Foreign Affairs of Latvia. June 15: To Mr. Engineer Pietro Icaza y Aguirre, of the diocese of Vitoria. The Commanderate of the Order of St. Sylvester: May 30, 1922, to Mr. Doctor Adriano Enrico Maria Giuseppe Van Rooy, of the diocese of Harlem. To Mr. Giovanni Lasdin, Head of Cabinet of the Minister of Foreign Affairs of Latvia. June 16: To Mr. Knight Ercole Grossoni, of the archdiocese of Milan. The Knighthood of the Order of St. Sylvester: June 1, 1922. To Mr. Pasquale Sorrenti, of the archdiocese of Catanzaro. To Mr. Lorenzo Wirchmair, of the archdiocese of Turin. To Mr. Giuseppe Arneodo, of the same archdiocese. To Mr. Luigi Sourtié, of the archdiocese of Auch.

[*Latin ed. p. 412*]

412 Acta Apostolicae Sedis - Official Commentary

MAY, IN THE NAME OF HIS HOLINESS

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With the tickets of His Eminence, the Most Reverend Monsignor, the Holy Father deigned to appoint:

Extraordinary Secret Chamberlains to His Holiness:

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March 1, 1922.

Most Reverend Monsignor Francesco Lazzara (Rome).

Most Reverend Monsignor Filippo Picconi (Rome).

Most Reverend Monsignor Stefano Janeo, of the diocese of Nitra.

Most Reverend Monsignor Stefano Spusta, of the same diocese.

Most Reverend Monsignor Ugo O'Reilly, of the archdiocese of Brooklyn.

Most Reverend Monsignor Emilio Valeri, of the diocese of Tivoli.

April

Most Reverend Monsignor Davide Rossi, of the archdiocese of Milan.

Most Reverend Monsignor Alessandro Macchi, of the same diocese.

Most Reverend Monsignor Giuseppe Polvara, of the same diocese.

Most Reverend Monsignor Giuseppe Magri, of the same diocese.

Most Reverend Monsignor Giuseppe Vincenzi, of the diocese of Alife.

May

Most Reverend Monsignor Giuseppe Gingolani, of the diocese of Recanati.

Most Reverend Monsignor Eugenio S. Burke, of the diocese of Newark.

Most Reverend Monsignor Eccelso de A J mei da, of the archdiocese of Goa.

Most Reverend Monsignor Claudio Maurilio Alvares, of the same archdiocese.

Most Reverend Monsignor Lucio Rocco Giuseppe Vaz, of the same archdiocese.

Most Reverend Monsignor Giuseppe Alves Landim, of the diocese of Pesqueira (Pernambuco).

Most Reverend Monsignor Francesco Andriulli, of the archdiocese of

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Acerenza.

Most Reverend Monsignor Raimondo Hourcastagné, of the diocese of Bayonne.

Most Reverend Monsignor Giuseppe Mariani, of the diocese of Volterra.

Most Reverend Monsignor Francesco Saverio Gleiss, of the diocese of S. Ippolito.

Most Reverend Monsignor Giuseppe Macho, of the same diocese.

Most Reverend Monsignor Antonio Pommer, of the diocese of Seckau.

Most Reverend Monsignor Domenico Zanette, of the diocese of Ceneda.

Most Reverend Monsignor Giuseppe Urrutia Raba, of the diocese of Santander.

June

Most Reverend Monsignor Vittorio Romolo Danesi (Rome).

Most Reverend Monsignor Guglielmo Hawkswell, of the diocese of Leeds.

Most Reverend Monsignor Michele Fernicola, of the archdiocese of Campagna.

Most Reverend Monsignor Valentino Valentini, of the diocese of Foligno.

Most Reverend Monsignor Domenico Della Vedova, of the same diocese.

Most Reverend Monsignor Alessandro Paglia, of the same diocese.

[*Latin ed. p. 413*]

Diarium Romanae Curiae 8 -» » » » » » » 10 » » » 12 » » » » » » » » gmgno » 14 » » » 16 » » 17 » » » » » » » » » 19 » » » 20 » » » » » » » » » » » » » » » » » » »

Giuseppe Giondini, of the same archdiocese. » Monsignor G. B. Camoni, of the diocese of Bagnorea. » Monsignor Carlo Papini, of the archdiocese of Lucca. » Monsignor Giuseppe Rossini, of the diocese of Faenza. » Monsignor Paolo Blaho, of the archdiocese of Strigonia. » Monsignor Evaristo Czaykowsky, of the same archdiocese » Monsignor Adalberto Haliczky, of the same archdiocese. » Monsignor Giuseppe Kováts, of the same archdiocese. » Monsignor Francesco Végh, of the same archdiocese. » Monsignor Francesco Fornara, of the diocese of Novara. » Monsignor Francesco Gillow, of the diocese of Liverpool. » Monsignor Pietro Giuseppe Geraud, of the diocese of Saint-Flour. » Monsignor Giuseppe Kubica, of the diocese of Gurk. » Monsignor Luigi Biferi, of the abbey of Subiaco. » Monsignor Gaetano Dattilo, of the archdiocese of Cosenza. » Monsignor Angelo Sironi, of the same archdiocese. » Monsignor Antonio Del Vecchio, of the same archdiocese. » Monsignor Francesco Caruso, of the same archdiocese. » Monsignor Sisinio Peretto, of the diocese of Atri. » Monsignor Ernesto Piana, of the same diocese.

[*Latin ed. p. 414*]

Acta Apostolicae Sedis - Official Commentary 414, June 21, 1922.

His Most Reverend Lordships:

Giuseppe Bolzoni, of the diocese of Borgo S. Donnino.

Giuseppe Stefanini, of the diocese of Livorno.

Francesco Hrubik, of the archdiocese of Prague.

Giovanni Rihànek, of the same archdiocese.

Carlo Hilgenreiner, of the same archdiocese.

Francesco Yankó, of the same archdiocese.

Michele Mareth, of the same archdiocese.

Giuseppe Zumbo, of the archdiocese of Reggio Cai.

Secret Chamberlains of Sword and Cape, honorary:

February 24, 1922.

Sir Tommaso Grattan Esmonde, of the archdiocese of Dublin.

March 13.

Paolo Malafosse, of the diocese of Montpellier.

March 17.

Count Arbeno Attems, of the archdiocese of Gorizia.

Giovanni Carlo Ogilvie Forbes, of the diocese of Aberdeen.

March 26.

Marquis Ippolito dei conti Armoni, of the archdiocese of Milan.

March 27.

Camillo Salvi, of the same archdiocese.

Count Alfonso Zabeo, of the diocese of Padua.

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June 1.

Count Roberto Carrelli Palombi, of the archdiocese of Naples.

Apollonio de Arólas y Joval, of the diocese of Barcelona.

Antonio Goicoechea y Coscullueia, of the diocese of Madrid-Alcalá.

Count Paolo Manassei di Collestatte (Rome).

Enrico Curties, of the diocese of Northampton.

Count Giovanni Battista Borgogelli Avveduti, of the diocese of Fano.

Cecilio Carlo Blunt, of the archdiocese of Paris.

Marquis Felice Toraldo, of the diocese of Nicotera and Tropea.

Count Giacinto de Cabrai Amorini da Cunha, of the diocese of Dijon.

Enrico Davignon, of the archdiocese of Malines.

Prince Carlo Gonzaga, of the archdiocese of Milan.

Honorary Chamberlains, wearing the peacock blue livery of His Holiness:

March 11, 1922.

Monsignor Francesco Cesarini (Rome).

April.

Monsignor Oreste Pantalini, of the archdiocese of Milan.

May.

Monsignor Ludovico Harza, of the archdiocese of Strigonia.

[*Latin ed. p. 415*]

From the Roman Curial Diary, 415, May 28, 1922. Monsignor Anthony Morselli, of the archdiocese of Modena.

May 27. Monsignor Serafino Pellini, of the diocese of Livorno.

May 30. Monsignor Francesco Saverio Olivares, of the diocese of La Serena.

May 31. Monsignor Mario Più, of the archdiocese of Cagliari.

Monsignor Giuseppe Uras, of the same archdiocese.

Monsignor Elisio Argiolas, of the same archdiocese.

June 1. Monsignor Anthony Cancellieri, of the archdiocese of S. Severina.

Monsignor Angelo Gennai, of the diocese of Volterra.

Monsignor Gaetano Coli, of the same diocese.

Monsignor Carlo Schwinglhofer, of the diocese of Seckau.

Monsignor Emilio Cappellini, of the archdiocese of Florence.

Monsignor Luigi Chiarelli, of the diocese of Ceneda.

June 7. Monsignor Anthony Lidestri, of the diocese of Caltagirone.

June 9. Monsignor Giovanni Gori, of the diocese of Cesena.

Monsignor Giuseppe Alvisi, of the same diocese.

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June 10. Monsignor Fedele Periccioli, of the archdiocese of Siena.

June 12. Monsignor Albert Valverde Alonso, of the archdiocese of Valladolid.

Monsignor Raffaele Volpini, of the diocese of Chiusi.

June 13. Monsignor Francesco Varano, of the diocese of Aversa.

June 14. Monsignor Olindo Fedi, of the archdiocese of Florence.

Monsignor Luigi Fanfani, of the same archdiocese.

June 16. Monsignor Giorgio Dorangrichi, of the archdiocese of Monreale.

June 17. Monsignor Luigi Zelliger, of the archdiocese of Strigonia.

Monsignor Giulio Gaudnik, of the same archdiocese.

Monsignor Teodoro Bussay, of the same archdiocese.

Monsignor Emerico Majer, of the same archdiocese.

June 20. Monsignor Augusto Giustiniani, of the Abbey of Subiaco.

June 22. Monsignor Eraclio Mazzocco, of the diocese of Atri.

June 23. Monsignor Anthony Müller, of the diocese of Bressanone.

June 24. Monsignor Liberale Dell'Angelo, of the archdiocese of Udine.

Honorary Sword and Mantle Bearers, Extraordinary:

April 20, 1922. Mr. Alessandro Maupetit, of the diocese of Limoges.

May 17. Mr. Enrico Ramez, of the archdiocese of Cambrai.

Mr. Enrico Craigen, of the diocese of Aberdeen.

June 1. Mr. Carlo Bronzuoli, of the archdiocese of Florence.

Mr. Domenico Piani, of the archdiocese of Modena.

June 2. Mr. Livio Carmini (Rome).

June 10. Mr. Giorgio di Cannona, of the archdiocese of Mexico.

June 13. Mr. Domenico Ardia, of the archdiocese of Naples.

June 17. Mr. Ladislao Lubanski, of the diocese of Luceoria-Zytornir.

[*Latin ed. p. 416*]

Acts of the Apostolic See - Official Commentary

416 Honorary Chaplains to His Holiness: - May 5, 1922. Monsignor Licinio Refice (Rome).

31. Monsignor Luigi Pozzobon, of the diocese of Ceneda.

Honorary Chamberlains outside the City of His Holiness:

June 17, 1922. Monsignor Filippo Saulini, of the Abbey of Subiaco.

Monsignor Tommaso Marocchini, of the same abbey.

Monsignor Francesco Ciarlo, of the diocese of Savona.

Monsignor Francesco Herzog, of the diocese of Prague.

Honorary Chaplain outside the city:

June 20, 1922. Monsignor Michele Polin, of the diocese of Adria.

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NOTICE:

For all purposes, it is hereby announced that on August 13, 1920, by order of His Excellency, Monsignor, the Major Domo of His Holiness, Prefect of the Sacred Apostolic Palaces, the patent dated October 9, 1917, granted to Mr. Vincenzo Costanzo, the administrator and owner of the International Travel and Transport Company (Catholic Travel Company), was revoked, by which he had been granted the faculty to display the Pontifical Coat of Arms.

NECROLOGY:

March 17, 1922. Monsignor Uberto Oliviero Chalifoux, titular Bishop of Aureliopolis.

June 12, 1922. Monsignor Domenico Bianconi, Bishop of Ferentino.

June 25, 1922. The Most Reverend Cardinal Teodoro Valfré di Bonzo, of the titular church of Santa Maria sopra Minerva, Prefect of the Holy Congregation for Religious.

[*Latin ed. p. 417*]

Annals XIV - Vol. XIV, July 25, 1922, No. 12, ACTA APOSOLICAE SEDIS, Official Commentary. ACTA OF POPE PIUS XI. APOSTOLIC LETTER TO VENERABLE BROTHERS, PATRIARCHS, PRIMATES, ARCHBISHOPS, AND BISHOPS OF THE CATHOLIC WORLD: BEGGING HELP FOR THOSE SUFFERING FROM FAMINE IN RUSSIA.

PIUS XI, TO THE VENERABLE BROTHERS, GREETINGS AND APOSTOLIC BENEDICTION.

As you remember, almost a year ago, Our predecessor, with a paternal and sorrowful heart, earnestly implored common mercy and beneficence for the people of Russia, who, due to the greatest of calamities after the birth of mankind, were being consumed by pestilence and famine, and He diligently urged all those who presided over public affairs to quickly and effectively assist in meeting so many and such great needs, as far as human society was concerned. Furthermore, you recall that We, also, for the same reason, having received from Our Lord Jesus Christ the inheritance of mercy, recently sent concerned letters to the representatives of the nations who met in Genoa, requesting that they jointly work to restore order to the affairs of those nations, and that, despite the long sadness of time that had separated those nations from this Apostolic See, they offer them consolation with most loving words.

[*Latin ed. p. 418*]

418 "The *Acta Apostolicae Sedis* – the Official Commentary – has reported that they eagerly await the return of these [delegates] to the unity of the Church. Indeed, while almost all nations are experiencing great dif-

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ficulties, the generous response of the wealthy to the invitations of the Roman Pontiff has been evident. In this, it must be acknowledged – and we freely confess it – the strength of support, with the greatest agreement and with a certain reason, from beloved sons from the more prosperous regions of Americae, who, by their generosity, have not only aided those in need, but have obligated all of humankind. Nor should it be passed over in silence that the American Senate has also decreed a large sum of money for this purpose. But such assistance is far from sufficient, and could not be otherwise. Every day, more distressing news is brought to Us, and the suffering of the afflicted grows ever more pitiable, among whom there are countless, especially those who are most in need of foreign aid, such as infants, children, women, and the elderly, for whom, unless help is given promptly, a horrifying death awaits, or, at the very least, a most bitter life. Therefore, urged on by the sacred office which we fulfill, as the Supreme Pastor and common Father, to embrace all of humankind with our charity, we earnestly implore you again, Venerable Brothers, and through you, all those who feel Christianly and, indeed, humanly, to aid these great miseries, so that as these miseries increase, so too may the scope of charity be widened. For, as you are not unaware, the effectiveness and fruitfulness of this beneficence require that the collection, distribution, and allocation be carried out properly and in order; therefore, it will be the diligence of you, Venerable Brothers, to gather the funds appropriately. These funds will then be delivered, by men chosen by Us, to where the need demands, and by them, without any distinction of religion or nation, will be distributed to those most in need. 7

[*Latin ed. p. 419*]

Acts of Pope Pius XI, 419. Since it is fitting for Us to encourage others with a joyful example in this matter, and as far as the condition of the Holy See permits, We dedicate six hundred and fifty million Italian books to this purpose. But above all, We will humbly pray and implore, that We may obtain divine mercy for the almost infinite multitude of Russians, suffering from hunger, whom We hold all the more dear the more grievous their misfortunes appear. And may the hope of eternal reward and Our paternal benevolence be a witness to you, Venerable Brothers, and to all those who are assisting these poor brothers, We impart the apostolic blessing with the greatest affection. Given in Rome, at Saint Peter's, on the tenth day of the month of July, in the year 1922, the first of Our pontificate. PIUS PP. XI.

[*Latin ed. p. 420*]

420 Acta Apostolicae Sedis - Official Commentary

APOSTOLIC CONSTITUTION: SAINT IGNATIUS OF LOYOLA, PATRON OF THE SPIRITUAL EXERCISES, IS DECLARED.

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PIUS, BISHOP, SERVANT OF THE SERVANTS OF GOD,

FOR THE PERPETUAL REMEMBRANCE:

It has always been the principal concern of the Supreme Pontiffs to commend with the highest praise those things which greatly contribute to piety and the perfection of Christian life, and to promote them with strong encouragement. Indeed, among the various such aids, those Spiritual Exercises which Saint Ignatius, through a certain divine inspiration, introduced into the Church, have earned a prominent place. Although, by the merciful goodness of God, there were never wanting those who suitably presented to the faithful the contemplation of heavenly things, yet Ignatius was the first to begin to teach a certain method and a particular way of making spiritual retreats, through a book which he composed, even though he was still quite unskilled in letters, and through the Spiritual Exercises themselves, whereby the faithful would be wonderfully helped to detest sins and to prepare their lives, according to the example of our Lord Jesus Christ. Through the virtue of these Ignatian methods, it has come to pass that the usefulness of these Exercises, as Our Predecessor, Leo XIII of blessed memory, affirmed, has been confirmed "by the experience of three centuries... and by the testimony of all men who, at the same time, flourished in ascetic discipline or in the sanctity of morals." Besides so many illustrious saints and men, even from the Ignatian family itself, who have most clearly declared that they have drawn all the principles of virtue from this very source, there are also two treatises of the Ignatian order.

1 1 Ep. Ignatianae commentationes ad P. Lud. Martin, Praep. Gen. Soc. Iesu.

[*Latin ed. p. 421*]

It is fitting to recall from the ranks of the secular clergy those who illuminate the acts of Pope Pius XI: Saint Francis de Sales and Saint Charles Borromeo. For Francis, in order to prepare himself for the episcopal consecration, diligently devoted himself to the Ignatian Exercises, and established within them a way of life which he always maintained thereafter, according to the principles of reform of life set forth in the book of Saint Ignatius. Moreover, as Our predecessor, Pope Pius X, demonstrated, and as We ourselves have demonstrated in historical accounts published before Our pontificate, Charles Borromeo, having experienced the power of these Exercises, which spurred him to a more perfect life, disseminated their use among the clergy and the people. As examples, it is sufficient to mention those holy men and women devoted to religious discipline: that mistress of highest contemplation, Saint Teresa, and Leonard of Port Maurice, son of the Seraphic Patriarch, who held the book of Saint Ignatius in such high regard that he confessed to following its method entirely in the salvation

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of souls. Therefore, the Popes of Rome, having solemnly approved this small but "admirable book" from the very beginning of its publication, have praised it, shared in its Apostolic authority, and have not ceased to encourage its use, first by granting indulgences to those who practice it, and then by honoring it with new pronouncements. And so, We, convinced that the evils of our times originate in great part from the fact that there is no one who reflects with a contrite heart, and having discovered that the Spiritual Exercises, according to the discipline of Saint Ignatius, are of great value in overcoming the arduous difficulties with which human society is now widely afflicted; and having observed the joyful harvest of virtues, as it did in times past, so today, maturing among religious families, secular priests, and among the laity, and – which is particularly important –

[*Latin ed. p. 422*]

422 The Acts of the Apostolic See – An official commentary, worthy of special mention – among those devoted to this cause; we most earnestly desire that the use of these Spiritual Exercises be more and more widely spread, and that those homes of piety, where even an entire month! or eight days, or, if that cannot be done, fewer days, are dedicated to them, so that they may exist and flourish more frequently as a gymnasium for the perfect Christian life. Since we pray to God for the benefit of our Lord's flock, almost all the sacred prelates of the entire Catholic world, fulfilling their duties with the most ardent zeal and devotion, and also at this time, when the third anniversary of the honors bestowed upon Saint Ignatius and the fourth anniversary of the composition of this golden book coincide, desiring to give a certain and undoubted sign of our gratitude to Our Patriarch, following the example of Our predecessors who assigned protective institutions to others, and after consulting with venerable brothers, the Cardinals of the Sacred Congregation, with Our Apostolic authority, We declare Saint Ignatius of Loyola, the founder of all Spiritual Exercises, and therefore of institutions, sodalities, and any kind of group devoted to those who practice Spiritual Exercises, the Heavenly Patron. We decree that these Our letters be always firm, valid, and efficacious, and that they shall always have their full and complete effect, notwithstanding any contrary provisions. Given at Rome, at Saint Peter's, in the year of Our Lord nineteen hundred and twenty-two, on the twenty-fifth day of the month of July, in the first year of Our pontificate.

A. CARD. VICO, Bishop of Portuense and Saint Rufina.

O. CARD. CAGIANO, Servant of God, Prefect.

S. B. E., Chancellor.

Raphaël Virili, Apostolic Protonotary.

Leopoldus Capitani, Substitute Registrar, by special delegation.

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Beg. in Cane. Ap., vol. XXV, n. 5

[*Latin ed. p. 423*]

423. Acts of Pope Pius XI. LETTER TO THE MOST REVEREND FATHERS WILLIAM, titular Bishop of Saint Clement, Most Reverend Cardinal O'Connell, Archbishop of Boston, and Dionysius, titular Bishop of Saints Nereus and Achilles, Most Reverend Cardinal Dougherty, Archbishop of Philadelphia, and to other Archbishops and Bishops of the United States of North America: CONCERNING THE PROMOTION OF THE CATHOLIC UNIVERSITY OF WASHINGTON.

My beloved sons and venerable brothers, greetings and the apostolic blessing.

Since we know well how much Catholic institutions are capable of shaping minds and hearts, we have, from the very beginning of Our pontificate, devoted all Our efforts and thoughts to that most noble academy, which, like this university, was founded with the purpose of providing teachers of truth and of spreading the light of Christian doctrine throughout the world. And because we have always loved this work, which, as is known, was established by Our predecessor, the blessed and remembered Leo XIII, with the care of American bishops, we have never failed to praise the diligence of those who have striven to support it in every way, convinced that a Catholic center of learning in America would be of great benefit, where young people could be educated more deeply in virtue and in sacred disciplines.

Indeed, among the various reasons that the bishops presented for establishing the university, in letters sent from the third Baltimore Council, was this condition: that the minds of the students, especially through a deeper investigation of truth, whether revealed or natural, could be protected against the errors that are spreading, and strengthened in the faith, both on the part of the faithful people and, especially, on the part of the clergy. These reasons, which were weighty even then, are certainly even more important now, as everywhere, as far as possible, order is sought to be established in human society. For it is clear that there can be no true restoration unless youth is properly educated; and not any education is suitable for achieving this end, but only that in which the institution of science is based on religion and virtue, as on its foundation, and which the Church has never ceased to recommend in every way.

[*Latin ed. p. 424*]

The Acts of the Apostolic See -, the Official Commentary, rightly states that it is entirely necessary that the studious youth burn with zeal for both doctrine and piety, especially in honoring the great Mother of God, who is both the Seat of wisdom and the Fountain of piety. Therefore, it is a most excellent plan that the Bishops of the United States have undertaken to erect a

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national shrine of the Immaculate Conception near the Catholic University: for it is fitting that near the temple of science, a house of prayer also exist, because piety is useful for all things... and science without piety inflates. For this reason, We, just as Our blessed predecessors, Pope Pius X and Pope Benedict XV, with paternal benevolence, follow both the University and the new project of the sacred building; and We pray that this great work may be completed as soon as possible, so that, as a seat of Her benignity, the Virgin Mother of Heaven may distribute the gifts of salvation and wisdom throughout the entire United States. Therefore, venerable brothers, recalling the goal that your predecessors set for themselves in founding the University, We hope that you may attain that same goal according to the norms of the Apostolic Letters *Magni Nobis Gaudii*, by which Pope Leo XIII put the aforementioned constitution into effect. Thus, you will easily achieve these three things: 1) that excellent men from the clergy and the people be formed, who, properly instructed in doctrine, will be a glory to the Church and will be able to explain and defend the Catholic faith; 2) that teachers be provided for your seminaries, colleges, and schools at all times, and that these be not only numerous in number, but also thoroughly imbued with a genuine Catholic spirit; 3) that perfect harmony and unity be achieved in the proper upbringing of youth; which is of great importance, especially in the United States, where the method of education is governed by such certain and firm principles that the institutions, in their very likeness and form, prefer each other. Indeed, We understand perfectly well, not only that, but that there are many universities suitable in the vastness of your country; but new projects of this kind would be poorly advised if they were imperfect or if there was a lack of numbers and growth in the faculties themselves. For one perfect university is preferable to many imperfect ones. This was also the opinion of the Bishops of the United States, when they petitioned the Apostolic See not to approve the constitutions of other universities or to grant them favor until the Episcopate itself had expressed its will in this matter. Following this desire, the Sacred Congregation for the Propagation of the Faith, by a rescript dated March 20, 1889, declared what had already been decreed by Pope Leo XIII in the Apostolic Letters *Magni Nobis Gaudii*, prohibiting other universities or institutions from being established.

[*Latin ed. p. 425*]

The Acts of Pope Pius XI, page 425, mention that similar institutions were to be founded in America before all the regular faculties were established in the Catholic University of Washington. And this prohibition was clearly opportune and prudent, especially if one considers that there are many other pressing needs today, and those are very serious, which demand the charity of the faithful and the beneficence of others. Furthermore, the Washington Institute, in preparing future professors for the Universities,

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will be a most excellent example for all, and an effective bond of unity, if, through the united efforts of all, under the guidance of the American Episcopate, it is fully completed and perfected. For it should be remembered, as is evident from the wise Constitution of Leo XIII, that all the cares and thoughts of the entire American Episcopate are to be devoted to the University; and if it is entrusted to a few, necessarily, for its management and administration, it should nevertheless be a source of joy for all, since it is established for the good of all the dioceses of America. Therefore, it is absolutely necessary, venerable brothers, that you present a certain and well-defined plan or program, after due deliberation, so that you may better achieve the expected benefits of the University. We are confident that this plan – which you will certainly submit to our examination as soon as possible – will produce the desired results, providing the opportunity to found new faculties, and also to collect and administer the necessary funds more efficiently. Indeed, we do not doubt that this clergy and people – of whose remarkable generosity there are so many monuments of every kind – will, following the example of the pastors, readily and generously, as is their custom, support the salutary work of their University. We, for we know from experience your excellent fidelity to the Vicar of Jesus Christ, and your most ardent zeal for souls, hope that these letters will effectively contribute, with God's help, to the common good, so that the Catholic faith and worship may be increasingly promoted here. Thus, you provide us with great assistance in performing this apostolic task, which Divine Providence, through a mysterious plan, has entrusted to us; and you will receive great joy from the awareness of your duty, as you diligently strive to extend the Kingdom of Jesus Christ on earth. With these hopes, and with all our joy, invoking the blessings of heaven, and as a sign of our most sincere benevolence to you, venerable brothers, and to the entire flock, we impart, with a willing heart, the apostolic blessing. Given in Rome, at St. Peter's, on the twenty-fifth day of April, in the year of Our Pontificate, the first. PIUS PP. XI.

[*Latin ed. p. 426*]

Acts of the Apostolic See - Official Commentary on the Acts of the Holy Congregations.

SACRED CONSISTORIAL CONGREGATION OF COLONIA-MÜNSTER, CONCERNING THE EXCHANGE OF TERRITORIES BETWEEN DIOCESES.

DECREE:

Whereas Most Reverend Father Charles Joseph, Cardinal Schulte, Archbishop of Colonia, in his own name and with the consent of the Right Reverend Bishop of Muenster, has earnestly requested Most Holy Pope Pius XI to unite a portion of the village of Rennekoven, belonging to the parish of Lobberich, within the Diocese of Muenster, with the aforemen-

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tioned parish and diocese, and to annex it permanently to the neighboring parish of Dornbusch, in the Archdiocese of Colonia; and whereas, after due consideration of all matters pertaining to the case, and with the favorable support of Right Reverend Father Eugenius Pacelli, titular Archbishop of Sardinia and Apostolic Nuncio in Germania, His Holiness has deemed it fitting to grant this request; therefore, this Sacred Consistorial Congregation, in execution of the Apostolic mandate, by the form and tenor of the present decree, declares that the aforementioned portion of the village of Rennekoven shall be separated from the parish of Lobberich and the Diocese of Muenster, and shall be permanently united to the parish of Dornbusch in the Archdiocese of Colonia.

For the execution of the foregoing, the same Right Reverend Father Eugenius Pacelli is appointed, to whom are entrusted all the necessary and appropriate powers, including the power to delegate some of those constituted in ecclesiastical dignity, to effect the aforementioned purpose: namely, to send within six months to the same Sacred Congregation a certified copy of the completed execution.

Given at Rome, from the offices of the Sacred Congregation, on this 4th day of July, 1911.

C. CARD. DE L A I, Bishop of Sabina, Secretary.

U. * S. Aloisius Sincero, Assistant.

[*Latin ed. p. 427*]

Sacred Congregation of Councils, 427 II, Regarding Church Appointments. Our Most Holy Father Pius, by Divine Providence, Pope XI, following the decrees of the Sacred Congregation of Councils, has provided for the following churches, assigning pastors to them individually:

May 19, 1922. — To the Cathedral Church of Autun, he appointed the Reverend Father Hyacinth Chassagnon, formerly the titular Bishop of Modrense. — To the titular episcopal Church of Abydos, he appointed the Reverend Stephen Faugier, Apostolic Protonotary "ad instar," General Vicar of the Most Reverend Archbishop of Lyons, whom he established as Auxiliary to the same Most Reverend Archbishop of Lyons, with the obligation of residing in the city of Saint-Étienne.

June 23. — To the Cathedral Church of Sinaloa, he appointed the Reverend Augustine Aguirre Ramos, parish priest of the metropolitan church of Guadalajara.

June 27. — To the Cathedral Church of Oriola or Alon, he appointed the Reverend Father Francis Xavier Irastorza and Loinaz, formerly the titular Bishop of Dora, and Prior of the Military Orders. — To the Cathedral Church of Gerunda, he appointed the Reverend Father Gabriel Llompart and Jaume, formerly the Bishop of Saint Christopher de Laguna. — To the Cathedral Church of Savannah, he appointed the Reverend Father Michael

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Keyes, of the Society of Mary.

June 28. — To the Cathedral Church of Tricarico, he appointed the Reverend Raphael delle Nocche, a priest from the archdiocese of Naples.

July 4. — To the titular archiepiscopal Church of Cyzicus, he appointed the Reverend Father Joseph Morabito, formerly the Bishop of Miletus.

July 7. — To the titular episcopal Church of Faustinopolis, he appointed the Reverend Father Aloysius Ianssens, of the Congregation of the Immaculate Heart of the Blessed Virgin Mary of Scheut, Apostolic Vicar of Eastern Mongolia.

July 8. — To the titular episcopal Church of Bita, he appointed the Reverend Father Frederick Eis, formerly the Bishop of Marianopolis and Marquette. — To the titular episcopal church of Spigaza, he appointed the Reverend Father Francis Gilfillan, rector of the cathedral temple of Ludovicopolis, whom he designated as Coadjutor, with the right of future succession, to the Reverend Father Mauritius Burke, Bishop of Saint Joseph in America.

[*Latin ed. p. 428*]

428 Acta Apostolicae Sedis - Official Commentary III DESIGNATIONS According to canon 1594 § 2, Reverend Father Leopoldus Duartea Silva, Metropolitan of Saint Paul, has, once and for all, designated the Ordinary of Campinas for matters arising from cases heard before him in the first instance. - Likewise, according to the provisions of canons 285 and 1594 § 3, Reverend Father Paschalis Berardi, Archbishop of Caieta, has designated the Metropolitan of Capua for the same purpose. These designations have been approved by Our Most Holy Father, Pope Pius, of Divine Providence, XI.

SACRED CONGREGATION FOR RELIGIOUS ORDERS

DECREE CONCERNING THE EXTENSION OF INDULTS FOR HOLDING GENERAL CHAPTERS

It has sometimes happened, especially during times of war, that this Sacred Congregation has granted to a certain Order or religious Congregation an indulgence to postpone the celebration of a General Chapter, due to particular circumstances of time or events, with the clause "at the discretion of the Holy See." However, so that the celebration of General Chapters is not unduly delayed, the Sacred Congregation for Religious Orders, after careful consideration, decrees that any religious Order or Congregation that has obtained such an indulgence with the aforementioned clause must hold its Chapter without delay, no later than the end of the year 1923. Therefore, the Superiors General to whom this pertains must convene the Chapter in due time, in accordance with the regulations, so

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that its celebration may take place within the aforementioned period. All contrary provisions to the contrary notwithstanding.

Given in Rome, from the Secretariat of the Sacred Congregation for Religious Orders, on this 23rd day of July, 1922.

C. CARD. LAURENTI, Prefect.

L. % S. Maurus M. Serafini, Ab. O. S. B., Secretary.

[*Latin ed. p. 429*]

Most Holy Father Pius PP. XI, having reviewed the decrees of the Sacred Congregation concerning Religious Orders, has definitively approved the Constitutions of the following religious congregations, namely:

1. On June 10, 1922, the Congregation of the Brothers of Christian Schools of Hibernia, commonly known as the Christian Brothers, whose principal house is located in the archdiocese of Dublin.

2. The Congregation of the Sisters of the Third Order of Saint Francis, called the Sisters of the Infant Jesus, whose principal house is located in the city of Assisi.

3. The Congregation of the Ursuline Sisters of Saint Jerome, whose principal house is located in the town of Gandino, in the diocese of Bergamo.

SAGRA CONGREGATION OF RITES

NEAPOLITANA, OR BISUXTINA

CONCERNING THE BEATIFICATION AND CANONIZATION OF THE VENERABLE SERVANT OF GOD, JOANNA ANTIDA THOURET, FOUNDRESS OF THE INSTITUTE OF SISTERS OF CHARITY.

ON THE QUESTION:

Do the virtues of faith, hope, and charity, as well as the cardinal virtues of prudence, justice, and fortitude, and those virtues closely related to them, exist in a heroic degree, in reference to God and justice, and in fortitude in circumstances and to effect, as is required?

As is customary, and as the nature of the matter requires, the investigation concerning the proofs by which this most noble cause is governed and sustained has been discussed at length and thoroughly, in order that the proofs presented may be certain and verified, and that it may be determined whether they truly are of the kind required by law.

[*Latin ed. p. 430*]

430 Acta Apostolicae Sedis - Official Commentary. Indeed, in the year one thousand eight hundred and ninety-five, in the ecclesiastical court of

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Neapolitana, concerning the reputation of sanctity of life, virtues, and miracles of the Handmaid of God, Joanna Antida Thouret, a canonical inquiry was initiated by the bishop. Of all those who were heard and considered at that time, only three were found who had actually known the Handmaid of God. Therefore, since only these three witnesses were present, the proper and true legal proof should have been completed with them alone, because, even according to common law, when eyewitnesses are present, those who appear only from hearsay are considered merely supplementary. And this applies even more to causes of Beatification and Canonization, given the excellence and importance of these matters: therefore, it follows that, of all those things that are used in human affairs for confirmations, none can be more powerful or more worthy than that which comes from eyewitnesses; for these make the matter physically evident to the witnesses who saw, and at the same time, they make it morally evident to the judges who did not see (Benedict XIV, lib. III, cap. 1, n. 2). Therefore, in causes of Beatification and Canonization, this type of proof should be considered ordinary and proper, since it is capable of matching the importance of the matters at hand. And indeed, if we were to speak of a particular case now, and if it were sufficiently distinguished and circumscribed within certain limits, there would be no doubt that such a method of proof would be entirely sufficient with the aforementioned three eyewitnesses. But since the question concerned virtues, and for their recognition and certain judgment, the entire series of the life of the Servant of God and her manner of acting must be fully presented; but for this, those three witnesses are completely insufficient and inadequate; therefore, in order to proceed with the Cause, it was necessary to resort to indirect or subsidiary proof, as it is called. But since this type of proof is based on the gathering of evidence from witnesses, sometimes from those who saw, sometimes from those who heard, and is strengthened by various supporting elements suitable for giving it force and authority, it is now easily apparent how much the condition of this case, which is being discussed, differs from that of some other ancient Causes. In these latter, the oral tradition, properly so called, is often difficult to distinguish from mere rumor, especially after it has been transmitted through many centuries of judicial proceedings. Indeed, the individual ages of people must be examined before the proceedings begin, in order to determine whether the oral tradition originated from eyewitnesses and whether, through the conversations of the living, it has been constantly preserved and has reached the present times. Furthermore, documents must be presented, and these must be

[*Latin ed. p. 431*]

The Holy Congregation of Rites, with its established procedures and safeguards, demands rigorous standards. Indeed, even though the indirect or subsidiary evidence described above, by its very nature, requires judicial

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proof in this type of cause, and the actors are compelled to present evidence of this kind, and therefore the number of miracles must be doubled, so that what is lacking in human testimony may be compensated for by divine intervention; nevertheless, in the present cause, contemporary and historically reliable documents are not lacking, and, as far as witnesses are concerned, it is not necessary that those three eyewitnesses be barely counted, when questioned in the ordinary manner, let alone in this very ordinary process, but even in the apostolic inquiries themselves, the majority of witnesses are those who have heard from those who have seen. This, of course, is precisely the same as saying that the original source of oral tradition already exists, and that it need not be further sought out or diligently investigated. Thus, from the outward appearance of external proofs, to the inner substance of the very proofs themselves, it has seemed of the greatest importance and most closely connected with the entire cause, that each prudent man should carefully seek it out and strive to understand it, as was the case with the venerable Servant of God, Joanna Antida Thouret, when considering the virtues with which she was endowed. And when, by thoroughly examining the entire life of this Servant of God, an inquiry was instituted, the outcome of that inquiry was that, whenever she acted with charity towards God and towards her neighbor, with concern for the safety and preservation of the most precious treasure of the Catholic faith, with avoidance of offense to God, or with faithful and religious fulfillment of the duties of her office, it was possible to perceive and admire the Handmaid of God as being so prompt and prepared, that even amidst the most serious internal and external difficulties, she never wavered, and even less did she retreat, but with a more cheerful and determined spirit, she pursued the path of Christian perfection, which she had entered so maturely and generously. For this reason, since, throughout the entire course of her life, from her youth until her death, as has been seen, she acted as a Servant of God, it must be said that she acted heroically, as is evident from the true and genuine notion of heroism itself. And the heroic virtue of the venerable Handmaid of God has not been obscured even once by events that, as it should be, were brought to light. For, if, as is the case, these events are considered and examined together with all the particular circumstances, it is immediately confirmed and evident that they do not contradict heroic virtue, or that they can be reconciled with it, or

[*Latin ed. p. 432*]

432 "The *Acta Apostolicae Sedis* – the Official Commentary – has also served to confirm the heroic virtue and to bring it forth more clearly and with greater merit, inasmuch as, with diligence and skill, it has striven to persuade and to overcome, as far as possible. Thus, this distinguished Cause has proceeded in a clear and expeditious manner, especially after the additional Apostolic investigation of Bisuntine, so that the action, which

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had been instituted five years ago concerning the heroic virtues, could be completed and concluded; indeed, two previous Congregations, namely, the preparatory and the preparatory, were followed by a general Congregation, which was held on the twenty-seventh day of the preceding month of June, before the Most Holy Pope Pius XI. In this Congregation, the Most Reverend Cardinal Januarius Granito Pignatelli di Belmonte, the Relator of the Cause, proposed the following Question to be discussed: Does it appear that the Venerable Servant of God, Joanna Antida Thouret, in the heroic degree, in the case and to the effect under consideration, possessed the theological virtues of Faith, Hope, and Charity in God and in her neighbor; and also the cardinal virtues of Prudence, Justice, Fortitude, and Temperance, and those things which are attached to them? All those present, both the Most Reverend Cardinals and the Consultors, gave their votes in their own order, but after these had been heard and considered, the Most Holy Pope, with prayers, sought the light of the Holy Spirit, that He might be enlightened to pronounce the final judgment. And when He had decided to reveal His mind, He appointed the present Sunday, the fifth after Pentecost; therefore, He ordered the Most Reverend Cardinals Anthony Vico, Bishop of Porto and Santa Rufina, Prefect of the Congregation of Sacred Rites, and Januarius Granito Pignatelli di Belmonte, Bishop of Albano Laziale, the Relator of the Cause, together with the Reverend Father Angelo Mariani, the General Promoter of the Faith, and myself, the undersigned Secretary, to be summoned to the Vatican Basilica, and solemnly pronounced: It appears that the Venerable Servant of God, Joanna Antida Thouret, in the heroic degree, possessed the theological virtues of Faith, Hope, and Charity in God and in her neighbor; and also the cardinal virtues of Prudence, Justice, Fortitude, and Temperance, and those things which are attached to them, so that it may proceed to further stages; namely, to the discussion of four miracles. This Decree was ordered to be made public and to be recorded in the acts of the Congregation of Sacred Rites on the seventh day before the Kalends of July, in the year 1922.

A. CARD. VICO, Bishop of Porto and Santa Rufina, Prefect of Holy See.

S. B. G. Praefectus.

h. S. Alexander Verde, Secretary.

[*Latin ed. p. 433*]

The Holy Congregation of Sacred Causes, number 433, II of Milan, concerning the Beatification and Canonization of the Servant of God, Contardo Ferrini, a layman, Professor at the University of Pavia, and others. Among the illustrious sons of the Church, living in the world, whom this esteemed institution has, at all times, brought forth to Christ, instructing and sanctifying them in His faith, law, and grace, Contardo Ferrini deserves to be remembered. He was a student, doctor, and professor at the University, known for his intellect, learning, and virtue, and a true orna-

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ment and honor to both religious and civil society. Born in Milan on April 4, 1859, he was the son of parents distinguished by their probity and piety: Rinaldo, a cultivator of natural sciences and a professor, and Aloisia Buccellati, whose love, prudence, and sweetness of character fostered harmony and integrity within the family. On the same day of his birth, the Servant of God was regenerated by the holy sacrament of Baptism, and later, in 1863, confirmed with the sacred chrism, and was admitted to the holy Eucharist. From his childhood, he was diligently devoted to catechesis, prayer, and other exercises of piety, and, being the eldest of his siblings, he readily assisted his parents, providing helpful support in the Christian education of his brothers and sisters. After completing his elementary and gymnasium studies with honors at the Boselli Institute, he entered the Lyceum, known as Beccaria. He then went to Pavia to study at the University, where, as a student of the Borromeo College, he gave excellent testimony of his discipline, diligence, and piety to his superiors and fellow students. It is said that, during the month of May, he often led his companions to a church, especially the Church of the Most Holy Name of Jesus, to hear sermons about the Blessed Virgin Mary, about whom he spoke to them with understanding and fervor, both in public and in private conversation. Having successfully completed his university studies and examinations, he received a financial award with full honors, assigned for the purpose of perfecting his studies abroad. Therefore, in 1880, he was sent to Berlin, to acquire a more extensive knowledge of law at that renowned university. Armed with letters of introduction, in which the Bishop of Pavia, Riboldi, recommended him to the Bishop of Breslau, a young man known to him and, above all, esteemed for his virtues, Contardo Ferrini arrived there and never abandoned his previous way of life.

[*Latin ed. p. 434*]

434 Acta Apostolicae Sedis - Official Commentary: Our most holy Ursula frequently attended the Sacred Liturgy, and took care to refresh herself daily with the divine service, and also visited the church of Saint Edwige, where solemnities were celebrated, and sometimes with the procession of the most august Sacrament. The remarkable spectacle of faith and devotion that was exhibited in this church on Sundays is thus described in writing by Contardus to his friends: "You would be astonished to see the numerous throng of Catholic university students in Saint Edwige, where they gather to attend, for more than two hours, the services of the Church with devout reverence; you would marvel and bless the Lord with me, for He has not done thus for every nation. We were all brothers, all partakers of the same faith, and animated by the same sentiments. Wearied so often by the sad spectacle of corruption, I was so gladdened by the sight of the heavenly light on those youthful faces, which awaited with joyful tranquility and serenity the Body of Christ" (Religious Writings, pages 56 and 240). Truly

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a great and pleasing spectacle, most acceptable to God, the angels, and men, in greater number and more splendid form, in Rome, in this seat of Saint Peter, recently renovated and enlarged, on the occasion of the most blessed and international 26th Eucharistic Congress! In the meantime, Contardus first joined the ranks of the Catholic university associations, and adhered to them most willingly, despite the laws that were widely prevalent in that region, which were contrary to the rights and liberties of the Church. Subsequently, he dedicated himself to the pious associations of Saint Vincent de Paul and the Most Holy Sacrament, faithfully observing their works of charity and religion. Therefore, the Bishop of Breslau, in letters addressed to the Bishop of Pavia, Riboldi, called the young man Ferrini a man of great ability in the German language, of knowledge, and of piety, and also congratulated Italy for possessing so many young men like Contardus. After successfully completing his studies of Roman law and being highly recommended by German professors, the Servant of God, for the sake of knowledge, spent some time in Paris, and then came to Rome, where he stayed for three months, not only to acquire a more perfect knowledge of Roman law from the libraries of the city and through consultations with experts, but especially to behold the trophies and monuments of civilization and of the Catholic religion, to venerate the tombs of the Saints Apostles Peter and Paul, the principal patrons of the city, and to honor the Roman Pontiff, the successor of Peter and the Vicar of Christ, with a devoted testimony of love, faith, and obedience. He accomplished this most religiously, when, in the year 1884, the Servant of God, being twenty-four years of age, was most graciously received in the Vatican palaces by Pope Leo XIII, and was refreshed and delighted by the august presence and paternal benevolence of the same, while the Holy Sacrifice was being celebrated, and he himself was present.

[*Latin ed. p. 435*]

8. The Congregation of Rites, in its deliberations, recognized his merits at the University of Pavia. Shortly thereafter, in the year 1887, having overcome adversity, he went to Messina, where he practiced the legal profession. In the year 1890, at the University of Modena, in the presence of professors and students, he was elected Doctor of Laws. Finally, in October of the year 1894, at the University of Pavia, he was unanimously elected a professor by his colleagues. He everywhere demonstrated outstanding qualities of learning and piety, being praised as an imitator of Saint John Berchmans. His excellent way of life and the propagation of the Gospel in truth are wonderfully evident and illustrated, both through numerous and important writings published, and through learned and erudite discussions, and indeed through the unanimous testimony of all orders of citizens and wise men. He did not merely study books of literature and science, but diligently cultivated his mind and piety through the reading

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of Holy Scripture, especially the Epistles of Saint Paul, and the works of the Saints and Doctors of the Church, as well as the spiritual writings of Louis de Ponte and Thomas à Kempis' "Imitation of Christ." It is said that Contard attended Mass daily, receiving the heavenly food, visited the most holy Sacrament, perfected himself and others through spiritual endeavors, and sincerely, with all his heart and soul, professed his reverence and obedience to the Holy Church and its visible head, the Roman Pontiff, and that he constantly offered himself as a staunch defender of the rights of the Church, especially in legal and social matters. Living in Pavia, he was accustomed to spend his vacations in the countryside with his relatives, and he also resided in Milan with his parents. Contard became so highly esteemed by citizens and outsiders alike that they did not hesitate to call him the second Aloysius of the Ferrarian family. With eager zeal, he promoted the benefit of the Church and of civil society, defending pious works and upholding the sanctity and indissoluble unity of Christian marriage, so that it would not be undermined by the infamous divorce law. Entirely averse to false and foreign doctrines, he always held great hope that human society, with the cooperation of people and institutions of good will of both sexes, together with legitimate and free Catholic schools, lyceums, and universities, would be informed by good Christian principles and morals. "May God grant," he said, "that I may see the Cross of Christ restored to its due honor throughout the world: then I will gladly and diligently sing the hymn: 'Now, O Lord, you dismiss your servant in peace!'" What Contard desired and was unable to see, but which all of sound mind and action still hope for, that Almighty and merciful God, the author and supreme governor of human society, may grant. And so, on October 5th of the year 1902, the Servant of God, while attending Mass at the church of the Ursuline Sisters, where he was receiving the most holy...

[*Latin ed. p. 436*]

The Acts of the Apostolic See record that he had received the Eucharist and, returning, was seized by a violent fever, his illness worsening day by day. Refreshed and strengthened by the Sacrament and the papal blessing, and repeating fervent prayers to Jesus the Redeemer and to the most holy Virgin Mary, with his eyes and hands raised to heaven, he passed away to the blessed homeland on the seventeenth day of that month and year, at the age of forty-three years.

The funeral rites were celebrated with solemnity, with members of every order present. The body of Contardo Ferrini was first placed in a tomb, and then in a mausoleum built by the family, in the presence of over five hundred young people, along with ecclesiastics and laymen, while the parish priest, Bongiovanni, and Professor Meda delivered eulogies, praising the deceased and attesting to his public and most worthy reputation and veneration.

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Meanwhile, the fame of holiness that the Servant of God had acquired in Milan and in other places where he had resided, grew even more clear and widespread after his death. With diligent care, the Reverend Charles Pellegrini, rector of the Basilica of Saint Callixtus, urged the Mediolanense Archdiocesan Curia to proceed, with ordinary authority, to complete the procedural acts concerning him, and to initiate other investigative proceedings. After all these matters were concluded and transmitted to the Congregation for Sacred Rites in Rome, in accordance with the established order, and after the proper review of the documents, since nothing prevented further action, at the urgent request of the Reverend Monsignor Angelo Rotta, Canon of the Vatican Basilica, the promoter of this cause, and with the attention of certain illustrious Cardinals of the Holy Roman Church, under the presidency of the Mediolanense Archbishop, Cardinal Andrea Ferrari, may he rest in peace, among whom are to be especially remembered Joseph Sarto, later Pope Pius X, James Della Chiesa, later Pope Benedict XV, and Achilles Ratti, today the Blessed Pope Pius XI, who knew this man of Milan and, instructed by his good words and example, bore the best of testimony about him, and who has continued to promote this cause with particular favor until the present time, and at the request of several Archbishops and Bishops, as well as Chapters, Orders, and religious Congregations, and also of distinguished men, presidents, and professors from public lyceums and universities of Italy and foreign lands, the Eminence and Reverend Monsignor Raphael Merry del Val, Archpriest of the Patriarchal Basilica of Saint Peter, and the Promoter or Relator of this cause, at a meeting of the Ordinary Congregation for Sacred Rites, convened at the Vatican on a specified date, proposed the following question for discussion: Should a Commission for the introduction of the cause be appointed, in this case and for the purpose in question? And the Eminences and Reverend Prelates presiding over the rites for the protection of the sacred, after the report of the aforementioned Promoter, and after hearing the voice and written testimony of the Reverend Father Angelo Mariani, promoter of the Faith,

[*Latin ed. p. 437*]

437 8. After carefully considering all matters, the Congregation of Rites judged it fitting to respond: "Affirmative, or, if it pleases the Most Holy [Father], the Commission should be signed." On July 4th, after these matters, a report was presented to our Most Holy Lord, Pope Pius XI, by the undersigned Secretary of the Sacred Congregation of Rites. His Holiness, having approved the response of the aforementioned Sacred Congregation, deigned to sign the Commission for the Introduction of the Cause of Beatification and Canonization of the Servant of God, Contardo Ferrini, a layman, professor at the University of Pavia, and others, on the 6th of the same month and year.

[Signed:] A. CARD. VICO, Archbishop of Porto and Santa Rufina, Pre-

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fect of the Sacred Congregation.

[Signed:] S. Alexander Verde, Secretary.

III. A QUESTION REGARDING CERTAIN NEW SHAPES OF CHALICES.

The following question was proposed to the Sacred Congregation of Rites: "Is it permissible to use, in the sacrifice of the Mass, four chalices, the likenesses of which are shown in the 'Benediktinische Monatschrift' (Beuron, 1920, no. 34), and which are there praised in the text on pages 168-184, and are marked with the names 'Poculum caeleste' [Heavenly Chalice], 'Fons vitae' [Fountain of Life], 'Flos de Virgine' [Flower of the Virgin], 'Virga Jesse' [Rod of Jesse]?"

And the Sacred Congregation itself, having heard the opinion of a special Commission, after examining and considering all matters, judged it fitting to respond: "To the Reverend Ordinary of the place, so that he may ensure that the chalices do not differ from the traditional forms, due to the danger of spilling the sacred species and exciting admiration." And thus it responded and declared on June 30, 1922.

[Signed:] A. CARD. VICO, Archbishop of Porto and Santa Rufina, Prefect of the Sacred Congregation.

[Signed:] L. $ S. Alexander Verde, Secretary.

[*Latin ed. p. 438*]

433 Acta Apostolicae Sedis - Official Commentary of the DIARY OF THE ROMAN CURIA, Tuesday, July 11, 19%%. His Holiness received in a solemn audience His Excellency Mr. MARCELLO T. DE ALVEAR, elected President of the Republic of Argentina.

SACRED CONGREGATION OF THE COUNCIL.

Notice is given that the Priest, Rev. Giuseppe Valentini, formerly Canon and Parish Priest of San Clemente in Galluccio in the diocese of Teano, has no authorization to collect alms for Holy Masses.

Rome, from the Secretariat of the Sacred Congregation of the Council, June 30, 1922.

G. Mori, Secretary.

SACRED CONGREGATION FOR THE PROPAGATION OF THE FAITH.

In conformity with the Motu Proprio *Romanorum Pontificum* (May 3, 1922), which establishes a broader foundation and a more extensive program for the Pious Work of the Propagation of the Faith and transfers its

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central headquarters to Rome, the General Superior Council of said Work has been formed. It is composed of the following Prelates:

President: Mgr. Pietro Fumasoni Biondi, titular Archbishop of Dioelea, Secretary of the Sacred Congregation for the Propagation of the Faith.

Vice-President: Mgr. Augusto Boudinhon.

Councilors: The Presidents of the individual National Central Councils of the Work, and also the following individuals residing in Rome and belonging to various nationalities:

Mgr. Amerigo David, for Germany, Austria, and Bavaria;

Mgr. Bernardo Eras, for the Netherlands;

Mgr. Gioacchino lovani, for Spain;

Mgr. Filippo Augusto Lajoie, for Canada;

Mgr. Adriano Mercado y Riera, for South America;

Mgr. Carlo O'Hern, for the United States;

Mgr. Giovanni Prior, for England;

Mgr. Angelo Roncalli, for Italy;

Mgr. Carlo De T'Serclaes, for Belgium;

Mgr. Gastone Vanneufville, for France.

Representatives of other nationalities will be added to this group in due time.

The Secretary General is: Mgr. Giuseppe Nogara.

[*Latin ed. p. 439*]

439 Diary of the Roman Curia, SACRED CONGREGATION OF RITES. Tuesday, July 4, 1922, in the Apostolic Palace of the Vatican, an Ordinary Congregation of the Sacred Rites was held, in which, for the judgment of the Eminent and Reverend Lords Cardinals composing the same, the following causes were presented: 1) The introduction of the cause for beatification and canonization of the Servant of God Contardo Ferrini, Professor at the University of Pavia. 2) Concerning the revision of the writings of the Servant of God Mary Crucifix Di Rosa, Foundress of the Institute of the Handmaids of Charity. 3) Concerning the granting and approval of the proper Office with the Mass and the eulogy to be inserted in the Martyrology of the Order of the Preachers, in honor of the Blessed Andrew Franchi, Bishop of Pistoia, of the same Order. Tuesday, July 18, 1922, in the Apostolic Palace of the Vatican, with the participation of the Eminent and Reverend Lords Cardinals and with the votes of the Reverend Prelates and Theological Consultors, composing the Sacred Congregation of Rites, the Preparatory Congregation was held, to discuss the doubt concerning three miracles, which are asserted to have been wrought by God through the intercession of the Venerable Servant of God Michael Garicoits, secular priest, Founder of the Priests of the Sacred Heart of Jesus, commonly known as

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those of Betharram; which miracles are proposed for the beatification of the aforementioned Servant of God.

SECRETARY OF STATE, BY ORDER

By tickets from the Secretary of State, the Holy Father deigned to appoint:

July 5, 1922. The Eminent Cardinal Camillo Laurenti, Prefect of the Sacred Congregation of Religious.

July 16, 1922. The Eminent Cardinal Donato Sbarretti, Protector of the Sisters of Charity of the Sacred Heart of Jesus, in Madrid.

July 22, 1922. The Eminent Cardinals Oreste Giorgi and Camillo Laurenti, Members of the Sacred Congregation for the Oriental Church.

July 22, 1922. The Eminent Cardinal Camillo Laurenti, Protector of the Congregation of the Oblates of Saint Joseph.

July 22, 1922. The Eminent Cardinal Oreste Giorgi, Protector of the Ursuline Sisters of the Roman Union.

July 22, 1922. The Eminent Cardinal Camillo Laurenti, Protector of the cloistered Nuns of Pistoia.

[*Latin ed. p. 440*]

Acta Apostolicae Sedis - Official Commentary 440, with Brief Apostolic Documents: During the blessed reign of Pope Pius XI, the following appointments were made:

Assistants to the Papal Throne:

July 13, 1922. Monsignor Federico Eis, titular Bishop of Bita.

Protonotaries Apostolic, with the privileges of those participating:

May 5, 1922. Monsignor Cornelio Thomas, of the archdiocese of Baltimore.

June 22. Monsignor Carlo Rebord, of the diocese of Annecy.

June 23. Monsignor Nelson H. Baker, of the diocese of Buffalo.

June 26. Monsignor Guglielmo Pinnington, of the archdiocese of Liverpool.

July 4. Monsignor Benedetto Martins Junior, of the archdiocese of Braga.

July 8. Monsignor Matteo Delli Muti, of the archdiocese of Manfredonia.

July 10. Monsignor Ambrogio Portaluppi, of the archdiocese of Milan.

July 11. Monsignor Enrico Fabre, of the archdiocese of Albi.

Domestic Prelates of His Holiness:

May 6, 1922. Monsignor Giacomo Matthews, of the archdiocese of Baltimore.

May 8. Monsignor Patrizio C. Gavan, of the same archdiocese.

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May 8. Monsignor Edoardo Giovanni Wunder, of the same archdiocese.

May 8. Monsignor Luigi Stickney, of the same archdiocese.

May 8. Monsignor Adolfo Fäh, of the diocese of San Gallo.

June 1. Monsignor Giovanni Meier, of the diocese of Winona (U.S.A.).

June 1. Monsignor Edmondo O'Connell, of the same diocese.

June 19. Monsignor Giuseppe Lefage, of the diocese of Annecy.

June 20. Monsignor Enrico Masquilier, of the diocese of Lilla.

June 21. Monsignor Francesco De Vito, of the diocese of Teggiano.

June 22. Monsignor Giovanni Nestori, of the diocese of Chiavari.

June 22. Monsignor Luigi de Marco, of the archdiocese of Chieti.

June 22. Monsignor Domenico Coia, of the same archdiocese.

June 23. Monsignor Vincenzo Séstito, of the diocese of Squillace.

June 23. Monsignor Ferdinando Kolb, of the diocese of Buffalo.

June 24. Monsignor Carlo E. Duffy, of the same diocese.

June 24. Monsignor Francesco Kasprzak, of the same diocese.

June 24. Monsignor Giovanni Nash, of the same diocese.

June 24. Monsignor Riccardo O'Brien, of the same diocese.

June 24. Monsignor Gesù Andrés, of the diocese of Ciudad Real.

June 24. Monsignor Alberto d'Iorio (Rome).

June 24. Monsignor Alberto Hayes, of the diocese of Syracuse.

June 24. Monsignor Giacomo Martino Kirwin, of the diocese of Galveston.

June 26. Monsignor Giovanni Cocchinetti, of the diocese of Novara.

July 1. Monsignor Francesco Cocola, of the diocese of Bisceglie.

July 3. Monsignor Giuseppe Smith, of the diocese of Cleveland.

July 3. Monsignor Giacomo O'Learg, of the same diocese.

July 3. Monsignor Francesco T. Moran, of the same diocese.

July 3. Monsignor Nicola Pfeil, of the same diocese.

July 4. Monsignor Antonio Giordani, of the archdiocese of Camerino.

[*Latin ed. p. 441*]

Diarium Romanae Curiae 5 6 14 » » » 15 » 18 July » >●> » >●>» » » » 441 1922. Monsignor Angelo Gobbetti, of the diocese of Cremona. . » Monsignor Tommaso Grâce, of the archdiocese of Halifax. » Monsignor Giacomo Humble, of the archdiocese of Glasgow. " » Monsignor Enrico Forbes, of the same archdiocese. » Monsignor Giacomo Mac Kenna, of the archdiocese of Wellington. » Monsignor Patrizio Giuseppe Power, of the same archdiocese. » Monsignor Patrizio Me Inerney, of the diocese of Leavenworth. » Monsignor Tommaso H. Kinsella, of the same diocese. » Monsignor Luigi Ferralis, of the diocese of St. Mark and Bisignano. HONORS

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With Apostolic Briefs, the Most Holy Father Pius XII, happily reigning, deigned to bestow the following honors: The Grand Cross of the Order of Saint Pius: 4 July 10 » 1922. To the Most Noble Marquess D. Giovanni Sacchetti, Major Chamberlain of the Sacred Patriarchal Basilica. » To His Excellency, the Most Noble Marcello T. De Alvear, elected President of the Republic of Strasbourg. The Plaque of the Order of Saint Pius: 19 July 1922. To the Most Noble Count Francesco Bezzi-Scali, Lieutenant of the Pontifical Noble Guard. The Knighthood of the Order of Saint Pius: 19 July 1922. To the gentleman, Carlo Pocci, of the Pontifical Noble Guard. The Plaque of the Order of Saint Gregory the Great, military class: 29 June 1922. To the gentleman, Comm. Edoardo Tabanelli, Commander of the Palatine Guard. The Commanderate of the Order of Saint Gregory the Great, civil class: 19 June 1922. To the gentleman, M. Giorgio Minoret, of the archdiocese of Paris. 3 July » To the gentleman, Professor Siro Grimaldi, of the archdiocese of Siena. 4 - » » To the gentleman, Oreste Neri (Rome). The Commanderate of the Order of Saint Gregory the Great, military class: 18 July 1922. To the gentleman, Marquess Luigi Lepri, Cadet in the Pontifical Noble Guard.

[*Latin ed. p. 442*]

Acta Apostolicae Sedis - Official Commentary 442. The Knighthood of the Order of St. Gregory the Great, civil class: June 22, 1922; June 23, 1922. To Mr. Ferdinando Carozzi, of the archdiocese of Turin. To Mr. Edoardo Broussand, of the diocese of Angoulême. To Mr. Alessandro Waley, of the archdiocese of Westminster. June 28. To Mr. Giulio Giraud, of the diocese of Grenoble. To Mr. Michele Labianca, of the archdiocese of Trani. July 1. To Mr. Arnoldo De Mascarel, of the same diocese. To Mr. Ludovico Boinot, of the same diocese. To Mr. Giorgio de Rogier, of the same diocese. To Mr. Paolo Fontant, of the same diocese. July 4. To Mr. Giulio Alessandri, engineer, of the archdiocese of Florence. July 8. To Mr. Paolo Donelan Hoskins, of the archdiocese of Wellington. The Knighthood of the Order of St. Gregory the Great, military class: June 29, 1922; July 10, 1922. To Mr. Alfredo Coretti, Honorary Lieutenant of the Palatine Guard. To Mr. Luigi Bonatti, Honorary Lieutenant of the Palatine Guard. To Mr. Lieutenant Colonel Luigi A. Cassinelli, military attaché to the Legation of the Republic of Argentina in Paris. To Mr. Captain of Corvette Francesco A. Bengolea, naval attaché to the same Legation. The Grand Cross of the Order of St. Sylvester: July 10, 1922. To His Excellency, Mr. Daniele Garcia Mansilla, Minister of the Republic of Argentina to the Holy See. To Mr. Alberto F. Figueroa, Secretary General of the Presidency of the Republic of Argentina. The Commander's Cross with Plaque of the Order of St. Sylvester: July 10, 1922. To Mr. Adamo Bénites Alvear, Additional Secretary General of the Presidency of the Republic of Argentina. To Mr. Don Carlo Fernandez Concha. The Knighthood of the Order of St. Sylvester: June 20, 1922. To Mr. Gaetano

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Basilici (Rome).

[*Latin ed. p. 443*]

From the Diary of the Roman Curia, dated May 10, 1922, concerning appointments made by the Holy Father, by order of His Eminence, the Reverend Monsignor Maggiordomo, the Holy Father has deigned to appoint:

Secret Chamberlains in commendam:

March 11, 1922.

April 13, 1922.

April 18, 1922.

April 20, 1922.

June 17, 1922.

June 20, 1922.

June 22, 1922.

June 23, 1922.

June 26, 1922.

Monsignor Ottavio Marenghi (Rome).

Monsignor Giuseppe Tellarini (Rome).

Monsignor Oreste Fraschetti (Rome).

Monsignor Giuseppe Baldi (Rome).

Monsignor Arturo Mazzoni (Rome).

Monsignor Amedeo Bernardini (Rome).

Monsignor Enrico Quattrocolo (Rome).

Monsignor Filippo Bernardini (Rome).

Monsignor Andrea B. Meehan, of the diocese of Rochester.

Monsignor Cesare Mambretti, of the archdiocese of Milan.

Monsignor Giuseppe Németi, of the diocese of the Great Varad.

Monsignor Arnoldo Pataky, of the same diocese.

Monsignor Vendelino Szabó, of the same diocese.

Monsignor Gabriele Geandeau, of the diocese of La Rochelle-e Saintes.

Monsignor Alessio Meneau, of the same diocese.

Monsignor Eugenio Clontour, of the same diocese.

Monsignor Amatore Vasquez Cambón, of the diocese of Vittoria.

Monsignor Carlo Gandy, of the diocese of Plymouth.

Monsignor Edmondo G. Britt, of the diocese of Buffalo.

Monsignor Arnoldo Hoffmann, of the diocese of Kaschau.

Monsignor Nicola Pfeiffer, of the same diocese.

Monsignor Andrea Sikorszky, of the same diocese.

Monsignor Adriano Dienes de Zebegnyö, of the same diocese.

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Monsignor Salvatore La Cava, of the diocese of Calanzaro.
Monsignor Michele Atella, of the archdiocese of Cosenza.
Monsignor Arturo Gervasi (Rome).
Monsignor Emanuele Pereira junior, of the archdiocese of Braga.
Monsignor Luigi Manzi, of the archdiocese of Amalfi.
Monsignor Andrea Proto, of the same archdiocese.
Monsignor Alessio Apuzzo, of the same archdiocese.
Monsignor Marcantonio Manzi, of the same archdiocese.
Monsignor Alessio Usenicnik, of the diocese of Ljubljana.
Monsignor Tommaso Zupan, of the same diocese.
Monsignor Vittorio Steska, of the same diocese.
Monsignor Giuseppe Debevec, of the same diocese.
Monsignor Giuseppe Dostal, of the same diocese.
Monsignor Giuseppe Ujcic, of the same diocese.

[*Latin ed. p. 444*]

Acta Apostolicae Sedis - Official Commentary 444 June 27 » 28 30 » » » » » » » » » » » » 1 » » » » » 3 ». » »» » » 5 » » » » » 6 » >\, » » » 7 » ». » » » » » 1922. Monsignor Giovanni Rogers, of the diocese of St. Francis in California. » » Monsignor Giacomo Cantwell, of the same diocese. » » Monsignor Pietro Müller (Rome). -● » » Monsignor Giacomo Rossi, of the diocese of Bergamo. » » Monsignor Giuseppe Carminati, of the same diocese. » » Monsignor Vittorio Masoni, of the same diocese. » » Monsignor Andrea Mancini, of the same diocese. » » Monsignor Filippo Monti, of the same diocese. » » Monsignor Giuseppe Frigerio, of the same diocese. » » Monsignor Angelo Tognoli, of the same diocese. » . » Monsignor Noradino Torricella, of the same diocese. » » Monsignor Santo Balduzzi, of the same diocese. ●> » Monsignor Giov. Battista Ruggeri, of the same diocese. » » Monsignor Luigi Drago, of the same diocese. » » Monsignor Agostino De Matteis, of the archdiocese of Benevento. » » Monsignor Tommaso Caliandro, of the diocese of Termoli. July » Monsignor Salvatore Fedele, of the archdiocese of Gaeta. » » Monsignor Salvatore Leccese, of the same archdiocese. » » Monsignor Francesco Notarianni, of the same archdiocese. » » ● Monsignor Giuseppe Agostini, of the diocese of Treviso. » » Monsignor Luigi Fischer, of the archdiocese of Olmütz. » » Monsignor Vittore Valha, of the same archdiocese. » » Monsignor Massimo Nobili, of the diocese of Massa. » » Monsignor Ettore Andream, of the same diocese. » » Monsignor Alessandro Guerrieri, of the same diocese. » » Monsignor Vincenzo Nani, of the same diocese. » » Monsignor Giuseppe Corona, of the same diocese. » . Monsignor Silvio Giovannoli, of the same diocese. » » Monsignor Leone Manzetti, of the diocese of Baltimore (United States of America). » » Monsignor Angelo Varisco, of the archdiocese of Milan. » » Monsignor Gaetano Cicognani

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(Rome). » » Monsignor Luigi Scipioni, of the archdiocese of Urbino. » » Monsignor Giacomo Ghio, of the same archdiocese. » » Monsignor Ugo Aiuti, of the same archdiocese. » » Monsignor Odoardo Petrangolini, of the same archdiocese. ». » Monsignor Giuseppe Lugaresi, of the diocese of Cesena, » » Monsignor Antonio Kjuder, of the diocese of Trieste. » » Monsignor Antonio Ellner, of the same diocese. » » Monsignor Ugo Mioni, of the same diocese. » Monsignor Polidoro Benedini, of the diocese of Mantova. »● . ′ : » Monsignor Eugenio Martini, of the same diocese. » ^» Monsignor Giuseppe Sartori, of the same diocese. » » Monsignor Lorenzo Monaco, of the archdiocese of Brindisi. : » ● » Monsignor Teodoro Cajulo, of the same archdiocese. » » Monsignor Emilio Hoenning O'Carroll (Rome). » » Monsignor Pio Paschini (Rome). » » Monsignor Giuseppe Sacco (Rome). » » Monsignor Virgilio Vaiceli (Rome). »●● » Monsignor Aldo Laghi (Rome). » » Monsignor Vincenzo Misuraca (Rome).

[*Latin ed. p. 445*]

Diarium Romanae Curiae 7 8 11 » » 12 » » July » » » » » » » » » » 13 » » » » » » » » » »

nia. » Monsignor Giuseppe Stanghetta (Rome). » Monsignor Francesco Piazza (Rome). » Monsignor Maurilio Silvani, of the diocese of Alessandria. » Monsignor Luigi Del Magro, of the archdiocese of Lucca. » Monsignor Angelo Fancellu, of the diocese of Ampurias and Tempio. » Monsignor Francesco Cimino, of the same diocese. » Monsignor Giuseppe Laurenti, of the same diocese. » Monsignor Luigi Banken, of the diocese of Bois-le-Duc. » Monsignor Filiberto Van den Heuvel, of the same diocese. » Monsignor Leonardo Berkvens, of the same diocese. » Monsignor Giovanni Van den Heüvel, of the same diocese. » Monsignor Antonio Mutsaers, of the same diocese. » Monsignor Mainardo Van Oss, of the same diocese. » Monsignor Guglielmo Völker, of the same diocese. » Monsignor Giovanni Selten, of the same diocese.

[*Latin ed. p. 446*]

Acta Apostolicae Sedis - Commentarium Officiale 446, July 21, 1922.

Monsignor Lorenzo Dijkmans, of the diocese of Bois-le-Duc.

Monsignor Gerard Van der Boer, of the same diocese.

Monsignor Carlo Chiarlo, of the archdiocese of Lucca.

Secret Chamberlains of Sword and Cape, honorary, of His Holiness: 31: 20, 22, 26, 28, 1, 5, March 1922.

Mr. Nicola Frederick Brady, of the archdiocese of New York.

April: Mr. Viscount Felice d'Arjuzon, of the archdiocese of Paris.

June: Mr. Carlo Guglielmo Clifford, of the diocese of Shrewsbury.

Mr. Carlo Alberto Jocteau, of the archdiocese of Turin.

Mr. Knight Leone Kenny, of the archdiocese of Melbourne.

Mr. Count Giuseppe Gastone La Caille, of the archdiocese of Paris.

Mr. Giorgio Bertrand, of the same archdiocese.

Mr. Wilfrido Howell, of the diocese of Plymouth.

Mr. Raimondo del Balzo, of the dukes of Presenzano, of the archdiocese of Naples.

July: Mr. Marquis Carlo Serra y Pickman, of the archdiocese of Seville.

Mr. Marquis Ferdinand de Jbarra, of the diocese of Vittoria.

Honorary Chamberlains, wearing the peacock blue attire of His Holiness: 11, 13, 18, 31, 10, 17, 22, 23, 26, 27, 1, 5, March 1922.

Monsignor Arcangelo Bruni (Rome).

Monsignor Anthony Nicholas (Rome - Acerenza and Matera).

Monsignor Filippo Tesa (Rome).

Monsignor Peter Ercole (Rome).

Monsignor Peter Biagio (Rome).

Monsignor Americo Guidi (Rome).

Monsignor Tancredi Tani (Rome).

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Monsignor Giovanni Floersh, of the diocese of Nashville (United States of America).

Monsignor Giuseppe Dineen, of the archdiocese of New York.

April: Monsignor Anthony Maria Dos Santos Portugal, of the Patriarchate of Lisbon.

June: Monsignor Andrea Kriston, of the archdiocese of Agria.

Monsignor Carlo Subik, of the same archdiocese.

Monsignor Tihamér Tóth, of the same archdiocese.

Monsignor Thomas Frioni (Rome).

Monsignor Barnaba Tost, of the diocese of Cassovia.

Monsignor Michael Palyó, of the same diocese.

Monsignor Adalberto Wiek, of the same diocese.

Monsignor Peter Catelli, of the diocese of Como.

Monsignor Francis Rimmaudo, of the archdiocese of Syracuse.

Monsignor Ferdinand Ricca, of the same archdiocese.

Monsignor William Liddy, of the diocese of Syracuse (United States of America).

July: Monsignor Benvenuto de Souza, of the Patriarchate of Lisbon.

Monsignor Louis Battelli, of the archdiocese of Urbino.

[*Latin ed. p. 447*]

Diarium Romanae Curiae 6 » 11 12 » 14 » 21 » July » » » » » » » » » » » » » » 447 1922. Monsignor Vincenzo Sealori, of the diocese of Mantua.

Monsignor Emilio Caiola, of the same diocese.

Monsignor Francesco Nardo, of the archdiocese of Santa Severina.

Monsignor Serafino De Bellis, of the diocese of Palestrina.

Monsignor Enrico Andrea Poels, of the diocese of Ruremonda.

Monsignor Emilio Valenzuela, of the archdiocese of Bogota.

Monsignor Andrea Restrepo Saénz, of the same archdiocese.

Monsignor Adriano Hermus, of the diocese of Bois-le-Duc.

Monsignor Giovanni Spranger, of the same diocese.

Monsignor Antonio Vermeulen, of the same diocese.

Monsignor Francesco Lambermont, of the same diocese.

Monsignor Endrico van Hussen, of the same diocese.

Monsignor Giuseppe Sujis, of the same diocese.

Honorary Chamberlains of Sword and Cape, supernumerary, of His Holiness.

April 26, 1922.

The Most Reverend Monsignor Paolo Ceccopieri (Rome).

June 17.

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The Most Reverend Monsignor Andrea Anastasio, of the archdiocese of Amalfi.

June 22.

The Most Reverend Monsignor Antonio Bottero, of the diocese of Treviso.

The Most Reverend Monsignor Giovanni Domenech y Martí, of the diocese of Barcelona.

July 1.

The Most Reverend Monsignor Celestino Carretero Ferre, of the archdiocese of Granada.

July 4.

The Most Reverend Monsignor Angelo D'Alessandri (Rome).

July 7.

The Most Reverend Monsignor Giuseppe Luigi de Montalvo y Garcia-Camba, of the diocese of Madrid-Alcalá.

The Most Reverend Monsignor Emanuele de Montalvo y Goin, of the same diocese.

July 17.

The Most Reverend Monsignor Nazareno Bianchini, of the diocese of Viterbo and Tuscania.

July 20.

The Most Reverend Monsignor Fortunato Pisapia, of the diocese of Cava e Sarno.

The Most Reverend Monsignor Francesco Lavitrano, of the same diocese.

Secret Honorary Chaplains of His Holiness.

June 28, 1922.

Monsignor Sosio D'Angelo, of the diocese of Sessa Aurunca.

Monsignor Giovanni De Guglielmo, of the archdiocese of Benevento.

July 6.

Monsignor Augusto Bertazzoni, of the diocese of Mantua.

Monsignor Francesco Orsatti, of the same diocese.

Monsignor Dionisio Balzo, of the same diocese.

July 12.

Monsignor Stefano Pini (Rome).

Honorary Chaplains beyond the City of His Holiness.

March 16, 1922.

Monsignor Dante Biagiotti, of the diocese of Pescia.

July.

Monsignor Giuseppe Augusto Ferreira, of the archdiocese of Braga.

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Monsignor Emmanuele Gioacchino de Paiva, of the diocese of Funchal.

[*Latin ed. p. 448*]

Acta Apostolicae Sedis - Official Commentary of the Honorary Chamberlains outside the City of His Holiness: June 27, 1922. Monsignor Tommaso Boninsegna, of the diocese of Trento. July 12th: Monsignor Giacomo Espar Maranges, of the diocese of Tarazona. NECROLOGY: June 29, 1922. Monsignor Carlo Pietropaoli, titular Archbishop of Calcide. July 11th: Monsignor Pietro Armengaudio Valenzuela, titular Archbishop of Gangra.

[*Latin ed. p. 449*]

"Year XIV" - Vol. XIV, August 7, 1922, No. 13. ACTA APOSTOLICAE SEDIS, Official Commentary. ACTA of Pope Pius XI. APOSTOLIC LETTER to His Eminence, Father Caietan Bisleti, Cardinal Protodeacon, Prefect of the Sacred Congregation for Seminaries and for the Care of Universities and Studies. Concerning Seminaries and the Studies of Clergy.

PIUS PP. XI, To our beloved son, health and the Apostolic Blessing.

Among all the sacred offices, and whatever the fullness of the Apostolic ministry encompasses, there is none, indeed, nor is there one that extends more widely, than that of caring for and ensuring that the Church has a sufficient number of good ministers to carry out its divine duties. For this is so closely connected to the Church's dignity, its efficiency, and its very life; and it is of such importance to the salvation of the human race, as much as anything can be: since the immense benefits that have been given to the world by Jesus Christ, the Redeemer, are communicated to men only through "Let a man so account of us as of the ministers of Christ and the dispensers of the mysteries of God," as it is written in 1 Corinthians 4:1.

Indeed, from this Chair of the blessed Peter, where We have been divinely placed, not through any merit of Ours, We, looking out upon the Catholic world, and considering those who are entrusted to Our care, believe that... (The text continues on pages 7-8-9, 2.32).

[*Latin ed. p. 450*]

450 Acta Apostolicae Sedis - The Official Commentary, addresses both the great needs of souls and the fact that the clergy, especially due to its limited number, is not sufficiently able to meet those needs; and the difficulties that exist in properly providing for them, which have become even more serious due to the recent war and its consequences. If it should happen that all those who strive for the glory of God and the salvation of others, and especially the sacred pastors, are troubled, it is easily understood that We, who bear the care of all the Churches, are, for this very reason, much more anxious and concerned. Therefore, at the beginning of Our pontificate, nothing is more important to Us than to devote a special effort to this matter of such great importance; and We especially call upon the

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assistance of the esteemed Council of Urban, whose task it is to govern the education and instruction of the entire sacred youth. We know that many things have already been prescribed by Our predecessors to this same Council, as appropriate measures, which We approve and confirm with Our authority; but some of these things are such that We wish to urge even more strongly, as being most conducive to the holy purpose. Therefore, to you, Our beloved son, prefect of this same sacred Council, We give these letters, so that, as you are, in the first place, a sharer in this Our great concern, so We may use you as Our interpreter to indicate those things that can alleviate it. Firstly, since the reasons for the sacred order and for the Church are closely connected, as We have said, there is no doubt that at all times a sufficient number of men will be ordained by God for the priesthood; otherwise, God would never fail the Church in its necessities, which is a blasphemy to say. However, in this very matter, as in all others that are necessary for the common salvation of souls, the law of divine providence holds that common prayers have a very important place in obtaining [grace]. It is well known and evident to all—

[*Latin ed. p. 451*]

"Acta Pii PP. XI" "451: It is said: 'Then he saith to his disciples, The harvest indeed is great, but the labourers are few.' Therefore, pray to the Lord of the harvest, that He may send labourers into His harvest. Since it is the custom of the Church, and indeed the best, for everyone to contribute to this office, we desire, above all, that the number of candidates for the priesthood may increase, and we strive to ensure that what is prescribed in the Code of Canon Law is observed: "Let priests, especially parish priests, take care to protect, with special diligence, those boys who show signs of an ecclesiastical vocation, shielding them from the contagion of the world, fostering their piety, instructing them in the first principles of learning, and nurturing the seed of divine vocation within them. And when they judge the time to be ripe, they will strive to entrust their students to a suitable seminary, so that what they have begun may be properly completed in them. If, however, the youth's suitability for this purpose is an obstacle, or if the priests are unable to bear the expenses themselves, they should stir up the minds of good people to help, both by the holiness of the cause and by its incredible usefulness. In this place, we cannot help but implore all who love the Church to cherish and promote with all their zeal that "Work for Ecclesiastical Vocations," which, by diligently assisting boys with good prospects, both at home, with their parish priests, and within the walls of seminaries, is healthily established. For it is of the greatest concern to Us, and must be accomplished in every way, as Our predecessors Leo XIII and Pius X often urged, that seminaries, unless they are used for the purpose for which they were founded, that is, to train sacred ministers as they ought to be, should not be used for anything else. Therefore, not only should there be

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no place in them for boys or adolescents who have no inclination towards the priesthood—for the habit of clerics is a great hindrance to such people—but also, the practice of piety, the method of studies, and even the very nature of governance should be entirely suited to this purpose."

MATTH. IX, 37, 38.

Can. 1353.

[*Latin ed. p. 452*]

Acta Apostolicae Sedis – 'Official Commentary': It is necessary that the minds of students be suitably prepared for the performance of the divine office. This must be the most sacred law for all seminaries, without exception; and if this had been observed with greater piety until now, there would be far fewer priests in many places. For it happens that seminaries, which do not properly follow their own nature, retain their name, but in reality can be very beneficial to civil society, while contributing very little, or nothing at all, to the sacred order. Now, how seminaries ought to be established so that they are suitable for educating priests, who are well instructed in both piety and doctrine, it is not our intention to explain here; but there are certain things that we, our beloved sons, wish all ecclesiastical superiors to carefully consider, which are of the greatest importance and weight. First, the study of the Latin language must be fostered and promoted with the utmost care in the literary exercises of the clergy. For the knowledge and use of this language is of more importance to religion than to the humanities and literature. Indeed, the Church, as it encompasses all nations and will endure until the consummation of the ages, and in order to completely shield itself from the vulgar, requires a language that is, by its very nature, universal, immutable, and not vulgar. Since the Latin language is of this kind, divine providence has provided that it should be of miraculous use to the Church in teaching, and that it should also provide a great bond of unity to the most learned of the faithful from every nation; for it provides them not only with a means, whether separated by distance or gathered in one place, to easily exchange thoughts and plans with each other, but also, which is more important, to better understand the things that are of the Church, the Mother, and to adhere more closely to the head of the Church. For both of these reasons, among others, it is clear that the clergy, before all others, must be diligent in the study of the Latin language; nor are we here pursuing praises with which this manner of speaking is commended, as being eloquent, copious, elegant, full of majesty and dignity.

[*Latin ed. p. 453*]

From the Acts of Pope Pius XI, 453, it is wonderfully fitting to say this concerning the service to the glory of the Roman Pontificate, to which the very seat of the Empire has, as it were, descended by inheritance. Indeed,

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if in any layperson, who is, moreover, versed in letters, a certain ignorance of the Latin language, which we can truly call the Catholic language, indicates a languor of love for the Church, how much more ought all clerics, as many as there are, to be sufficiently knowledgeable and skilled in that same language! These, indeed, ought to defend Latin with all the more constancy, inasmuch as they know and are opposed to the adversaries of Catholic wisdom who, in the 16th century, undermined the consensus of doctrine within the Faith in Europe. Therefore – and this is also provided for in Canon Law – in literary exercises, where the hopes of the sacred order flourish, we wish to instruct students most carefully in the Latin language, also for this reason, so that, later, when they approach more advanced disciplines, which must certainly be taught and understood in Latin, it may not happen that, because of their ignorance of the language, they are unable to fully grasp the understanding of doctrines, let alone engage in those scholastic discussions, by which the minds of young people are excellently sharpened for the defense of truth. Thus, it will not happen, as we often lament, that our clerics and priests, having not sufficiently devoted themselves to the study of the Latin language, and neglecting the copious volumes of the Fathers and Doctors of the Church, in which the dogmas of the Faith are presented with clear exposition and are defended unflinchingly, seek a suitable source of doctrine from more recent authors, in whom, almost without exception, not only is a clear style of speaking and a careful method of reasoning lacking, but also a faithful interpretation of the dogmas is to be desired. Therefore, as Paul admonished Timothy: "Have an example of sound words which you have heard from me in faith and love that are in Christ Jesus. Guard the deposit entrusted to you, avoiding the profane novelties of words and oppositions of the false science which some promise, from which those who are turning away fall away." (2 Timothy 1:13). "But avoid the profane chatter, for it will lead to further ungodliness, and its words will undermine the faith." (1 Timothy 6:20-21).

[*Latin ed. p. 454*]

The Acts of the Apostolic See – Official Commentary 454 – are valid, since many have become accustomed to selling, under the guise and appearance of science, various deceptive errors. But who can expose and refute these, unless they hold fast to the true meaning of the dogmas of the Faith, and the force of the words in which they are solemnly expressed, and unless they understand, indeed, the very language which the Church uses? Another matter in which we require the vigilance of the Bishops pertains to the higher studies of the young clergy. Indeed, all those provisions which are most prudently established in Canon Law regarding this matter must be observed with the utmost sanctity and inviolability, if the intention is to prepare a supply of priests who are not unequal to the magnitude of this ministry. Therefore, after completing their studies in letters, our students,

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in order that they may receive a suitable preparation in Sacred Theology, must devote themselves diligently to the study of Philosophy for at least two years. By Scholastic Philosophy, we understand that philosophy which, through the labor of the holy Fathers and the Doctors of the School, has been carefully cultivated, and which, finally, through the works and genius of Thomas Aquinas, has been brought to the highest degree of perfection, which our predecessor, the illustrious Leo XIII, did not hesitate to call "a bulwark of the Faith and a firm defense of Religion." Indeed, it is a great merit of Leo that he restored Christian Philosophy, kindling the love and devotion of the Angelic Doctor. And we judge that, of all the things which he accomplished during his long pontificate for the good of the Church and of civil society, this was the most important, so that even if nothing else had been done, this one thing alone would have been sufficient to commend the name of so great a Pope to immortality. Therefore, above all, the teachers of Philosophy must take care that, in teaching this discipline to the clergy, they not only follow the reason or method, but also the doctrine and principles of the holy Thomas; and they must do this all the more diligently, because they know that no Doctor of the Church is more important.

[*Latin ed. p. 455*]

The acts of Pope Pius XI, page 455, state that for the modernists and other enemies of the Catholic faith, it is a source of terror and dread, like Aquinatum. And what we say about Philosophy, the same should be understood regarding the discipline of Sacred Theology. For, using the words of Sixtus V: "Indeed, the knowledge and practice of this most salutary science, which flows from the most abundant sources of Divine Scripture, the Supreme Pontiffs, the Saints, and the Councils, has certainly always been the greatest aid to the Church, whether for truly and rightly understanding and interpreting the Scriptures, or for reading and explaining the Fathers more safely and usefully, or for detecting and refuting various errors and heresies; and now, in these latter days, in which those dangerous times described by the Apostle have already arrived, and men who are blasphemous, proud, and deceitful are growing worse, leading themselves and others into error, it is absolutely necessary for confirming the dogmas of the Catholic Faith and refuting heresies." For what makes this kind of discipline truly possess the power of science, and in it – as our most esteemed predecessor eloquently said – "is filled, as far as human reason allows, the complete explanation and the invincible defense of the divinely revealed truth," is nothing other than Scholastic Philosophy, with Saint Thomas as its guide and master, applied to the use of that very sacred discipline. From this comes "that suitable and interconnected coherence of things and causes, that order and arrangement, like the training of soldiers in battle, those clear definitions and distinctions, those firm arguments and most acute discussions, by which light is distinguished from darkness, truth

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from falsehood, and the lies of heretics, wrapped in many pretexts and deceptions, are stripped away, as if a garment were removed, and laid bare." Therefore, it does not well serve the sacred youth who reject all instruction in Theology.

Bulla Triumphantis, year 1588.

BENEDICT XV, Motu proprio De Romana Sancti Thomae Academia, year 1914.

SIXtus V, 1. C.

[*Latin ed. p. 456*]

456. Acta Apostolicae Sectionis. Quidam, scholasticae rationis negligentiam putantes, ad positivam methodum, ut dicunt, necessariam esse contendunt; et multo minus eos officio suo satisfacere, qui huius doctrinae magistrium aliter exerceant, nisi ordinem seriemque dogmatum atque haeresum doctis disquisitionibus exsequendo. Illa enim positiva methodus necessario quidem scholasticae adiungenda est, sed sola non sufficit; cum bene comparari nostros oporteat ad Fidei veritatem non modo convincendam, sed illustrandam etiam ac defendendam; Fidei autem dogmata contrariosque errores ex ordine temporum recensere, ecclesiasticae quidem historiae est, non vero munus Theologiae. Tertio loco, quod ad clericorum studia pertinet, qui, pro conscientia officii, ea moderentur, non is profecto praescriptiones iuris canonici de Theologia pastorali negligent: imo plurimum tribuent huic disciplinae, qua quidem proxime animarum quaeritur salus. Nec vero dumtaxat, quam sancte sint divina tractanda, praecipient; sed praeterea quemadmodum sint maiore semper cum fructu hominibus applicanda. In quo ei erit temporum habenda ratio diligentissime. Multa in populi christiani mores rerum cursus induxit, patrum nostrorum inaudita temporibus: quae pernovisse hodie sacerdotem! oportet, ut nova novis remedia malis in Iesu Christi virtute reperiat, et salutarem Religionis vim in omnes venas afferat humanae societatis. Denique scito, dilecte Fili Noster, admodum cordi Nobis esse quod pariter in iuris canonici Codice statuitur: Si constitui Seminarium dioecesanum nequeat, aut in constituto Seminario conveniens institutio, praesertim in philosophicis ac theologicis disciplinis, desideretur, Episcopus alumnos in alienum Seminarium mittat, nisi Seminarium interdioecesanum vel regionale, auctoritate apostolica, constitutum fuerit. In quo quidem optandum est ut Episcopi, quorum id refert, Apostolicae Sedis providant.

[*Latin ed. p. 457*]

The Acts of Pope Pius XI, page 457, state that they should be supported with willing hearts. How many are there who, either through a lack of guidance or precepts, or through the narrowness of their circumstances, or for some other reason, are unable to properly care for young clerics, if they

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have any, who are ripe for higher studies, as is fitting? Therefore, in order that they might fulfill their important duty to the greatest extent possible, this Apostolic See has provided assistance, establishing, especially in Italy, several seminaries for the benefit of particular regions, which, through the nobility of their presidents and professors, flourish, from which priests are produced, instructed for every good work, and prepared to devote themselves entirely to the glory of God and the salvation of souls. We, indeed, wish to preserve this type of institution, in which the wisdom and generosity of our predecessors, Pius X and Benedict XV, are evident, and, as far as is in our power, to promote it even further. But it is also fitting and appropriate that the sacred prelates, who are in the region for which this type of seminary has been established, should also contribute to it in every way possible. We implore them, not to do this unwillingly, for it is not only demanded by the common good, but also by the benefit of themselves. For if they should consider – and the matter is one that concerns each one in turn – that an interdiocesan or regional seminary is like a larger seminary for each of their own dioceses, in which they themselves have the same rights and the same duties, they will never refuse anything that they can contribute to its benefit. We have written these things to you, beloved Son, concerning the instruction of clerics. Now, it will be the duty of the Council of Urban, which you preside over, to ensure that these matters are diligently carried out everywhere, both in the sacred seminaries and colleges of clerics, and in the large lyceums and faculties, or orders of doctors, which are subject to this Council. Therefore, we command these things to all those to whom they pertain. And may the most blessed Virgin pray for us.

[*Latin ed. p. 458*]

458 Acta Apostolicae Sedis - Official Commentary. We are confident, with the merciful grace of God, that this matter, which pertains to the great benefit of the sacred order, will proceed with much fruitfulness. We hope so! In the meantime, as a witness to the divine functions and a special sign of Our benevolence, We impart to you, Our beloved Son, Our apostolic blessing, most affectionately. Given in Rome, at Saint Peter's, on the first day of the month of August, in the year 1922, the first year of Our Pontificate. PIUS PP. XI.

[*Latin ed. p. 459*]

Most Holy Father Pius, by Divine Providence Pope XI, by the decrees of the Sacred Congregation Consistorial, has provided for the following churches with their respective pastors, as follows:

June 23, 1922. — To the titular archiepiscopal Church of Cabasitana, he appointed the Reverend Father Honoratus Halle, formerly the titular Bishop of Pergamensem.

July 6. — To the cathedral Church of Manizalensi, he appointed the Rev-

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erend Tiberius Salazar, parish priest of the place commonly called "Sonson" in the archdiocese of Medellinensi.

July 21. — To the titular episcopal Church of Modrensi, he appointed the Reverend Father Stephanus Rojas, formerly the Bishop of Garzonensem.

August 2. — To the titular archiepiscopal Church of Gangrensi, he appointed the Reverend Adrianus Smets, Apostolic Delegate in Persia.

SACRED CONGREGATION OF THE COUNCIL OF BARULENSIS.

CONFERRAL OF CANONICATES

November 12, 1921, and June 1, 1922.

NATURE OF THE MATTER. — The ancient collegiate Church of S. Mariae Maior, located in the city of Barulensis, commonly called Barletta, was established with three dignities, namely, the archpresbyterate and two prebendaries, together with 30 portions or offices. Pope Clemens XII, by the Bull *In suprema*, on June 29, 1731, reserved the collation of these same three dignities to the Holy See, as before, but granted the right to the Chapter to confer the remaining 30 portions or offices as canonicates, whenever the Apostolic reservations and restrictions did not impede.

[*Latin ed. p. 460*]

460 Acta Apostolicae Sedis - Official Commentary. The Reverend Chaplain major of the royal chamber of Saint Clara, in Naples, by a decree of December 9, 1786, declared the collegiate church of Saint Mary major and its Chapter under royal patronage, and therefore attributed to the King of both Sicilies the right to choose and appoint the archpriest and other canons. However, when the collegiate Chapter of Saint Mary major had brought complaints regarding this matter to King Ferdinand, he, by a decree of April 17, 1790, reserved the collation of the archpriestship to himself, but ordered that the same Chapter be restored to its right to elect canons in the usual manner, and to present them to him for royal approval and confirmation. Then, Pope Pius IX, by the Bull *Imperscrutabili* of April 21, 1860, erected the aforementioned collegiate church of Saint Mary major as a cathedral, equally principal with the metropolitan church of Trani, and established that it should consist of 4 dignities (i.e., the archpriestship, archdeaconate, primiceriat, and treasurership), as well as 20 canons and 12 benefices, and, reserving the collation of the first dignity, namely the archpriestship, to the Holy See, granted to the Archbishop of Palermo, for the time being, the faculty to present to the King of both Sicilies and his legitimate successors "three worthy ecclesiastical men from the entire clergy of Sicily," so that from among them, the King might appoint those who would receive canonical institution either by himself or through an-

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other. Regarding the other benefices, "they should be conferred according to the custom, and nothing should be changed." However, since some controversies arose in the execution of this Bull, especially concerning the provision of canons, an agreement was reached between the Archbishop and the Chapter of Palermo, which was approved by the same Pope by a Brief of August 22, 1874, by virtue of which, "except for the first dignity of the archpriestship, which is reserved to the Holy See, the same Chapter may continue to nominate or propose a suitable ecclesiastical person, duly recognized, to the legitimate King, in whom the Apostolic See has rightly acknowledged the transmission of such privileges, chosen from the entire clergy of Palermo, taking into account the duties required of him for the service of the aforementioned church, according to the statutes and customs of the Chapter, and also with the faculty of choosing a man from outside the province, insofar as he judges that this will be for the benefit and honor of the Church. But any such nomination shall remain without force and shall not be able to have any effect until the approval of the Ordinary of Palermo is obtained, to whom the judgment regarding the suitability of the nominee is fully reserved, so that if such approval is denied, the Chapter and the aforementioned canons must proceed to other successive nominations. The institution of the person thus proposed and nominated always and freely pertains to the Ordinary of Palermo, and shall be carried out by him, either by himself or through another, in the church of..."

[*Latin ed. p. 461*]

461 The Holy Congregation of the Council, "regarding the established order and what ought to be done according to it," granted permission to delegate. This practice of appointing canons of Bar was maintained until, due to laws that undermined it, the number of canons was reduced to 6 benefices and 12 civilly recognized canons, with 5 holding dignities. In 1917, three statutory canons were added solely by the authority of the Ordinary, who enjoy the same rights and are subject to the same obligations as the other canons. And since, according to the statutes, article 29, "it has the habitual care of souls, and designates for the actual care four canons from the Chapter with the title of canons coadjutors responsible for the Cathedral and the other three vicarages. The appointment of these coadjutor canons is not valid unless it is approved by the Ordinary, and for the three vicarages, it will preferably be done through the statutory canons." These four coadjutor positions, namely the Cathedral, St. Sepulcre, St. Mary of Victoria, and St. Family, were recently recognized by civil authority as true parishes; and the Chapter, on deliberation of October 25, 1920, renounced, with the approval of the Ordinary, any right it might have had to present or appoint three statutory canons to be appointed as vicars or pastors of the churches of St. Sepulcre, St. Mary of Victoria, and St. Family. And the current Ordinary of Bar has requested, among other things, from this Holy Congregation, and

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obtained on February 1, 1921, "that the pastor of the Cathedral be a canon recognized by the State, and that the other three pastors be statutory canons with the same rights as those recognized by the State...; that the four pastors be canons because they are pastors, so that if for any reason they cease to be pastors, they would cease to be canons." With all of the above specifically stated, regarding the current question, it must be added that the Apostolic Administrator of Bar, in order to provide canons for the Cathedral and St. Sepulcre churches, convened a competition in March 1920, to which four candidates, or priests, Russo, D'Amato, Spera, and De Fidio, presented themselves, with the last-mentioned being the least qualified. Indeed, the same Administrator, considering the statutory canonship of St. Sepulcre to be freely conferred by the Ordinary, immediately offered it to Father Russo, as he was recognized as the most qualified in the competition, and left the Chapter with the option of choosing the canon for the Cathedral from among two other approved candidates, or from D'Amato and Spera, bypassing Father De Fidio. The Chapter chose Father Spera, and on May 25, 1920, appointed him to the canonship that had become vacant on December 29, 1918, due to the promotion of Canon Pastore.

[*Latin ed. p. 462*]

Acts of the Apostolic See - Official Commentary 462. The dignity of treasurer was held, while the office of curate or parish priest of the Cathedral remained vacant, specifically on May 5, 1919, due to the death of the priest from Musti, who was also the archdeacon, the second highest office, and the parish priest of the Cathedral. The priest from Espera did indeed receive the royal decree of appointment as a canon of the Cathedral, but he had not yet obtained his canonical institution and possession of that office. Furthermore, the Chapter of Barula, in order to reward the priest D'Amato for his ten years of service as a cooperator in the aforementioned Cathedral, on the same day, May 25, 1920, with a full vote of 10, promised him the appointment to the first available canonry. However, on August 14, 1920, when the canonry became vacant due to the promotion of the priest Scuro to the second archdeaconate, a chapter meeting was held two days later, at which the priest D'Amato was elected as a canon and presented to the Ordinary for approval. Although he received only four votes out of the nine canons present, only one canon deposited a blank ballot, and the other four abstained from voting; this was only because they were contending to be appointed to the same canonry, but only after other matters of the Chapter had been resolved. However, the priest De Fidio, who had been rejected in the competition, on August 23, 1920, reported to the Holy See the election of the priest D'Amato as a canon, and then on September 2 of the following month, the appointment of the priest from Espera as a canon and parish priest of the Cathedral of Barula. - I. The nullity of the appointment of the canon D'Amato himself is asserted, especially due to

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the lack of a majority of votes, since in the final vote of the Chapter on August 16, 1920, the same candidate received only four votes in favor out of nine chapter members. On the contrary, the patron of the Chapter argues that those four votes received by the priest D'Amato constitute unanimity in this case, because, according to canon 101 of the Code of Canon Law, in counting votes, "except for null votes," account should be taken only of "those who cast a vote," that is, of those who are voting, and not of those who are present, as also determined by the chapter statutes, article 87: "It will have no value that vote or deliberation which has not obtained the vote of half plus one of those voting."

SYNOPSIS OF THE DISPUTE. The same De Fidio asserts the nullity of the appointment of the canon from Espera, because, due to the negligence of the Chapter and the Ordinary, the collation of that canonry was referred to the Holy See. While the vacancy...

[*Latin ed. p. 463*]

The Holy Congregation of Councils, Canon 463 of which we are speaking, began on December 22, 1918, but the provision through the election of a priest in Espera was not completed until August 16, 1920. Conversely, the advocate for the Chapter maintains that the useful time is 4 months, because in the case of a canon with the care of souls, according to Canon 1457, the time should be counted only from the date of the presentation. Indeed, the presentation took place on March 32, 1920, and the appointment of the priest in Espera as a canon with the care of souls was made on April 28 of the following year. Therefore, it would seem that the canonical appointment in Espera should be considered valid, since in this case the office of parish priest is not permanently attached to a single canonry, as can be seen from the Chapter statutes and from the fact that the last deceased canon and archdeacon also held the office of parish priest. Furthermore, since the Chapter of Barule and, as habitual parish priest, has the right, according to Canon 471 § 2, to present the actual vicariate of the cathedral, according to the tenor of Canon 161, the useful quarter began to run from the date of the presentation, according to the aforementioned Canon 1457, and therefore the appointment of the priest in Espera to the office of parish priest of the aforementioned cathedral seems valid within that time. However, the collation of the canonry in this case, since it does not by itself have attached to it the care of souls, and therefore does not involve a presentation, seems to have been devolved to the Holy See according to Canon 1432 § 3, if the Chapter of Barule failed to nominate a canon within four months, as required by Canon 1456, and if the Ordinary, through the right of devolution, also failed to freely confer the canonry itself in the following semester, according to the prescription of Canon 1458.

II. A more serious and more delicate question has been raised concerning the very right of nominating or presenting canons in the cathedral chapter

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of Barule, whether this right or privilege still exists after the promulgation of the Code of Canon Law, or, on the contrary, whether it has been abolished by Canon 403, which states: "Except for dignities, it belongs to the Bishop, after hearing the Chapter, to confer all and each benefices and canonries in both cathedral and collegiate churches, rejecting any contrary custom and revoking any contrary privilege, but respecting any contrary law and prescription of Canon 1435." The advocate for the Chapter, in a defense published in writing, fights with all his might for the protection of this right or privilege and for its continued existence. Premising that, according to Canon 4, "acquired rights and also privileges and grants which have been conceded by the Apostolic See... remain in force unless expressly revoked by the canons of this Code," he argues that the right of nominating or presenting canons in this case has not been revoked by the aforementioned Canon 403, which, according to

[*Latin ed. p. 464*]

464 Acta Apostolicae Sedis r Commentarium Officiale ipsum «revokes (except in the case of the founding law) the privilege « that others, apart from the Ordinary, have of bestowing canonries, where « in this case, it is not a question of bestowing, but of the right and privilege of « nominating and proposing new canons to the Ordinary». On the other hand, he asserts that the contrary interpretation, which he calls extensive and improper, must be excluded, either because it concerns legitimately acquired rights, - or because, according to canon 18, "ecclesiastical laws must be interpreted according to the proper meaning of the words, considered in the text and context." Furthermore, according to the cited canon 18, "if the law remains doubtful and obscure, recourse must be had to parallel passages of the Code, if any exist, to the purpose of the law... and to the intention of the legislator," the proponent challenges canons 1455, 2393, and especially 1471, as if they were parallel passages. And above all, because, according to canon 1455 itself, the right or privilege of presenting [a candidate] is still recognized, he argues that there is no reason to deny the Chapter of Barule the right, which, according to Pope Pius IX in the cited Brief of 1874, "for centuries had enjoyed, as a patron, the right of legitimately presenting to the King a suitable person, to be instituted by the archpriest «mariano», by his own right, even without the knowledge of the Ordinary." Furthermore, he adds that canon 2393 expressly admits the right of choosing, presenting, and nominating, and distinguishes it from bestowing or from the right of conferring, with these words: "All who legitimately enjoy the right of choosing, presenting, or nominating, if they presume to confer an ecclesiastical office, benefice, or dignity, without the authority of him to whom confirmation or institution pertains, shall remain deprived of their right for that instance by the very act." Finally, he argues that canon 1471 explicitly admits the privilege of presentation as distinct from the title or founding

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law, since it states: "If the Apostolic See has granted to anyone, either in concordats or outside concordats, the right to present to a vacant church or to a vacant benefice, no right of patronage arises therefrom, and the privilege of presentation must be strictly interpreted according to the tenor of the grant." On the contrary, it seems that the right of nominating or presenting canons to the cathedral chapter of Berule, which has long been vested in it, is retained, since it has been revoked, according to the cited canon 403 of the Code, which appears to have preserved only the right of nominating or presenting, or the right of patronage, which derives from the founding law, excluding any other title, custom, or privilege. Indeed, the word "conferre" or "collatio" in canon 403 itself implies the free bestowing of benefices, not only to the exclusion of others.

[*Latin ed. p. 465*]

The Holy Congregation of the Council will grant [a benefice], and also, for the exclusion of the necessary grant, which, because of the law of foundation of each benefice, is not to be made. This word "grant" without addition is taken in the Code for a free grant (always subject to the law of foundation), for example, in canon 396 § 1: "The granting of dignities, both in cathedral chapters and in collegiate bodies, is reserved to the Apostolic See." And generally, in canons concerning the granting of benefices. On the contrary, the Code, whenever it intends to indicate a necessary granting of benefices, never uses the word "grant" without addition, but constantly uses the words "canonical institution," for example, in canons 148, 149, 332, 1466, 1467, 1468, and so on. It must also be noted that the words "after hearing the Chapter" remain in the canon. This hearing of the Chapter would not only be burdensome for the Bishops, but utterly useless, if the granting of which is spoken in this canon, except in the case of the law of foundation, were also necessary, that is, for the presentation or nomination of patrons. Furthermore, the intention of the legislator in this matter does not seem doubtful, since he aims to ensure that the Church acquires full freedom in conferring benefices, especially in cathedral chapters (whose members constitute the Bishop's senate) and collegiate bodies. The only exception is made with regard to benefices with patronage, so that, as far as possible, the will of the founders may be preserved. This argument is urged because, precisely, it seems that, according to this canon 403, the Commission for the authentic interpretation of the Code has decided first "that the option is already to be considered prohibited, even where it is valid by a special apostolic indult," and then "that this prohibition is to be understood not only with regard to dignities, but also with regard to all prebends." The matter becomes clearer if the provisions established by the Code in the chapter on the law of patronage are considered. Indeed, in canon 1448, the right of patronage is defined as "the sum of privileges, with certain obligations, which belong to Catholic founders of a church,

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chapel, or benefice, or even to those who derive their right from them." Here, as is clear, the right of patronage is recognized only for the founders of benefices and their successors, and not for those who obtain it by custom or by apostolic privilege or by any other title. And this is in accordance with the decree of the Council of Trent, cap. 12, session 24, on reform: "No one, of whatever ecclesiastical or secular dignity, can obtain or should obtain the right of patronage, unless he has newly founded and built a church, benefice, or chaplaincy, or, if already erected, has endowed it sufficiently with his own and patrimonial goods." ACTA, vol. XIV, n. 13. — 7-8-92. 33

[*Latin ed. p. 466*]

466 Acta Apostolicae Sedis - Official Commentary. It does not appear to be valid to oppose this definition of the right of patronage, which pertains only to rights of patronage established by constitution, rather than to those established by other means. For, besides the fact that definitions are given concerning things as they exist, and not as they might exist, Canon 1450 states: "No right of patronage can henceforth be validly established in any way whatsoever," and the Bishop can only "admit the foundation of a benefice with the condition that the benefice be conferred for the first time upon the founder, or upon another cleric designated by the founder," thereby excluding, therefore, those who have a claim through the founders themselves, contrary to what is stated in the definition of the right of patronage cited.

Nor do the canons 1455, I, 2393, and 1471, cited by the defender of the Chapter, appear to contradict this. For the two former canons are perfectly suited to rights of patronage arising from a foundation, excluding those arising from custom or privilege. Canon 1471, moreover, besides being applicable to future grants of a special nature, perhaps to be conceded by the Holy See, seems to refer to grants arising from a foundation, and not from a mere privilege granted by the Holy See; for the right of patronage, as is clear from the definition cited, does not in itself inhere in the foundation, but is a special concession granted by the Church. However, an exception must be made with regard to grants of patronage, even those based on privilege, in concordats conceded by the Holy See, because, according to Canon 3, "The canons of this Code do not abrogate or alter in any way the agreements entered into by the Apostolic See with various nations; therefore, they continue to be in force as they are, without prejudice to any provisions of this Code." Finally, with regard to the Chapter of Bar, it does not seem that there is any ambiguity concerning the right of patronage arising from a mere privilege, as neither does the patron of the Chapter deny. Perhaps some difficulty might arise from the fact that the right of nomination or presentation in this case is attached to a convention between the Archbishop and the Chapter of Bar, ratified by the Brief Rationabilia of Pope Pius IX in 1874. But since the convention itself is based on a privilege

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of the right of patronage granted by the Holy See at that time, and now revoked, since the legal basis for the concession by the Holy See has ceased, the convention itself must also cease. Therefore, etc.

RESOLUTION. Furthermore, after having considered the matter repeatedly, in the plenary sessions of the Sacred Congregation on November 12, 1921, and June 10, 1922, the following questions were proposed, in the form of doubts to be answered:

I. After the Code of Canon Law, is it still to be said that the right of nomination or presentation of canons in the case of the Cathedral Chapter of Bar is still in force?

[*Latin ed. p. 467*]

467 The Holy Congregation of the Council [IL] Concerning the nominations of the priest D'Amato to the canonry and the priest Spera to the canonry of the parish of the Cathedral of Barui: "Most Reverend and Venerable Fathers, after deliberation, they judged it necessary to respond as follows: To I. Negatively. To II. Having remedied the defects, the priests Spera and D'Amato are to be admitted to the possession of their respective canonries, upon the word given to the Most Holy [Father]. These resolutions, which Our Most Holy Lord Pope Pius XI, referring to the following Secretary of the Sacred Congregation, has deigned to approve. I. Mow, Secretary.

SACRED CONGREGATION FOR THE PROPAGATION OF THE FAITH

I. PROVISION FOR THE CHURCH

Our Most Holy Lord, by decree of the Sacred Congregation for the Propagation of the Faith, on June 21, 1922, appointed the Reverend Father Mauritius Bernard Despatures, from the Seminary of Paris, to the Cathedral Church of Espera, for foreign missions.

II. NOMINATIONS

By Apostolic Brief, dated June 28, 1922: The Reverend Father Firmin Guichard, of the Institute of the Holy Spirit, was appointed Apostolic Vicar of Brazzaville.

The same Sacred Congregation, by decree of July 15, 1912, dispensed the Reverend Father Valentinus Camillus Stappers, O.F.M., from his office as Apostolic Prefect of the newly established Prefecture of Lulua and Central

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[*Latin ed. p. 468*]

468 Acta Apostolicae Sedis - Official Commentary

SACRED CONGREGATION FOR THE RITUAL

I. HILDESHEIM.

VARIOUS DOUBTS

The Reverend Joseph Machers, a priest who is preparing the ecclesiastical directory for the diocese of Hildesheim, with the consent of his Most Reverend Bishop, humbly submits the following questions to the Sacred Congregation for the Rites, requesting a kind response:

A) Concerning the Feast of the Principal Patron and its Octave.

I. If the Mass of the principal patron, or at least the Gospel, is not prescribed, is it permissible, on the days within the Octave, as well as on the Octave day itself (according to the rubrics of the new Missal, before the Common of a Martyr and before votive Masses offered for various reasons), to recite another Mass or another Gospel from the same Common? And is it necessary to read the Mass or Gospel prescribed for the Feast throughout the entire Octave?

II. And if the answer to the first part is affirmative, is it permissible, in this case, to also freely choose the Readings of the three Nocturns of the Office from different Readings of the same Common, observing only the rule that the Gospel of the Mass and the Office must be the same?

B) Concerning the Feast Days of Rogation.

III. In the Mass of Rogation, if a procession is celebrated in the church, and the Mass of the day is celebrated without singing, should special commemorations be added, or not?

C) Concerning Masses for the Dead.

IV. If a Mass is celebrated for a deceased person who has not yet been buried, whether with or without singing, on days when it is permitted to celebrate daily Masses for the dead with or without singing, is it necessary, in all churches and chapels, to use the Mass for the day of death with the single Collect?

[*Latin ed. p. 469*]

469 8. Congregation of Rites. And if affirmative, is it permissible to celebrate this Mass even after the burial, if the funeral Mass has not yet been celebrated for a reasonable reason?

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6. On the days mentioned above, are those who are free permitted to celebrate more Masses, on the third, seventh, thirtieth days, and at more opportune times after receiving the news, anniversaries, even those celebrated publicly, with the *unum tantum*?

7. Is a Mass celebrated on anniversaries, which are celebrated outside the day of death according to the foundation, or which is held once a year for all the deceased of a certain group, granted the privilege only in the case where a specific day is determined according to the foundation or custom of the group, or also when the day is chosen at the discretion of the celebrant or the group?

D) Regarding Solemnities of Feasts, by the Motu Proprio "Abhinc duos annos" transferred to Sundays.

8. Can the Mass of the solemnity, transferred to a Sunday by the general decree of the Holy Roman Church concerning the Motu Proprio "Abhinc duos annos," be applied by the parish priest for the people, according to Additions and Variations in the Rubrics of the Missal, II, n. 11, or not?

9. In the aforementioned Mass, if it is of a feast of double class I, are all the commemorations to be said that would be said if the feast occurred on a Sunday (according to the general decree of the Holy Roman Church concerning the aforementioned Motu Proprio), or only those that are said in a solemn votive Mass for a grave and public cause (cf. Add. et var., V, 3)?

10. In the aforementioned Mass, of a double rite of class I or II, is the Creed to be said, even if the Mass of the feast does not contain the Creed, and the Commemoration of the Lord's Day and the other Office, which the Creed requires, is not to be said, or is it omitted?

11. In the aforementioned Mass, if a proper Preface is lacking and the Mass is celebrated without the commemoration of the day, is the common Preface to be used?

E) Regarding the Mass in honor of the Most Sacred Heart of Jesus, to be celebrated on the first day of the week (Monday) of the sixth month.

12. If the aforementioned first day of the week falls on a day on which the Office or commemoration of the feast of Christ the Lord is celebrated, or if the Vigil or the day within the Octave, even a simple one, occurs, is the Mass of the Most Sacred Heart always to be celebrated instead of the Mass of the feast, of the Vigil, or of the Octave, except in the case where a feast of double class I or the commemoration of All Faithful Departed occurs?

[*Latin ed. p. 470*]

470 Acta Apostolicae Sedis - Official Commentary XIII. And if you affirm, does this Mass admit only of commemorations of the second class, and of a major feast day? XIV. If the aforementioned sixth day falls on a feast day of the first class, which is not of the Lord Christ, may the prayer for the Most Sacred Heart, otherwise to be celebrated, be added to the Mass, with

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only one conclusion, after the first? (cf. Additions and Variations, II, 3), and are any commemorations omitted, besides those mentioned above? XV. If the aforementioned sixth day falls within the Octave of Pentecost, in the Mass of the day, in place of the Mass for the Most Sacred Heart, otherwise to be celebrated, is only one prayer to be said? F) Concerning the Gospels at the end of Mass. XVI. Is the Gospel, which is read on certain feasts of the Blessed Virgin Mary, from the Common of Feasts of the Blessed Virgin Mary, strictly proper, or not? XVII. Are the Gospels that are read on the feasts of Angelorum, Saint Paul the Apostle, Saints Simon and Jude the Apostles, Saints Mark and Luke the Evangelists, and Saint Stephen the Protomartyr, strictly proper? XVIII. Is the Gospel from the Octave of Saints Peter and Paul the Apostles, noted for the days of July 3rd and 4th, strictly proper? And if you affirm, is this procedure correct: If, on July 4th, the Office is of the Octave, in the Office of the feast day or Sunday, which will be on July 3rd, is the last Gospel not read from the Octave, but rather, if both days have only a commemoration of the Octave, is the Gospel of the Octave read at the end on the first day, but not on the second day? And the Sacred Congregation of Rites, having heard the opinion of a special commission, and having considered all things, decided that the following answers should be given to the proposed questions: To I. Negative to the first part, affirmative to the second part. To II. Regarding the readings of the Nocturn, provision is made for the first; Regarding other readings, affirmative. To III. Affirmative, unless the Mass read is a Conventual Mass. To IV. Affirmative. To V. Negative. To VI. Affirmative to the first part, negative to the second part. To VII. Negative to the first part, affirmative to the second part. To VIII. Negative, unless it concerns Masses included in the new rubrics of the Roman Missal, title IV. To IX and X. Negative to the first part, affirmative to the second part. To XI and XII. Affirmative. To XIII. The new rubrics of the Roman Missal, title V, numbers III and IV, are to be observed.

[*Latin ed. p. 471*]

471 The Holy Congregation of Rites, concerning the new rubrics of the Roman Missal, title V, paragraphs III and IV, regarding solemn votive Masses for a grave and public cause.

472 Concerning the Commemoration Mass for the Most Sacred Heart of Jesus, it is permitted, provided that, if any are prescribed, collections for a grave cause are taken.

473 Concerning paragraphs XVI and XVII. Provision is made by the Decree concerning the reading of the Gospels at the end of Mass, dated April 29, 1922 (Acta Apostolicae Sedis, page 356 and following).

474 It is affirmed, and the Gospel itself shall be read on the first day on which the octave commemoration is celebrated, even though the Office of the same octave must then be fulfilled. And thus it was decreed and

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declared on June 16, 1922.

[Signature] A. CARD. VICO, Bishop of Portuen and Saint Rufina, Sacred Roman College, Prefect.

[Signature] L. S. Alexander Verde, Secretary.

II. CONCERNING THE IMPOSITION OF BLESSED ASHES OUTSIDE OF ASH WEDNESDAY.

The Most Reverend Archbishop of Aquensi reverently presented the following to the Sacred Congregation of Rites: For many years, in the archdiocese of Aquensi, there has been a custom, in some churches, either of pious foundations or parishes, of imposing blessed ashes upon the faithful on the first Sunday of Lent, preceding the fourth day of Lent on which ashes are blessed. In this way, all the faithful more easily receive the ashes, coming to church on a Sunday rather than on a weekday; the question is: Can such a practice be permitted?

The Sacred Congregation of Rites, having considered the opinion of a special commission and the particulars presented, decided that the following should be answered:

On June 30, 1922.

The response is: It is permitted in this case, provided that the rite of blessing and imposition of ashes on the fourth day of Lent has been completed, according to the Roman Missal, and that the imposition of the same ashes is performed either after Mass or outside of Mass on the first Sunday of Lent.

[Signature] A. CARD. VICO, Bishop of Portuen and Saint Rufina, Sacred Roman College, Prefect.

[Signature] L. S. Alexander Verde, Secretary.

[*Latin ed. p. 472*]

Acts of the Apostolic See - Official Commentary. ACTS OF THE TRIBUNALS. ROMAN ROTA. PARISIAN TRIBUNAL OF NULLITY. Under Pope Benedict XV, happily reigning, in the seventh year of his pontificate, on January 12, 1921, the Most Reverend Fathers, Raphael Chimenti, presiding, Maximus Massimi, and Julius Grazioli, Auditors from Tournon, in the cause of the Parisian Tribunal concerning the nullity of marriage, between Maria Genovefa Barbier, actress, represented by her legitimate procurator, Doctor Henry Benvignati, advocate, and Mauritius Barbier, the defendant, with the Defender of the Bond of this Holy Tribunal intervening and disputing the cause, rendered this definitive sentence. Maria Genovefa Barbier and Mauritius Barbier were consanguineous in the third degree of affinity, since their grandmothers, Eloysia and Eudoxia Joyeux, were sisters. They entered into marriage validly in Paris on February 3, 1906, in

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the parish church of Notre-Dame-de-Grâce at Passy, having obtained a dispensation from the Parisian Curia, granted by virtue of the Holy Penitentiary, for this impediment. However, another impediment of consanguinity obstructed the marriage, since the spouses descended from the common ancestor Peter-Claude Barbier, from whom Genovefa was in the third degree and Mauritius in the fourth degree, and no dispensation for this impediment was requested in the petition presented to the parish priest or the first vicar, nor were the names of the sponsors communicated to the Parisian Curia. The life of the marriage, which had lasted for twelve years and had produced offspring, was broken by disagreements, and after Genovefa learned that her marriage with Mauritius could be declared null, she first obtained a civil divorce and then, in the Parisian Curia, accused the marriage of nullity due to the aforementioned impediment. With no hope of reconciliation, the Parisian Tribunal pronounced the sentence of nullity of the marriage on December 20, 1919. Appeal.

[*Latin ed. p. 473*]

The Roman Rota, in case number 473, having intervened ex officio, today presents for determination, according to the law in force prior to the current Code, the following question, using the customary method of debate: Whether there exists a nullity of marriage in the following case.

1. IN FACTO.

1. It is clearly established, through documents collected in the procedural records and through the unanimous testimonies of witnesses, that there exists an impediment of consanguinity in the third and fourth collateral degrees, for which no dispensation was required. Indeed, the Defender of the Bonds has not hesitated to assert: "Leaving aside the question of the existence of the impediment, regarding which no dispensation was granted, it seems that this existence is sufficiently established." The Most Reverend Fathers, therefore, considered this part of the question to be treated only incidentally. In truth, with regard to the existence of the impediment, a genealogical tree was established, originating from the common ancestor Peter-Claudius Barbier, from whom descend two sons, Stephen-Justine and Francis-Eugene. Through Stephen, Ferdinand was born, the father of the bride, Genevieve. On the other hand, through Francis, Edmund was born, from whom Ernest was born, the father of the groom, Mauritius. Thus, the consanguinity exists in the third and fourth degrees.

2. Furthermore, it is established that no request was made to the Parisian Curia, except for that in which mention was made only of the third degree of collateral consanguinity, along with a declaration of the non-existence of any other impediment. In the petition presented, after the signature of the First Vicar Protois, the following is written by the Vice-Official of the

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Curia, who was delegated to grant dispensations: "The facts and reasons presented in this request have been certified under oath by the petitioners and by Madame Mulier. These individuals further declared that they were not aware of any other impediment to this marriage." This is confirmed by the same Official in the attached annotation: "Cons. 3, 3. Signed L. C. Barbier-Barbier, registered under number 25 in the register of the Officiality."

3. The witnesses, with one voice, testify to the existence of a double bond of consanguinity between the betrothed. However, when asked: "Who requested the dispensation from consanguinity?", all agree with this response: "I completely ignore, I do not know." Neither of the betrothed appear to be more informed. Mauritius gives vague answers and states: "I knew that Genevieve and I were cousins... There was no other dispensation to be granted, at least to my knowledge." Similarly, Genevieve confesses: "I knew that we were cousins, but I was not concerned about the degree of this cousinage. It was my mother, who has been deceased for three years, and a governess, to whom I have given the address,"

[*Latin ed. p. 474*]

474 Acta Apostolicae Sedis - Commentarium Officiale "Madame Muller, who undertook all the necessary steps." This was confirmed by Madame Muller herself in her testimony. ~ Therefore, since no doubt can arise concerning the existence of the impediment, and it has also been established that no dispensation was granted for it, the question should be decided definitively. 4. However, since the Vice-Official of the Curia presented a particular theory in his testimony regarding the validity of the marriage, to which the Defender of the Bond appeared to adhere in the exercise of his office, the Reverend Fathers considered it necessary to discuss the doctrine that constituted the basis of the question. Two depositions were presented by the same Vice-Official: In the first, he frankly stated that he had been completely unaware of the existence of the impediment in question, saying: "As for the genealogy, I noted that it involved a 'third-degree collateral relationship.' I honestly admit today that I could have discovered the existence of a second relationship. I relied on the information provided by the parish, which did not indicate the existence of a double consanguinity." In the second deposition, however, he endeavored to support the validity of the marriage, asserting that the dispensation for the third-degree collateral relationship implicitly covered another impediment. "As soon as I began granting dispensations, I anticipated the difficulties of multiple consanguinities, and I wondered whether it was necessary to know and remove all impediments of consanguinity to ensure the validity of the marriage. I consulted on this point with Professor JV. N., who explained to me the theory that the impediment of consanguinity is a single impediment with multiple forms... and that the dispensation granted for an impediment of

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one degree covers other impediments of equal or lower degree, even if they were not known. Under these conditions... suppose that the second relationship had been declared to me or that I had discovered it, I would have granted a single dispensation for both impediments in virtue of the Indult... and it would never have occurred to me to apply the Indult twice for the same case." This is what the Vice-Official stated; however, he concludes: "My interpretation may be incorrect, but I state the authority on which I relied." 5. Having considered the two testimonies presented by the Vice-Official, the Reverend Fathers judged it appropriate to note the following: 1) Since in the first deposition he stated that he was completely unaware of the existence of another impediment, and since the granting of a dispensation requires the intention to dispense, his will was directed towards something he was completely ignorant of, which is contrary to the well-known axiom: "nil volitum quod ignoratum."

[*Latin ed. p. 475*]

S. Romana Rota 475 "praecognitum"; 2) To assert that a dispensation granted for one impediment draws a dispensation for another to itself, because consanguinity constitutes a single impediment in a multiple form, is a theory which cannot be reconciled with those things which must be established in law.

6. IN LAW. - D. Thomas (in IV Sent, dist. 40, q. un., art. 1) transmits this definition of consanguinity, embraced by the common Doctors: "A bond (of persons) descended from the same stock, contracted by carnal propagation." Indeed, if consanguinity does not arise from a single, but from a double common stock, those who wish to enter into marriage are bound by a double bond contracted by carnal propagation, and therefore two impediments derive therefrom, and hence the necessity of requesting a dispensation from both. This will become clearer if we consider the notion and nature of a dispensation. "The concept of a dispensation," so the Saints say, "consists in the Superior, 'ecclesiastical, while maintaining the integrity of the disposition of the law for the entire community, excusing a particular individual from the law of that same community.' From this given 'notion it follows that a dispensation must be considered as a 'wound' 'of the law, and therefore, like something odious to the law, it must undergo a strict interpretation. Moreover, in the style of the Curia, the rigor of interpretation is so emphasized that the following practical 'rule has been adopted: a dispensation is only valid to the extent that it 'sounds.' Therefore, extension to similar cases is excluded, nor is the argument from the greater to the lesser valid. Hence, for example, 'a dispensation granted in the second degree of consanguinity in the oblique line is not valid, if the petitioners are not in the second degree, but in the third or in the fourth degree of the same line' (app. 1 ad lib. IV Decr., num. 1, 2). The same doctrine is transmitted when speaking of impediments to be dispensed

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with: "Indeed, in this matter, the Doctors are so rigid, that they do not free from nullity by a dispensation, even if another impediment has been removed by 'ignorance' (§ 2, n. 35).

7. Nor is the doctrine different among the most serious authors who hold that a dispensation granted from only one impediment, and not from another, or from a single consanguinity when it is truly double or multiple, and this even if it was truly overlooked in good faith, is invalid, because the Superior grants the dispensation knowing and willing (Ojetti, Synop., n. 1824; D'Annibale, vol. III, n. 490, vol. I, n. 225; Sánchez, De Sacr. matr., l. VII, disp, 50, num. 1, 4, 5; Wernz, Ius decr., IV, num. 636 et alii). Nor does the difference between a dispensation, which follows a strict interpretation, and the faculty of dispensing, which, as it contains the favor and grace of the Prince, allows for a broad interpretation, constitute an obstacle.

[*Latin ed. p. 476*]

476 Acta Apostolicae Sedis - Official Commentary. In cases of dispensation, as Sánchez states, the intention of the grantor must be considered. "However, this conclusion (namely, the strict interpretation) is often tempered in some ways... And generally speaking, whenever the intention of the grantor is established, the dispensation extends to that which the grantor intends. Therefore, furthermore, concerning privileges, it is said that one must not deviate from the words and tenor of the privilege, unless another fact concerning the grantor's mind is known" (l. VII, disp. 1, n. 11). Indeed, in the present question, we are not dealing with an extension of the grantor's will, as if someone who has obtained the power to dispense from the impediment of the third degree of consanguinity could dispense for the fourth: here, two distinct impediments are involved, contracted by a double carnal propagation, of which the grantor of the dispensation is completely unaware, and therefore, here, he is neither knowingly nor willingly involved, nor can his intention be established. Indeed, if one considers the mind of the grantor in this case, as revealed by the organs of the Roman Curia, a way is prepared to resolve the question. 8. And truly, the Sacred Congregation of the Propagation of the Faith, in its Instruction of May 9, 1877, prescribes: "But now the Instruction turns to those matters which, besides the causes, must be expressed in the petitions for a dispensation, by law or custom or by the style of the Curia, so that if, even unknowingly, the truth is concealed or a falsehood is stated, the dispensation will be null: these are... 5° the number of impediments, for example, if there is a double or multiple consanguinity..." These matters should be kept in mind not only by those who appeal to the Holy See for some matrimonial dispensation, but also by those who, by Pontifical delegation, are empowered to dispense themselves, so that they may properly, as is fitting, use the powers with which they are endowed. 9. Furthermore, there are no lacking decisions that are relevant to the matter.

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The Bishop of Grado reported to the Holy Office that it frequently happens in France that betrothed persons who are bound by the second degree of equal consanguinity are joined in marriage, and subsequently, their children, after the second generation, desire to marry those who are again prohibited in the same degree, so that in this later case, the betrothed have a double common stock, one principal and remote in the fourth degree, the other intermediate and proximate in the second. With these premises, he requested a solution to the following doubt: "In the case of an intermediate stock (second degree) constituted by two persons who are again (in the second degree) consanguineous with each other, whether there exists only one impediment of consanguinity that must be declared in the petition for the dispensation, namely, that which proceeds from this more proximate stock, or whether there are also two other impediments that must be declared, originating from the more remote common stock (fourth degree)?

[*Latin ed. p. 477*]

The Roman Rota, number 477 ("gradus"), connected by lines on the intermediate stem," the Sacred Congregation, on the fourth day of March, 1896, responded: "Negatively to the first, affirmatively to the second." Therefore, a marriage for which a dispensation is requested from one impediment of consanguinity, while another is concealed, as in this case, is null.

10. The decision of the same Sacred Congregation, in its inquiry of February 22, 1899, cited by the Defender of the Bond for his thesis, regarding the Pontifical Decrees, judged that it should rather confirm than infirm the present conclusion. For the question: "When two betrothed are constituted in the second degree of equal consanguinity, and their grandfather and grandmother contracted marriage in the second degree of consanguinity, so that they are related in the fourth degree of consanguinity, is it necessarily required and must a dispensation be obtained regarding the triple impediment, namely in the second and in the double fourth degree? Is a dispensation perhaps valid if it is requested and obtained only regarding the double impediment, namely the second degree of equal consanguinity and the fourth degree of equal consanguinity?" The Sacred Congregation responded: "Regarding the first part: Affirmative, as was stated on the fourth day of March, 1896, in the case of Cenomanen." "Regarding the second part, likewise affirmative, provided that the case is explained as it is, notwithstanding a material error in the computation of impediments." Indeed, in the first part, it is affirmed that it is necessary to present in the petition the double or multiple consanguinity, as was decided in the aforementioned case of Cenomanen. Then, it is declared that the marriage, even with a dispensation obtained, is valid only to the extent that the presentation of the case referred to three impediments, which, due to a material

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error in the computation, had been reduced to two. Therefore, due to the faithful presentation of the case, an affirmative response was given to the second part. In the case in question, however, the petition did not present the complete genealogical tree, but only the consanguinity in the third degree of equal consanguinity, while another impediment existed between the betrothed. Since the case was not presented, nor is a dispensation given. Indeed, some suspicion might arise from the common surname "Barbier," but in reality, it did not arise, and the impediment of the other degree of proximity between the betrothed, as well as the Provisor and the Vice-Official, was overlooked, perhaps believing that no consanguinity existed, or at least not one that would require an impediment.

11. Furthermore, according to the aforementioned instruction of the Sacred Congregation of the Propagation of the Faith, and the common doctrine, "the interpretation of faculties must be made according to the genuine meaning of the words, taking into account the general principles regarding general indulgences."

[*Latin ed. p. 478*]

478 Acta Apostolicae Sedis - Official Commentary: "Regarding the particulars, practices, and style of the Roman Curia, and especially that of the Congregation which granted the faculties" (Wernz, Ius Decr., IV, n. 622). "Indeed, the indult, according to Gasparri, generally grants a dispensation, 'and must observe all those rules which the Roman Curia, which granted the indult, observes' (De matrim., II, n. 458). Therefore, when the Parisian Curia obtains the faculty to grant dispensations through the Holy Penitentiary, the Reverend Fathers and Doctors have considered it necessary to briefly clarify the practice of this Holy Tribunal. Although the Apostolic Datary may have different practices and the clauses used may even include 'obstacles that were perhaps omitted in good faith' (cf. Gasparri, vol. II, n. 404), it is certain that the Holy Penitentiary has consistently included this clause in its decrees: 'provided that no other canonical impediment exists.' Hence, Wernz, referring to the opinion of several Doctors who defend a strict interpretation of the dispensation, concludes that 'the Holy Penitentiary follows this rule in practice' (Dis Decr., IV, n. 636, note 177). And Gasparri states: 'A dispensation is invalid if another impediment, whether it be a diriment impediment or a merely impeding one, exists, for example, if in the case, whether in good faith or bad faith, a degree of consanguinity or affinity of the third degree is exposed, when it is a degree of the third and fourth degree, because the Holy Penitentiary does not use the clause of the Apostolic Datary' (loc. cit., n. 410). Again, 'the Holy Penitentiary, when granting a dispensation in the third degree, does not intend to grant a dispensation in the fourth degree, in the case of error' (vol. I, n. 385). Similarly, Santi testifies: 'I have seen this rule [of strict interpretation] recognized in the Holy Penitentiary Tribunal' (Appendix ad lib. IV Decr., n. 2). Finally,

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the Holy Penitentiary, in response to the question: 'Whether an Episcopus, when, by a special Apostolic indult, he dispenses with some impediment to marriage, must necessarily and to the same extent follow those same rules which the Roman Curia observes,' on June 1, 1858, responded affirmatively. Indeed, in the case where it is determined that, besides a degree of the third degree, another impediment of the third and fourth degrees existed for which no dispensation was granted; and where it is also determined that the Holy Penitentiary, when granting a dispensation from one impediment that is presented, does not intend to grant a dispensation from the other impediment that is omitted, and that the indult cannot validly grant a dispensation in any other way, it clearly follows that the dispensation granted by virtue of the indult of the Holy Penitentiary in the marriage of Genevieve and Mauritius Barbier cannot extend to another impediment mentioned in the petition, and therefore the interpretation of the Vice-Official of the Parisian Curia is not to be admitted.

[*Latin ed. p. 479*]

479 The Roman Rota: Having considered this matter both in fact and in law, We, the undersigned Auditors, sitting for the Tribunal and having only God before our eyes, invoking the name of Christ, decree, declare, and pronounce the following judgment: Regarding the question of the nullity of the marriage in this case, We respond: Affirmative. We command the Ordinaries of the places and the officials of the tribunals to which this pertains, to execute this Our definitive judgment, and against those who resist, to proceed according to the norms of the Code of Canon Law, Book IV, Title XVII, employing those executive and coercive means which they shall judge to be more effective and appropriate for the circumstances. Rome, in the seat of the Tribunal of the Holy Roman Rota, on the 13th of January, 1921. Raphael Chimenti, Presiding. Maximus Massimi. Julius Grazioli. L. S. From the Chancery, 21st of January, 1921. T. Tani, Notary.

[*Latin ed. p. 480*]

Acts of the Apostolic See - Official Commentary 480. DIARY OF THE ROMAN CURIA. HOLY CONGREGATION OF RITES. Tuesday, July 25, 1922, in the Apostolic Palace at the Vatican, with the participation of the Most Eminent and Reverend Lords Cardinals, and with the votes of the Reverend Prelates and Theological Consultors, members of the Holy Congregation of Rites, the Preparatory Congregation was held, and the doubt concerning two miracles, which are asserted to have been wrought by God through the intercession of the Venerable Teresa of the Child Jesus, professed nun of the Order of Discalced Carmelites, was discussed; these miracles are proposed for the beatification of the aforementioned Venerable Servant of God.

SECRETARY OF STATE. BY ORDER OF THE SECRETARY OF STATE, the Holy Father deigned to appoint:

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July 27, 1922.

The Most Eminent Cardinal Camillo Laurenti, Protector of the Benedictine Nuns of the Perpetual Adoration, of Bonn Endenich.

The Most Eminent Cardinal Niccolò Marini, Protector and Visitor of all Eastern Institutes existing in Boma.

NECROLOGY.

July 21, 1922.

Most Reverend Monsignor Antonio Vincenzo Arenas, Bishop of Socorro.

Most Reverend Monsignor Antonio de Oliveira Lopes, Archbishop of Maceió.

[*Latin ed. p. 481*]

Year XIV - Vol. XIV, August 31, 1922, No. 14. OFFICIAL COMMENTARY. ACTS OF POPE PIUS XI. LETTER TO THE APOSTOLIC ORDINARIES OF ITALY: CONCERNING THE RECONCILIATION OF PEACE WITHIN ITALY.

PIUS XI, to our Venerable Brothers, greetings and Apostolic Benediction.

The disturbances which afflicted Italy in recent weeks have caused profound sorrow, together with anxious concern for the future, to all those who are armed with a sincere love for their homeland. While the sad condition of Italy most urgently requires the united cooperation of all classes of citizens, in order to repair, in some way, the many ruins accumulated by the war, partisan passions involve them in bloody conflicts. The sublime mission of peace and love which the Divine Redeemer entrusted to Us in such troubled times, and with it the innate sense of patriotic charity, ennobled by the universality of Our pastoral care, do not permit Us to remain silent any longer before such painful events.

[*Latin ed. p. 482*]

482 Acta Apostolicae Sedis - Official Commentary, a spectacle. May this cry for peace be heard by all Our children in Italia! Unfortunately, the immense storm that has passed over the earth has left, even in Italia, most grievous seeds of hatred and violence, while it has dulled in many the natural horror of bloodshed. Therefore, we see factions multiplying, their followers becoming more hardened each day, often, now on one side, now on the other, engaging in bloody offenses with an endless trail of reprisals that disrupt the entire fabric of social life. From this arise immense damages, both abroad for the compromised prestige, and internally, both in the material, economic, and financial order, and in the moral and religious order, to which, if necessary measures are not taken in time, will be added an inevitable intellectual decline. Such are the consequences of this fratricidal war, which is most contrary to the elementary principles of Christian civilization, as well as to the genuine spirit of divine charity, which is the

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essence of Catholicism. The remedy for these evils can only be found in a return to God and in the full observance of His law, the disregard of which was the cause of so many misfortunes, according to the word of the Lord to His people (Isaiah, XLVII, 18): "O that thou hadst hearkened to my commandments: thy peace had been as a river, and thy justice as the waves of the sea,". Therefore, let men return to Jesus, who willed, at the price of His blood, to make them all brothers. By returning to Him, men will love one another, for in the love of God and of neighbor is contained all the evangelical law: "Upon these two commandments depend the whole law and the prophets" (Matthew, XXII, 40); indeed, according to the sublime doctrine of St. Augustine (Tract. 6 in Joan., 2): "Christ loved us so that we also might love."

[*Latin ed. p. 483*]

483 Acta Pii PP. XI: «Inter nos, hoc nobis conferens, diligendo nos, ut mutua ditione constringamur inter nos, et, tam dulci vinculo connexis membris, corpus tanti Capitis simus». Ex eo reditu omnium ad Jesum, regulabuntur etiam relationes sociales inter regitores et subditos, inter populos et Gubernos, super quibus fundatur omnis societas ordine constituta, et quae mirabiliter disciplinantur, usque ad minima, a lege evangelica. Etiam in medio persecutionum violentissimarum a potentioribus, Princeps Apostolorum (1 Pet., II, 13) primis fidelibus commendabat: «Subiecite... estote... sive regi quasi praecellenti, sive ducibus tamquam ab eo missis ad vindictam malefactorum, laudem vero bonorum! Quia sic est voluntas Dei ut benefaciens obmutescatis imprudentiae hominum ignorantiae: quasi liberi et non quasi velamen militiae libertatem, sed sicut servi Dei». Nunc, sicut cum tanta eloquentia et efficacia docet Leo XIII in sua Encyclica Immortale Dei, die 1 Novembris 1885, et in oratione ad Eminentes Cardinales die 1 Aprilis 1899, missio Ecclesiae est ipsa reconciliare homines cum Deo, et sic restituere inter eos pacem et fratellitatem christianam, et simul prosperitatem socialem, secundum etiam promissionem divinam: «Sedebit populus meus in pulcritudine pacis et in tabernaculis fiduciae et in requie opulentiae» (Isaias, XXXII, 18). Non ignoramus, venerabiles fratres, vestram fidem ad hanc divinam missionem Ecclesiae; continuate cum zelo semper intensiore, praesertim in his diebus trepidis, operam vestram pacificam, quae est etiam pars non ultima illius ministerii reconciliationis quod nobis dedit Dominus, conformiter ad verba Apostoli (2 Cor., v, 18): "Continuatela nella istruzione e nella direzione illuminata delle anime; continuatela con tutti i..."

[*Latin ed. p. 484*]

484 Acta Apostolicae Sedis - Official Commentary, employing the proper means of your exalted pastoral office and surpassing all others through private and public prayer, which has already been so highly recommended by

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Our Predecessor, who Himself wished to give an example of it and propose its moving formula. Through this, you will simultaneously be deserving of the Church and of civil society, each of you meriting the praise that the Church applies in its liturgy to every holy Pastor: "Behold My servant, whom I have chosen, My beloved, in whom My soul delights: He shall cry to Me, and I will hear him; I will be with him in the day of trouble, I will deliver him, and I will glorify him" (Ecclesiasticus, XLIV, 13). Of this reconciliation of souls, let the Apostolic Blessing, which we impart from the heart to you, venerable brothers, to your clergy, and to all the faithful entrusted to your care, be a pledge and an omen. From the Vatican, August 6, 1922. PIUS PP. XI

APOSTOLIC CONSTITUTION CONCERNING THE DIVISION AND ERECTION OF THE DIOCESE OF GASPÉ.

PIUS, BISHOP, SERVANT OF THE SERVANTS OF GOD, FOR THE PERPETUAL MEMORY OF OUR PREDECESSORS,

Diligently following the footsteps of Our predecessors, having been destined, though undeservedly, by the eternal Author Himself to govern the Catholic Church, We desire to direct all Our care and solicitude towards those things which will be most beneficial for the betterment of souls and their salvation, in the Lord.

Since the Diocese of Saint Germain extends over a very wide territorial area, and its easternmost part, which reaches towards the bay of Saint Lawrence, is too far from the episcopal city, again...

[*Latin ed. p. 485*]

The Acts of Pope Pius XI, 485, again urged that the aforementioned part of the territory be separated from the same diocese and erected into a new diocese. Therefore, having considered, and finding that it is opportune, and with the consent of those whose interests are involved, We, by the fullness of Our Apostolic authority, divide the existing diocese of Saint Germanus into two parts, and, reserving the western part to the old diocese of Saint Germanus, We erect and establish the eastern part into a new and distinct diocese, to be called the Gaspé diocese: We establish that it shall comprise the two civil counties called Gaspé and Bonaventure, with the exception of the districts which constitute the western part of the county of Bonaventure, namely Assametquaghan, Restigouche, Milmikëk, Métapédia, and Patapédia. We establish the newly erected diocese, and, with regard to its seat and the episcopal cathedral, We establish them in the town of Gaspé, and therefore We raise that town to the rank of episcopal town, granting it all the privileges and rights which other episcopal towns enjoy by common law, and at the same time, We raise the parish church of the aforementioned town to the dignity of a pro-cathedral, until otherwise determined; We grant the Bishop the power to appoint diocesan consultors, according to the norms of book II, title VIII, chapter VI of the Code of Canon Law. With

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regard to its endowment, We assign to this Gaspé diocese all good and revenues, even those that may accrue from external sources, in such a way that they are brought to the episcopal fund, and We grant to the Bishop, for the time being, the faculty of establishing a cathedral, and of making other provisions, according to the sacred canons, for his discreet judgment, by which the needs of the diocese may be properly met. We command that, with regard to the governance of the diocese during a vacancy, and to the rights and obligations of the clergy and the faithful, and also to the erection of a minor seminary, and other similar matters, those things which the same Code of Canon Law prescribes be duly observed, with the proviso that the students of the seminary, for the study of philosophy and sacred theology, be sent to a larger seminary. We also command that all documents and records which concern the new diocese and its clergy and faithful be, as soon as possible, transferred from the episcopal chancery of Saint Germanus to the diocesan curia of Gaspé, so that they may be diligently preserved in its archives. Furthermore, We assign the Gaspé diocese as a suffragan see of the metropolitan Church of Quebec, reserving to Ourselves and to the Apostolic See the power freely to enter the new circumscription and to make designations, if it shall seem expedient in the Lord.

[*Latin ed. p. 486*]

486 Acta Apostolicae Sedis - Official Commentary.

As long as the dioecesis Gaspesiensis is provided for with its own Pastor, We entrust this administration to Our venerable brother, the Bishop of Sancti Germani, as Apostolic Administrator, with all the faculties pertaining to this office. And those things which, by Our Apostolic authority, have been decreed in these Letters, it is permitted to no one, at any time, to infringe, or to oppose, or in any way to contradict. If anyone, may God prevent it, should presume to attempt this, let him know that he will incur the penalties prescribed by the sacred canons against those who obstruct the exercise of ecclesiastical jurisdiction.

Furthermore, We entrust the execution of all these things to Our beloved son, Ludovicus Nazarius, of the title of SS. Quatuor Coronatorum of the City, in the Most Holy Roman Republic, Cardinal Bégin, the present Archbishop of Quebec, and We grant him the necessary faculties for this undertaking, including the power to delegate another man of ecclesiastical standing, and to definitively pronounce judgment on any difficulty or opposition that may arise; with the obligation to transmit to the Sacred Congregation Consistorial, within six months, a faithful and authentic record of the complete execution of this Our mandate.

Finally, We declare that these present Letters shall be valid, notwithstanding any contrary provisions, even those deserving of special and express mention.

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Given at Rome, at Saint Peter's, in the year of Our Lord nineteen hundred and twenty-two, on the fifth day of the month of May, in the first year of Our Pontificate.

© C. CARD. DE LAI, Bishop of Sabina.

O. CARD. CAGIANO, Secretary of the Sacred Congregation Consistorial.

Raphaël Ludovicus Loco, Plumbi.

Beg. in Cane. Ap., vol. XXV, n. 43.

S. B. E. Cancellarius.

Virili, Protonotarius Schüller, Apostolicus.

Protonotarius.

- Apostolicus.

[*Latin ed. p. 487*]

Acta Pii PP. XI 487. APOSTOLIC LETTERS. I. ERECTION OF THE APOSTOLIC PREFECTURE OF LULUA AND CENTRAL KATANGA IN AFRICA. PIUS PP. XI. For the sake of posterity. — That those things which may contribute to the glory of the Catholic name and to the eternal salvation of the faithful may proceed well, prosperously, and happily, the office of the highest apostolate, which We exercise in the world, even though undeservedly, urges Us to act promptly. Indeed, since the Catholic religion has experienced joyful growth in the missions of Katanga and Kasai Superior in Central Africa, especially in recent years, it has seemed opportune to devise a plan to provide more suitably for the benefit of the Christian faithful, to divide a part of that same mission, and to establish and erect a new mission. Wherefore, after having consulted with the Most Reverend Fathers, Cardinals Prefects of the Congregation for the Propagation of the Faith, and from certain knowledge and mature deliberation, and by the fullness of Our apostolic authority, by the tenor of these presents, We separate a part from the existing mission called Lulua and Katanga, which shall be contained within these boundaries: namely, to the north, by the political boundaries of the territory of Lulua and by the courses of the rivers Lova and Lualaba, up to the region of Ankoro; to the east, by the course of the river Luvua and the shores of Lake Moëro, up to the latitude of nine degrees and a half south, and then by the course of the river Lualaba, up to the place where the sources of that same river spring forth; to the south, by the political boundaries of the colony, and then by a line drawn directly from the aforementioned shores of Lake Moëro, so that it reaches the place of latitude nine degrees and a half south, and extended along that same degree of latitude up to the river Lualaba, south of the city of Bukama; finally, to the west, by the political boundaries of the territory of Lulua, so that a new apostolic prefecture, which shall be called Lulua and Central Katanga, shall be constituted from the northern part of the

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mission of Katanga and from the neighboring civil districts of Lulua and Bec, belonging to the apostolic vicariate of Kasai. These things We have decided, decreeing that these present Letters shall always remain firm, valid, and efficacious, and shall have and obtain their full and complete effects, and that they shall be, and shall be able to be, most amply observed now and in the future; and thus, let judgment be rightly rendered.

[*Latin ed. p. 488*]

488 Acta Apostolicae Sedis - This document is to be considered the official record and definition, and it shall be null and void from this moment forward if anything contrary to it is attempted by anyone, knowingly or unknowingly, with any authority whatsoever. Notwithstanding any contrary provisions. Given in Rome, at St. Peter's, under the Fisherman's Ring, on the eighteenth day of June in the year 1922, in the first year of Our Pontificate. P. GARD. GASPARRI, Secretary of State.

A NEW VICARIATE APOSTOLIC, THE VICARIATE APOSTOLIC OF LAKE ALBERT, IS ESTABLISHED IN CENTRAL AFRICA, SEPARATED FROM THE VICARIATES APOSTOLIC OF UGANDA AND STANLEY FALLS.

PIUS PP. XI. For the perpetual memory of this event.

— May these things, which are for the good of the Catholic name and the eternal salvation of the faithful, proceed well, prosperously, and happily; this is what the supreme office of the apostolate, which We exercise in the world, albeit undeservedly, urges Us to do.

Indeed, since the Catholic religion has experienced joyful growth in the Vicariates of Uganda and Stanley Falls, it has seemed opportune to provide more suitable provisions for these expansions of the holy religion, and to separate a certain region from these same vicariates, and to establish a new, separate mission there. Wherefore, after consultations with the Most Reverend Cardinals, Prefects of the Congregation for the Propagation of the Faith, and with certain knowledge and mature deliberation, and by the fullness of Our apostolic power, by the present document We separate certain parts from the existing Vicariates Apostolic of Uganda and Stanley Falls, namely: from the Vicariate of Uganda, the region to the west of Lake Albert, which is currently under the civil jurisdiction of the Belgian Government; and also from the neighboring territory of the mission of Stanley Falls, with the following established boundaries, namely: to the south, the line of latitude 1 degree north, including the station of Boga; to the west, the meridian of 29 degrees Greenwich; to the north, the line that, according to the third degree of latitude, divides the territory. And in this territory thus divided, We establish a new Apostolic Prefecture, entrusting its care to members of the Society of Missionaries of Africa, and We give this new Prefecture the name of Lake Albert.

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These things We have decided, decreeing that these present Letters shall always remain valid and effective, and shall have their full and complete effect.

[*Latin ed. p. 489*]

489 The acts of Pope Pius XI are to be observed and followed, and they are to be most diligently obeyed by those to whom they apply, now and forever. Therefore, it must be rightly judged and defined, and anything contrary to this is to be declared invalid and of no effect, should anyone, knowingly or unknowingly, attempt anything contrary to these matters with any authority whatsoever. Notwithstanding any contrary provisions. Given in Rome, at Saint Peter's, under the Fisherman's ring, on the twenty-seventh day of June, in the year 1922, in the first year of Our Pontificate. P. CARD. GASPARRI, Prefect of the Secretariate of State. III t.

THE ABBEY OF SAINT MARTIN OF WEINGARTEN IS RESTORED, AND THE ABBOT AND CONVENT OF SAINT THOMAS OF ERDINGTON, OF THE BEÜRONENSIAN CONGREGATION, O.S.B., ARE TRANSFERRED TO IT. PIUS PP. XI. For the perpetual memory of this event. — Our beloved son, Ansgarius Höckelmann, Abbot of the Monastery of Saint Thomas, of the Beuron Order of Saint Benedict, reported to Us, by a rescript from this Holy See dated the tenth day of March of the current year, that permission had been granted, after considering the particular circumstances of the matter, for the Monastery of Saint Thomas of Erdington to be sold, with the express condition that, notwithstanding the sale, the monastic family and the abbatial title of Saint Thomas, with all its rights and privileges, should legally continue, and with the added provision that a new, fixed abbatial seat should be provided within three years. Now, the same Abbot has informed Us that, with God's help, this fixed abbatial seat has been successfully found. Indeed, at the time when the Benedictine Order flourished in Upper Germany, namely in the eleventh and twelfth centuries, the Abbey of Saint Martin of Weingarten, in the territory of Constance, stood out above all others, founded and established by the powerful Dukes of the House of Welf, and named for the abundant vineyards surrounding it. Nor did the abbots and monks of this most celebrated abbey fail to reap a rich harvest in the Lord's vineyard during that period, distinguished by the sanctity of their lives, the abundance of their teachings, and the adornment of the humanities. It is worth remembering that in the temple of that abbey, of conspicuous size and adorned with works of art, the most precious relic of the Blood of Our Lord Jesus Christ is preserved, and it is brought out annually, on the sixth day after Easter, for veneration.

[*Latin ed. p. 490*]

490. *Acta Apostolicae Sedis* - Official Commentary: On the Feast of the Ascension of the Lord, countless throngs of the faithful have, without

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interruption, gathered. Although, with the passing of the centuries, and through the injuries of men, this abbey has scarcely retained its former splendor, yet having remained until the year 1717, it was, after the decree of "secularization," unjustly deprived of its monks, and for approximately one hundred and twenty years, the ancient abbey was bereft of its own religious community. But now, happily, it has come to pass that the sons of Saint Benedict are returning to this ancient and illustrious seat, and we learn with great joy that the majority of the aforementioned abbey, under the care of the Archabbot of Saint Martin of Beuron, and with the consent of the Ordinary of Rottenburg and the authorities of the city of Weingarten, has been again entrusted to the Benedictine monks for almost perpetual use, and there is good hope that soon the remaining part of the abbey itself will also be transferred to the ownership of the monks. We know that the monks have acquired a large property near the monastery; the sacred edifice, richly furnished with all that is suitable for the celebration of the rites of the ecclesiastical liturgy; and finally, everything necessary for the support of the monastic community is provided. Therefore, it pleases Us to restore this abbey, with Our supreme authority, and to transfer to it also the monastic community of Saint Thomas; and after carefully and diligently considering all the circumstances, with the Most Reverend and Most Eminent Cardinals of the Congregation entrusted with the affairs of religious congregations, We decree, We establish, We command the following:

I. By Our apostolic authority, present and forever, We restore the ancient abbey of Saint Martin of Weingarten with all the rights and privileges formerly granted to it (except for those privileges which pertain to temporal and territorial matters before the "secularization"); and We incorporate it as an abbey *sui iuris* into the Beuron Congregation, and We make it a participant in the privileges granted to said Congregation.

II. Furthermore, by Our authority, We hereby transfer the Abbot and Convent of Saint Thomas of Erdington, of the Beuron Congregation, to the aforementioned abbey of Weingarten, so that they reside there as their proper seat, while retaining the secondary title of Saint Thomas.

III. The monks and novices whom the Archabbot of Saint Martin of Beuron has sent to increase the new community of Weingarten, We incorporate into said convent for at least five years, so that they may enjoy all the rights of the convent, as is fitting for those who are sent to a new foundation, according to the second canon and the constitutions of Beuron; that is to say, while maintaining their stability in the monastery for this period of time, they are exempt from the exercise of the rights of the chapter.

[*Latin ed. p. 491*]

Acts of Pope Pius XI, XI 491, ibid., are granted, as long as they continue to exercise these [privileges] in the new monastery. IV. Finally, we permit these monks and converts from Beuron to the Weingarten family, who

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have been sent to increase its numbers, to transfer their stability to the Weingarten Abbey within five years, provided that they, having obtained the consent of both Abbots, spontaneously desire this. "Furthermore, we grant this, decreeing that these present Letters shall always exist and remain valid and effective, and shall have their full and complete effect, and shall most abundantly support those to whom they pertain or may pertain, now and in the future; and thus they shall be rightly judged and defined, and shall be declared null and void from now on if anything contrary to these should happen, knowingly or unknowingly, by anyone, by any authority whatsoever. Notwithstanding any contrary provisions." VIII. Given in Rome, at St. Peter's, under the Fisherman's ring, on the day of July in the year 1922, the first of Our Pontificate. P. CARD. GASPARRI, Secretary of State. IV. THE CHURCH OF THE BLESSED VIRGIN MARY, MOTHER OF GRACES, IN UTINE, IS CONFERRED WITH THE TITLE AND DIGNITY OF A MINOR BASILICA. PIUS PP. XI. For the perpetual memory of this event. — It is not unknown to Us that the church of Gratiarum in the city of Udine, founded in the year 1400 and restored in the fifteenth century, deserves to be esteemed among the most celebrated sanctuaries of the region of Friuli and even of neighboring provinces. Its structure and size, no less than its conspicuous works of art, enhance its prestige and have increased it with numerous privileges and indulgences. It is ennobled by the ancient and miraculous image of the Blessed Virgin Mary, which, redeemed by Apostolic authority with a golden diadem in the year 1770, is venerated under the invocation of the Mother of Graces by the faithful of the city and of the archdiocese of Udine with German piety. We have learned that this sanctuary attracts a large number of pilgrims, both individually and in groups, who come to implore the help of the Virgin; and that the same sacred edifice is abundantly endowed with rich furnishings; and that there, a devoted clergy frequently offers solemn prayers and supplications with due ceremony; and that, moreover, a beloved son, Peter Dall'Oste, the present parish priest, and...

[*Latin ed. p. 492*]

492 Acta Apostolicae Sedis - Official Commentary: The rector of the aforementioned church, or sanctuary, of the Virgin Mary of Graces, by his proper name and on behalf of the clergy and people of Udine, has humbly requested that We deign to elevate the same church to the title and dignity of a Minor Basilica; and these prayers have been supported and strengthened by the most serious endorsement of the Archbishop of Udine. We, recalling the illustrious memories of that sanctuary, have readily and willingly agreed to this request. Therefore, after consultation with Our venerable brother, Anthony, Cardinal Vico, Bishop of Portuensi and Santa Rufina, and Prefect of the Congregation of Sacred Rites, by Our apostolic authority, and by the force of the present document, forever and

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in perpetuity, We adorn the church or sanctuary of the Blessed Virgin Mary, with the title of Mother of Graces, in the city of Udine, with the title and dignity of a Minor Basilica, together with all the privileges that pertain to Minor Basilicas in this Holy City. Furthermore, We declare that these present letters shall always remain valid and effective, and shall fully and completely produce their intended effects, and shall be considered and defined as valid, and shall be null and void from this moment forward, if anything contrary to these provisions should be attempted by anyone, knowingly or unknowingly, with any authority whatsoever. Notwithstanding any contrary provisions. Given at Rome, at St. Peter's, under the Fisherman's Ring, on the tenth day of the month of July, in the year 1922, in the first year of Our pontificate. P. CARD. GASPARRI, Secretary of State. 'V / THE CURIAL CHURCH OF THE BLESSED VIRGIN MARY OF FUNÍCULO, IN THE CITY OF VALENCIENNES, IS ELEVATED TO THE TITLE OF A MINOR BASILICA. PIUS PP. XI For the perpetual memory of this event. — In accordance with the custom of Our predecessors, the Roman Pontiffs, We strive, as circumstances and time permit, to adorn the temples of God with ancient and glorious memories and with the celebrated piety of the faithful, with special titles and privileges. Among these, it is fitting and proper that the curial church of the Blessed Virgin Mary of Funículo, commonly known as "Les Deux Gordon," which is located in the city of...

[*Latin ed. p. 493*]

From the Acts of Pope Pius XI, page 493, Valenciennes, within the archdiocese of Cambray. In this church, which is most beautifully adorned in size and the excellence of its artistic works, there is a statue of the Blessed Virgin Mary, invoked under the proclaimed title, which is venerated and honored by citizens and foreigners alike, especially after our predecessor, Pope Leo XIII, declared the Most Holy Virgin, Queen of Heaven, the principal patroness of the city of Valenciennes, on the twenty-fourth day of the month of May in the year 1892; and by similar apostolic letters, sealed with the Fisherman's ring on the sixteenth day of the month of March in the year 1896, the aforementioned statue of the Virgin was decreed to be solemnly crowned in the name and by the authority of the Roman Pontiff. Therefore, when our beloved son, Hubert Lancelin, the present parish priest of the aforementioned church, earnestly implored us to deign to raise the aforementioned church to the title and dignity of a minor basilica, we readily and gladly considered it fitting to grant this request. Therefore, after having consulted with our Most Reverend and Venerable Cardinals, Prefects of the Congregation for the Protection of Sacred Rites, by our apostolic authority, in the presence of all, and forever, we elevate the parish church of the Blessed Virgin Mary of Funículo in the city of Valenciennes, within the archdiocese of Cambray, to the title and dignity of a minor basilica, with

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all the honors and privileges that, for this reason, belong to minor basilicas of the Eternal City. Furthermore, we declare that these present letters shall always exist and remain firm, valid, and efficacious; and shall have and obtain their full and complete effect, and shall be of the greatest benefit to those to whom they pertain, now and in the future; and it shall be rightly judged and determined that, from this moment, anything to the contrary shall be considered void and of no effect, whatever authority may have attempted it, knowingly or unknowingly. Notwithstanding any contrary provisions. Given in Rome, at Saint Peter's, under the Fisherman's ring, on the tenth day of the month of July in the year 1922, in the first year of our pontificate.

P. CARD. GASPARRI, Secretary of State.

[*Latin ed. p. 494*]

494 Acta Apostolicae Sedis - Official Commentary

VI TITLE: BASILICA MINOR

~ IS CONFERRED DURING THE VERY CONSECRATION OF THE CHURCH

OF THE BLESSED VIRGIN MARY ASSUMED INTO HEAVEN, IN THE CITY OF SÃ£o Paulo, O. S. B.

PIUS PP. XI

For the perpetual memory of the matter.

In the city of SÃ£o Paulo in Brazil, there exists an abbey church with an adjoining monastery of the Order of Saint Benedict, which dates back to approximately the year 1598, when the old church was first dedicated to the Blessed Virgin Mary, assumed into heaven. This sacred edifice, recently almost entirely rebuilt, stands out among the other churches of the city for its size, the nobility of its structure, the splendor of its artistic works, and other skillfully painted decorations, especially in the chapel intended for the preservation of the most august Sacrament of the Eucharist, which is adorned with very valuable mosaics or inlaid designs. In this temple, through the care and dedication of the beloved son Michael Kruse, Abbot, the monks of the Benedictine Order diligently maintain the splendor of divine worship and worthily perform the sacred functions. Just as the construction of this sacred building never lacked the support of the faithful, so too, for its preservation, both in spiritual and temporal matters, the gifts and alms of the Christian people and the proven piety of the monks have contributed greatly, as well as the indulgences and privileges with which this temple enjoys, granted with the permission of the Apostolic See.

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In the year 1922, on the sixth day of the month of August, that is, on the feast of the Transfiguration of the Lord Jesus Christ, our beloved son Aidan, Cardinal Deacon of the Holy Roman Church Gasquet, of the Order of Saint Benedict, with the concession granted to him by Us, will solemnly consecrate this church to God; and, taking advantage of this most auspicious occasion, the aforementioned Cardinal, with fervent prayers, requested that We deem it fitting to adorn the same church with the title and dignity of a minor basilica, so that the consecration of the temple and its elevation to a basilica may be joined together. We readily and willingly considered these requests to be granted.

Therefore, after due deliberation with the Most Reverend and Most Illustrious Cardinals of the Congregation for the Protection of the Sacred Rites, by Apostolic authority, in the presence of all, and for all time, We decree that the church dedicated to the Blessed Virgin Mary assumed into heaven, belonging to the city and archdiocese of SÃ£o Paulo in Brazil, and pertaining to the Order of Saint Benedict, immediately upon its consecration, shall be raised to the dignity of a minor basilica.

[*Latin ed. p. 495*]

The Acts of Pope Pius XI, page 495, state: "We establish, constitute, and declare, with all and singular privileges and honors pertaining to minor basilicas of this most venerable City. We grant this, decreeing that these present Letters of Ours shall always exist and be valid and efficacious; and that they shall fully and completely produce and obtain their effects, so that those to whom they pertain may, now and in the future, fully enjoy them; and so that everything pertaining to these matters, attempted by anyone, with any authority whatsoever, knowingly or unknowingly, shall be declared null and void from this moment and forever. Notwithstanding any contrary provisions." Given in Rome, at Saint Peter's, under the Fisherman's Ring, on the twenty-first day of July, 1922, in the first year of Our Pontificate. P. CARD. GASPARRI, Secretary of State.

THE TEMPLE OF THE BLESSED VIRGIN MARY OF MERCY, IN THE CITY OF SAINT JAMES OF CHILE, IS ELEVATED TO THE RANK AND DIGNITY OF A MINOR BASILICA.

PIUS PP. XI, For the perpetual memory of the matter.

Among the sacred buildings that ennoble the Chilean region, the temple dedicated to the Blessed Virgin Mary of Mercy, located in the city of Saint James, the very prince of that republic, holds a prominent and well-deserved place. Indeed, it not only excels in its size, structure, and the excellence of its artistic works, but also in the ancient and celebrated religious devotion of the people. And in this sanctuary, from the time that the city of Saint James was founded, a most devout image of the Blessed Virgin Mary of Mercy has been preserved, adorned with a golden and jeweled diadem, redeemed by the authority of this Holy See. To this image, faithful from all

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regions of the Chilean nation flock every year, traveling in large numbers, to publicly implore the help of that divine power in times of calamity.

Having these things in mind, and after our beloved son, Emmanuel Tapia, Provincial of the Order of the Blessed Virgin Mary of Mercy in the Chilean republic, and all the regular Definitors and religious of that province, have earnestly requested us to deign to elevate that temple to the rank of a minor basilica, and having received these prayers with favor and adorned them with our benevolence...

[*Latin ed. p. 496*]

496 Acta Apostolicae Sedis - Official Commentary, by the votes of both Our Legate in that Republic, and the Archbishop of Saint James of Chile, as well as of Peter Armengaud, titular Bishop of Gangra, of the Order of the Blessed Virgin Mary of Mercy, and of many other men of ecclesiastical and civil distinction, We have freely and gladly considered it fitting to approve these matters. Therefore, having heard the venerable Brother, Our Lord Anthony, Cardinal Vico, Bishop of Oporto and Santa Rufina, Prefect of the Congregation for the Sacraments, We, by Our apostolic authority, in the presence of you all, and forever, elevate the church, dedicated to God in honor of the Blessed Virgin Mary of Mercy, located in the principal city of Saint James of Chile, to the title and dignity of a Minor Basilica, with all the honors and privileges that pertain to the Minor Basilicas of this City of Rome. Furthermore, We grant this, decreeing that these Our Letters shall always remain firm, valid, and effective; and shall have and obtain their full and complete effect, and shall pertain, now and in the future, to those to whom they pertain, and shall be duly judged and defined, and shall be declared void from this moment and null, if anything contrary to these should happen, by anyone, with any authority, knowingly or unknowingly. Notwithstanding all contrary things. Given in Rome, at Saint Peter's, under the Fisherman's Ring, on the twenty-third day of July, in the year 1922, in the first year of Our Pontificate. P. CARD. GASPARRI, Secretary of State. LETTER I TO R. P. D. PASCHAL GAGLIARDI, ARCHBISHOP OF SYPONTIUM, ADMINISTRATOR OF THE DIOCESE OF VESTANA. *CONGRATULATING HIM ON THE TWENTY-FIFTH ANNIVERSARY OF HIS EPISCOPATE AND HIS WORK IN PREPARING THE SYNOD. Venerable Brother, greetings and apostolic blessing. — You are entrusted with a task from which We confidently expect to see abundant fruits. The celebration of the Synod, which has long been desired in both dioceses, and which you are now preparing with great diligence, will bring new Christian...

[*Latin ed. p. 497*]

497 The Acts of Pope Pius XI, with its provisions for discipline and new incentives for piety, seem to bring about a certain renewal to the youth

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of the Church, and a more abundant hope for better times shines forth. Therefore, may this day, the 25th of the month, be auspicious and happy for you, not only because it marks the twenty-fifth anniversary of the beginning of your episcopal ministry, which we heartily congratulate you on, but also because of the Synod successfully concluded, and the testimony of charity and vigilance that it will leave for your clergy, your people, and for you. We make this day's joy even more complete with our apostolic blessing, commending your labors to God, and as a witness of the favor of Heaven, we impart it to you, venerable brother, and to your entire diocese, in the Lord. Given in Rome, at Saint Peter's, on the ninth day of April, in the year 1922, in the first year of Our Pontificate. PIUS PP. XI. TO THE MOST REVEREND FATHER FRANCISCICERI, BISHOP OF PAPIENSIS: CONCERNING THE 25TH ANNIVERSARY OF THE COLLEGE OF SAINT AUGUSTINE. Venerable brother, greetings and our apostolic blessing. — You request that we, to the new and old students of this College of Saint Augustine, who will soon be gathered together to celebrate the twenty-fifth anniversary of the College itself, offer a word of encouragement, that we may confirm them in good works and incite them to better things. The very ceremonies themselves, and above all, the offering of thanks to God, are sufficient encouragement. The walls of the communal buildings and the memory of so many things encourage them. If anything needs to be added, we add this: The Church rightly expects greater things from those whom she has diligently instructed in their youth. She expects the study of religion to be carried out openly and before all, and examples of the highest integrity and outstanding virtue. Therefore, let the students who are in the College take care to respond to the Church's expectations with goodness, discipline, and knowledge; let them remember the precepts of the Christian life which they learned here, and let them observe them in all their actions, both public and private. To neglect benefits offered with a careless spirit, to forget benefits received with a narrow mind, is to act improperly, to fail to show gratitude openly, and indeed, not to boast. ACTA, vol. XIV, n. 14. — 31-8-922. 35

[*Latin ed. p. 498*]

498 Acta Apostolicae Sedis - Official Commentary. You have, venerable brother, the means by which you may render the solemnities more fruitful. Having, on a few occasions, left behind the resources for speaking, we add from the heart an apostolic blessing, that the blessings of heaven may favor you and all those to whom we impart it, as well as the moderators, professors, and doctors of the College. Given in Rome, at Saint Peter's, on the first day of May, 1922, in the first year of Our Pontificate. PIUS PP. XI.

TO THE MOST REVEREND AND ILLUSTRIOUS FATHER, JOHN, TITULUS SANCTI EUSEBII, BISHOP OF THE HOLY ROMAN CHURCH, CARDINAL CSERNOCH, ARCHBISHOP OF STRIGON, AND TO THE OTHER ARCHBISHOPS AND BISHOPS OF HUNGARY: IN REPLY TO A

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COMMUNICATION. Beloved sons and venerable brothers, greetings and an apostolic blessing. — In your common letter, you recall with a grateful spirit both the prosperity and the adversa [Aversa] of your nation, and the benefits which, through the unremitting generosity of the Apostolic See, have been conferred upon you in both circumstances. These benefits, indeed, have been bestowed upon those who deserve them. Numerous historical accounts attest to the outstanding deeds of the Hungarians for the Church, and, above all, they celebrate the steadfastness of the Catholic faith; and it is fitting that, when we address you for the first time, we should seize the opportunity to call all Hungarians to the words of the Apostle: "Stand fast in the faith; and do not bring reproach upon the glory of your name." As you see, this exhortation is timely. For, as in other places, so also in Hungary, Catholics suffer discrimination from this very point; and we earnestly desire your diligence in this matter. While we fulfill the duties entrusted to us, and in the exercise of paternal charity, we impart to you all, beloved sons and venerable brothers, the divine blessings of an apostolic blessing, to the clergy and people of each of you, through Our paternal love in the Lord. Given in Rome, at Saint Peter's, on the second day of May, 1922, in the first year of Our Pontificate. PIUS PP. XI.

[*Latin ed. p. 499*]

Acts of Pope Pius XI, 499, To the Reverend Father Luke Piergiovanni, Bishop of Corneto and Centocelle, and to the other Bishops of Upper Lazio: Concerning a recently held common assembly. Venerable brothers, greetings and the apostolic blessing. — The happy outcome of the assembly which you are about to celebrate provides Us with a not insignificant reason to commend the pious recess which you have very appropriately dedicated to that same assembly. For what is required by the episcopal ministry, and what more readily contributes to the glory of God and the salvation of souls, is more easily understood when the mind seeks only heavenly things. You write to us of a more suitable reason for convening, namely, the interdiocesan Seminary. There is nothing that concerns Us more, especially after the war, than to increasingly implore the Lord of the harvest to send laborers into His harvest. Therefore, praying that God may favor your deliberations and undertakings, and invoking His blessing, and as a witness of Our benevolence, We impart to you all, venerable brothers, and to each flock entrusted to you, the apostolic blessing, in the Lord. Given at Rome, near Saint Peter's, on the sixteenth day of May, in the year 1922, in the first year of Our pontificate. PIUS PP. XI, 5, To the Reverend Father John Bedam, Cardinal, Archbishop of PERUSINUM, and to the other Bishops of Umbria: In response to official letters received from the annual assembly. Venerable brothers, greetings and the apostolic blessing. — After the assembly which you held recently in Assisi, before returning to your own dioceses, you informed Us of the matters which you wished to communicate to Us with

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the greatest care. These are the solemnities of the Eucharistic Congress, which will soon be held in Rome, and the Provincial Council, which you have proposed to celebrate shortly.

[*Latin ed. p. 500*]

The *Acta Apostolicae Sedis* – the Official Commentary – is presented to you. We are most grateful. We desire that more of those who are in Rome, being nearby, may be present at these solemnities; and with regard to the Provincial Council, we gladly seize the opportunity to commend your pastoral diligence, especially in the sacred *semina*, which, as almost everywhere, so also among you, feel the effects of the recent war. It is indeed necessary to ensure that the Lord's field does not lack laborers. Much benefit will result from the work of the parish priests, who are able to discern early in the young the vocation to the holy priesthood and to cultivate it with good hope. There is scarcely anything more that your studies require. We, because every good gift and every perfect gift comes from above, from the heavenly Father, our benefactor and witness to our benevolence, impart to you all, venerable brothers, to the clergy and to the people, our apostolic blessing, earnestly given in the Lord. Given in Rome, at Saint Peter's, on the eighteenth day of May, in the year 1922, in the first year of Our Pontificate. PIUS PP. XI.

[*Latin ed. p. 501*]

501. Holy Congregation concerning Religious Orders. ACTS OF THE HOLY CONGREGATIONS. SACRED CONGREGATION FOR RELIGIOUS. I. A QUESTION CONCERNING THE ACCEPTANCE OF A DECREE OF SECULARIZATION OR A DISPENSATION FROM VOWS. The following question was proposed to this Holy Congregation for a suitable solution: "Can a Religious who has obtained a dispensation of secularization or a dispensation from simple vows, refuse either, once he has received notification from his local Superior, even though the 'general' Superior has already issued an executive decree concerning the aforementioned, in accordance with canon 56 of the Code of Canon Law?" Therefore, after the vote of the Consultors, the aforementioned question was presented to the Eminences in a plenary session on June 9, 1922, who, after mature deliberation, judged that the answer should be: "Affirmatively, provided that the Superiors do not have serious reasons to the contrary, in which case the matter should be referred to the Holy Congregation." In the audience held the following day by the undersigned Secretary, Our Most Holy Lord Pope Pius XI approved the resolution. Given in Rome, from the Secretariat of the Holy Congregation for Religious, on August 1, 1922. By C. CARD. LAURENTI, Prefect. L. & S.

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Maurus M. Serafini, O. S. B., Secretary.

[*Latin ed. p. 502*]

Acts of the Apostolic See - Official Commentary II. APPROVAL: Our Most Holy Father Pius, by the divine Providence Pope XI, by decree of the Sacred Congregation, July 27, 1922. — The Constitution of the Institute of Sisters commonly called the "Daughters of the Divine Shepherd," whose principal house is located in the town of the archdiocese of Hispalensis, commonly known as "Sanlucar de Barrameda," has been definitively approved.

SACRED CONGREGATION FOR THE PROPAGATION OF THE FAITH

1. DECREE: REGARDING THE APOSTOLIC VISIT TO CERTAIN MISSIONARY POSTS IN INDIA.

Since, in the Indiarum region, with joy and with God's help, the Catholic faith has grown in recent times, and has been granted greater freedom by public authorities, this Sacred Council desires to provide more generously for the needs and advantages of those missionary posts, so that, strengthened by uniform discipline and a close association of forces among the various missions, they may advance more happily in the cause of Christ.

Regarding this matter, after a report was made by the undersigned Cardinal Prefect of the same Sacred Congregation to His Most Holy Father Pius Pope XI in an audience on May 22, 1922, His Holiness decreed that an Apostolic Visitator should be sent to the Indiarum regions, which are not subject to the jurisdiction of the Apostolic Delegate of Eastern India, for the purpose and with the intention of, by order and with the authority of the Apostolic See, thoroughly investigating the present state, progress, and needs of the missionary posts.

[*Latin ed. p. 503*]

The Holy Congregation, concerning the Propagation of the Faith, having considered 503 matters; and having consulted with the prelates thereof, shall deliberate with them concerning these same affairs; and afterwards, after a complete visitation has been carried out, shall present to the Apostolic See those things which seem most opportune to it for promoting the greater growth of the Catholic religion; provided, however, that, if they cannot endure any delay, provisions shall be made which it judges more fitting to expedite, and after all other things have been completed, as demanded by the instructions given to the aforementioned Apostolic Visitor by the Holy Congregation itself. This task of the Apostolic Visitor, the Holy See has ordered to be entrusted to the Reverend Father Henry Lecroart, Apostolic Vicar of Celestial China, whom excellent qualities of mind and

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experience in affairs most fittingly recommend for this office; with all necessary and appropriate faculties. Concerning this matter, the Holy See has ordered this decree to be drawn up, notwithstanding any contrary provisions. Given in Rome, from the offices of the Holy Congregation concerning the Propagation of the Faith, on the 7th of June, 1922. G. M. CARD. VAN ROSSUM, Prefect. L. © S. f P. Fumasoni-Biondi, Archbishop, Secretary.

II. DECREE: The Apostolic Vicariates of Kuam-Tom Occidental and Hainan, in China, are transferred to the city of Pakhoi. For the most proper and beneficial administration of missions, it is most expedient and advantageous that an Ordinary establish a residence in that city which, above all others, provides easier and more frequent access by means of roads to all other mission locations. Since the current residence of the Apostolic Vicariate of Kuam-Tom Occidental and Hainan in China is located in the most remote part of the mission, namely in the city of Fort Bayard, where the number of Christians is minimal, and in contrast, the city called Pakhoi is superior, whether in the number of inhabitants and Catholics, or in the commerce of people and goods, or finally in the ease of access by roads, the Reverend Father Augustine Gauthier, Apostolic Vicar...

[*Latin ed. p. 504*]

504 Acta Apostolicae Sedis - An Official Commentary concerning the aforementioned vicariate, in order to promote the greater growth of the Catholic faith and the benefit of the Christian people, requested that the seat of the vicariate be transferred from the city of Fort Bayard to the city of Pákhoi; and this Holy Congregation for the Propagation of the Faith, with the ordinary faculties granted to it by the Most Holy Pope, our Lord Pius, of blessed memory, Pope Pius XI, deemed it fitting to grant this petition, notwithstanding any objections. Given at Rome, from the offices of the Sacred Congregation for the Propagation of the Faith, on the 5th of August, 1922. Gr. M. CARD. VAN ROSSUM, Prefect; L.S. -J- P. Fumasoni-Biondi, Archbishop, Secretary.

SACRED CONGREGATION OF RITES

I. A DOUBT CONCERNING MISSES CELEBRATED WITHIN THE PRIVILEGED OCTAVE OF THE THIRD ORDER.

The Sacred Congregation of Rites has inquired: "Whether, within the 'Octave' of the Third Order, such as the 'Octave of Saints Peter and Paul the Apostles,' when a feast of the rite occurs, 'Misses' pertaining to that Octave may be said; or whether they are prohibited by the new rubrics of the Missal, title IV, number 5?"

And the aforementioned Sacred Congregation of Rites, having heard the opinion of a special Commission, and after careful consideration, deemed it

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necessary to respond as follows: "Affirmatively to the first part, negatively to the second part; and the rubric is to be understood as pertaining to Offices external to the Octave itself." And thus it has decreed and declared.

On the 8th of July, 1922.

A. CARD. VICO, Archbishop of Porto and Santa Rufina, Sacred Roman College, Prefect.

h. é s. Alexander Verde, Secretary.

[*Latin ed. p. 505*]

505. The Holy Congregation of Rites II: DOUBTS REGARDING THE ASSEMBLY OF THE FAITHFUL PRESENT AT THE SACRED RITE: WHETHER THEY CAN RESPOND TOGETHER IN PLACE OF THE MINISTER, OR READ ALOUD WHAT ARE THE CANONS. The following doubts were proposed to the Sacred Congregation of Rites, for clarification: namely: opportune. "I. Is it permissible for the assembly of the faithful present at the Sacrifice of the Mass, to respond together and "in unison," in place of the minister, to the priest celebrating? "II. Is the practice to be approved, whereby the faithful present at the Sacred Rite read aloud the Secret, the Canon, and the very Words of Consecration, which, with the exception of a few words in the Canon, according to the Rubrics ought to be said in secret by the priest himself?" And the Sacred Congregation of Rites, having heard the vote of a special Commission, and after mature deliberation, judged that the following should be answered: "To I. According to the Ordinary Rule, according to its meaning." But the meaning is: "What is permissible in itself, does not always prove expedient, due to inconveniences which easily arise, as in this case, especially because of the disturbances which the celebrating priests and the faithful present can experience, to the detriment of the sacred action and the Rubrics. Therefore, it is advisable to maintain the common practice, as has been answered several times in similar cases." "To II. Negatively; nor is it permissible for the faithful present to do what is forbidden to the celebrating priests by the Rubrics, who say the words of the Canon in secret, so that greater reverence may be shown to the sacred Mysteries, and so that the veneration, modesty, and devotion of the faithful may be increased in the very Mysteries; therefore, the practice announced, as an abuse, is to be condemned, and, if it has been introduced, it must be completely removed." And thus it was written, declared, and decreed. On August 4, 1922. A. CARD. VICO, Prefect of the Portuensis and Rufinensis Congregations, and of the Holy Office. Alexander Verde, Secretary.

[*Latin ed. p. 506*]

50.6 Acta Apostolicae Sedis - Official Commentary III ADDITIONS TO BE MADE TO THE ROMAN RITUAL TITLE V CHAPTER I ON THE SACRAMENT OF EXTREME UNCTION After rubric no. 20, the following

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instruction shall be added: 21. When this Sacrament is administered to several sick persons simultaneously, the Priest shall offer the cross reverently to each sick person, and shall recite all the prayers that precede the unctions, in the plural number, once, and shall perform the unctions with the respective oils over each sick person individually, and shall say all the prayers that follow the unctions, in the plural number, once. CHAPTER II ORDER FOR ADMINISTERING THE SACRAMENT OF EXTREME UNCTION No. 7 Immediately, he shall say: "In the name of the Father," etc., and after the words "through the invocation," the following shall be added: "of the glorious and holy Virgin Mary, the Mother of God, and of her renowned Spouse Joseph, and of all..." (as in the Prayer of Title V, Chapter 7, *Befiscere* etc.). CHAPTER VI RITE OF APOSTOLIC BENEDICTION AT THE POINT OF DEATH Rubric no. 7 shall be completed with the following instruction (taken from the appendix of the Roman Breviary and from the Decree of the Sacred Congregation of the day of March 8, 1879, no. 3483): If, however, the sick person is so close to death that he is not able to make a general confession, nor to recite the preceding prayers, the Priest shall immediately impart the Benediction to him, saying: "The Lord our God," etc., as above. And if death is imminent, he shall say: "I, by the authority granted to me by the Apostolic See, grant you plenary indulgence and remission of all sins. In the name of the Father, and of the Son, and of the Holy Spirit. Amen."

[*Latin ed. p. 507*]

507 The Holy Congregation of Rites, "Per sacrosancta," etc., as above. "The Lord bless thee, and keep thee," etc., as above. In the case of necessity, it suffices to say: "I, by the authority granted to me by the Apostolic See, grant to you a plenary indulgence and remission of all sins, and I bless you. In the name of the Father, and of the Son, and of the Holy Spirit. Amen." After n. 4, add: N. 5. When this Apostolic Blessing is imparted to several sick persons at the same time, all should be said once as above, only changing the singular number to the plural. "N. 6. Afterwards, he says: 'Adiutorium,' etc."

CHAPTER VII

ORDER FOR THE COMMENDATION OF THE SOUL

In the Prayer "Proficiscere," etc., after the words "of the Virgin Mary," add: "in the name of blessed Joseph, the renowned spouse of the same Virgin."

In the Prayer "Commendo te," etc., after the words "embracing you with affection," add: "Saint Joseph, sweetest Patron of the dying, may he raise you up."

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After the Prayer "Most Gentle Virgin," etc., add the following:

Prayer. "To you I flee, Holy Joseph, Patron of the dying, and to $\text{you, to whom Jesus and Mary stood watch at the time of your blessed passing, I commend the soul of this servant (or handmaid) N., who is laboring in the final agony, that, protected by you from the snares of the devil, and from eternal death, he (or she) may be delivered, and may deserve to arrive at eternal joys. Through Christ our Lord. Amen."

CHAPTER VIII

AT THE MOMENT OF EXHALATION

After the words "at the hour of death, receive," add: "Saint Joseph, pray for me. Saint Joseph, together with your blessed Virgin Spouse, open to me the bosom of divine mercy. Jesus, Mary, Joseph, I offer you my heart and soul. Jesus, Mary, Joseph, be with me in the final agony. Jesus, Mary, Joseph, may I sleep and rest in peace with you."

[*Latin ed. p. 508*]

Acts of the Apostolic See - Official Commentary 508 ROMA. These variations, or Instructions and Prayers, entitled "Title V of the Roman Ritual," which have been suitably and appropriately added in certain places, as proposed by the Sacred Congregation of Rites, have been approved by the Most Holy Pope Pius XI, after consideration by the undersigned Cardinal Prefect of the same Sacred Council, and He has ordered that they be inserted in future editions of the same Ritual. August 9, 1922.

A. CARD. VICO, Prefect of the Portuensis and Rufinensis Congregations, Sacred Roman Church.

L. S. Alexander Verde, Secretary.

SACRED CONGREGATION FOR SEMINARIES AND CATHOLIC UNIVERSITIES.

CALVIN AND THEANO.

CONCERNING THE UNION OF THE SEMINARIES OF CALVIN AND THEANO INTO AN INTERDIOCESAN SEMINARY AT THEANO.

DECREE. For many years, the sacred seminaries of the dioceses of Calvin and Theano, which are equally important, have been found to be governed and regulated in a manner that is far from the norms established for them, which correspond to the nature and purpose of these institutions, as the Apostolic See has constantly prescribed. Therefore, the Most Holy Pope Benedict XV, to whom nothing is more important than the preservation of

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the integrity of doctrine and...

[*Latin ed. p. 509*]

509 The Holy Congregation for Seminaries and for Universities of Studies, considering that the sanctity of life may flourish more abundantly if, after mature deliberation, it is deemed advantageous for the proper instruction of clerics, has decided that it would be beneficial if both seminaries of the dioceses of Calven and Theanen were to be united into one, and this in the very city of Theanen, where the Bishop resides, to whom it is the principal duty to diligently apply his care to the good of the students of the sacred order. This decision will not bring any detriment to the diocese of Calven, but rather the greatest benefit and advantage, provided that the resources of the diocese are joined with the proper instruction of clerics. Therefore, this Holy Congregation, to the Prefect of the Seminaries, to whom the Most Blessed Father has entrusted the task of establishing what is necessary for the execution of this plan, issues the following decree: I. Let there be one seminary formed from the two seminaries of Calven and Theanen, now existing, and let this be established in the city of Theanen; let there be no separate seminary for either diocese, but rather a single interdiocesan seminary of Calven and Theanen; II. All goods and revenues, rights and obligations, together with privileges pertaining to the seminaries of Calven and Theanen, shall be added to the interdiocesan seminary; III. When electing a council of representatives, either for discipline or for the administration of temporal goods, according to canon 1359, the Bishop shall hear both Chapters of Calven and Theanen. The Reverend Ordinary of Calven and Theanen is granted the faculty to execute the above-mentioned provisions, and is ordered to report to this Congregation upon the completion of the execution, notwithstanding any contrary provisions. Specifically mentioned, given in Rome, on the 2nd day of August, in the year 1921. CAIETANUS CARD. BISLETI, Prefect. L. © S. Joseph Rossino, Substitute.

[*Latin ed. p. 510*]

Acta Apostolicae Sedis 510 Commentarium Officiale.

ROMANA

PONTIFICIAE UNIVERSITATI PHILOSOPHIAE VEL GREGORIANAE SACRAE DE THEOLOGIAE URBE

« FACULTAS MAGISTROS CONCEDITUR AGGREGATUS »

DECRETUM

Pontificia Universitas Gregoriana Collegii Romani Societatis Iesu, tribus abhinc annis, Sacra hac Congregatione probante, biennales altiorum studiorum cursum instituit, ut ii, qui ordinarium philosophiae sive theologiae curriculum essent emensi et laurea doctorali donati, in altero

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vel utraque disciplina perfectiores evaderent. Cum autem laetos uberesque hoc institutum iam ediderit fructus, Rmus Praepositus generalis eiusdem Societatis enixe postulavit ut Apostolica Sedes huiusmodi cursum sua firmaret auctoritate ac novum honoris titulum auditoribus illum merentibus decerneret. Itaque, in plenario conventu, habito die xxi aprilis anno vertente, Eminentissimi Patres non modo rem vehementer probarunt, sed etiam censuerunt ut Universitati Gregorianae potestas fieret delectos auditores suos vel philosophiae vel theologiae Magistros aggregatus renuntiandi his condicionibus:

I) si auditores iam doctoris lauream essent adepti;

II) si in ipsa Universitate Gregoriana Collegii Romani biennium integrum Magisterii scholam fréquentassent, scholaeque exercitationibus interfuissent;

III) si aptis experimentis, idest periculis verbo factis et scriptione ad scientiae rationes exacta, idoneos se ad docendum probavissent.

Die x-xiii eiusdem mensis, Emorum Patrum sententiam, referente infrascripto Sacrae Congregationis Secretario, SSmus D. N. Pius PP. XI ratam habuit et ad effectum adduci iussit.

Quamobrem Sacra Congregatio, mandato Sanctissimi, decernit ut Pontificia Universitas Gregoriana Collegii Romani, seu Praepositus generalis Societatis Iesu, sicut academicos gradus in philosophia, in theologia et in iure canonico, pro accepta ab hac Apostolica Sede potestate, confert, sic possit titulum Magistri aggregati facultatibus philosophiae vel theologiae ipsius Universitatis conferre sub iis condicionibus, quas supra memoratae sunt; et hae.

[*Latin ed. p. 511*]

The Holy Congregation for Seminaries and Universities hereby grants the power to utilize, for the benefit of those auditors who have duly completed the full course of studies for three years. However, when creating aggregated Masters, the same solemn legal procedures must be observed as are required in the Gregorian University itself and in other pontifical academies, when promoting individuals to academic degrees. Furthermore, the Holy Congregation strongly recommends these individuals who have obtained this title of Master to the local Ordinaries, as they are most suitable for teaching philosophy, theology, or some part thereof, both in seminaries and in universities, and in other clerical colleges, where the faculty has been established to confer academic degrees. Given in Rome, from the Secretariat of the Holy Congregation for Seminaries and Universities, on the twenty-third day of the month of June, in the feast of the Most Sacred Heart of Jesus, in the year 1922.

CAIETANUS CARD. BISLETI, Prefect.

L. * S.

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Iacobus Sinibaldi, Bishop of Tiberias, Secretary.

SACRED CONGREGATION FOR THE ORIENTAL CHURCH

APPOINTMENTS

By successive decrees, the Sacred Congregation for the Oriental Church:

July 10, 1922. — Appointed Father Marianum Libri, O.F.M., as Superior of the Franciscan Mission in Upper Egypt.

July 15. — Appointed Father Franciscus Berthonnesque, from the same religious Congregation, as Superior of the Mission of the Priests of Saint Vincent de Paul, commonly known as "Lazarists," in Persia.

[*Latin ed. p. 512*]

'512 Acta Apostolicae Sedis - Commentarium Officiale ACTA TRIBUNALIUM SACRAE ROMANAE ROTAE I PARISIEN. •NULLITATIS MATRIMONII (PEMJEAN-THÉBAUT) Sub Benedict XV, Papa, feliciter regnante, in anno septimo Pontificatus Dominationis Suae, die 11 augusti 1921, Reverendissimorum Dominorum Franciscus Solieri, Ponens, Iosephus Florczak et Iacobus Sole, Auditores de turno, in causa Parisiensi, de nullitate matrimonii inter Violam Pemjean, actricem, repraesentatam per legitimum procuratorem, Dominum Nazarenum Ferrata, advocatum, et Rogerium Thébaut, 'reum conventum, contumacem, cum B. D. Vinculi Defensore huius Sacri Tribunalis interveniente et disceptante, hanc sententiam definitivam tulere. Viola Pemjean, ex familia religionis catholicae quam maxime observantissima, die 3 Ianuarii anno 1911, Parisiis, in ecclesia parochiali Sancti Rochi, matrimonium cum Rogerio Thébaut coram Ecclesia contraxit. Hoc matrimonium infelicissimum habuit exitum. Nam, cum notum esset et Violae et eius parentibus, dictum Thébaut, patris mores gerentem, non modo catholicae religionis non esse studiosum, sed imo eidem summopere infensum, dum de matrimonio contrahendo ageretur, Viola Rogerio declaravit, se cum eo non esse nupturam nisi ei serio promitteret, ut ipsa plena frueretur libertate religionis catholicae praecepta servandi, ac filii nascituri baptizarentur catholicisque principiis imbuerentur. Quae omnia Rogerius Thébaut semel atque iterum promisit. Verum statim apparuit Rogerium promisisse quod ex condicto servaturos non erat. Etenim, civili caeremonia peracta, imagines sacras ex cubili nuptiali Rogerius abstulit. In ipsa matrimonii celebratione Rogerius impudenter se gessit atque sponsae preces legenti dixit aperte « que c'était stupide.

[*Latin ed. p. 513*]

The Roman Rota, number 513, "requests that these things be read." The parish priest, having learned of the matter, initially refused to grant the marriage license, and, indeed, he blessed a wedding ring that was not actu-

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ally blessed. After the marriage, Roger vehemently opposed his wife attending church, he forced her to eat meat on a Friday during the greater week, and he forbade her from fulfilling the Paschal precept, even threatening her with death if their unborn child were baptized. From these quarrels and contentions, disputes immediately arose between the spouses; and the situation progressed to the point that the wife was forced to flee to her parents. Although, after her parents' persuasion, she returned to her husband's home for the first time, she fled again and did not return. The conjugal cohabitation lasted for approximately fifteen days. However, in order not to have anything in common with her deceitful husband, Viola petitioned for a civil divorce, and obtained it. From there, she went to the court in Paris, requesting that her marriage be declared null and void, because, as she stated, it was entered into under a condition that was not fulfilled. After a trial properly conducted according to the law in the court in Paris, on October 2, 1920, a judgment was issued declaring the marriage between Viola Pemjean and Roger Thébaut to be null and void, due to the unfulfilled condition. Following this judgment, in accordance with the law, the Defender of the Bond appealed to this Sacred Tribunal. Therefore, in the second instance, the cause of the nullity of the marriage is presented to this Sacred Tribunal under the usual doubt: Whether the nullity of the marriage exists in this case.

IN LAW. — Marriage, even though it has been elevated to the dignity of a Sacrament by our Lord Jesus Christ, nevertheless has not changed its nature as a contract. And since a contract is "the consent of two or more to the same thing," for a marriage to be valid, it is necessary that the contracting parties have a true consent to the same thing, namely, to give each other a mutual power over their bodies in order to procreate children. However, it is not forbidden for the marriage consent to be placed under a condition; in which case, the validity of the marriage is either suspended, or the marriage is immediately null, depending on whether it is said to be of a condition properly so called, namely, a future, free contingency, or of a present or past, or of a necessary future condition, the latter of which are, as is known, improperly called conditions (Code of Canon Law, canon 1092). Whatever the condition may be, in order for a marriage to be truly said to have been entered into under a condition, it must be the case that: The condition must be proven with clear arguments. For it is a general principle in all contracts that the protestation of one party is of no avail in the external forum.

[*Latin ed. p. 514*]

514 Acta Apostolicae Sedis - Official Commentary

"A condition, which, when retained in the mind of one party, is called an 'abortive intention,' and which has no effect in the external forum" (Among recent decisions, decree 195, § 13; cf. decree of the rota, year 1909, page 108). This is even more true of marriage, which enjoys a presumption of

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validity in its favor, so that anything brought forward against the validity of the marriage must be clearly proven (canon 1014 of the Code of Canon Law). If, therefore, one party alleges that, in entering into the marriage, they imposed a condition that was essential and unknown to the other party, through deceit – whatever the value of this condition may be in the internal forum – it is at least more difficult to prove in the external forum, since all presumptions of law are against the one who, through such deceit, knowingly entered into the marriage without the other party's knowledge.

2° Furthermore, it must be the case that the condition was either actually expressed during the act of contracting the marriage, or before the celebration of the marriage, and that it was not revoked. In the first case, the conditional intention is said to be actual; in the second case, it is considered virtual (D'Annibale, Summ. Theol. Mor., I, n. 135; Reiff., Ius Canon. IV, I, n. 346 and following). Therefore, an actual conditional intention is always required, either during the act of contracting the marriage, or at a time preceding the celebration of the marriage. Consequently, a habitual intention is not sufficient to declare that a marriage was entered into under a condition. For a habitual intention is nothing more than the habit by which one would not have contracted marriage if they had known of the error under which they contracted. Such a condition, in no way, affects a consent that is absolute; otherwise, any marriage entered into under an error of quality would be null. On the contrary, a virtual intention, which precedes the actual intention, and which has not been revoked, persists during the very celebration of the marriage (D'Annibale, Summ. Theol. Moral., I, n. 135; Reiff., l. IV, vol. I, n. 346 and following).

As Gasparri teaches: "It is evident that marriage is null if it is supposed that a condition was truly and properly imposed as essential, and that this condition, which is lacking in fact, has not been revoked; I say, null in the external forum, if these two things are clearly proven by arguments and moral evidence... All admit that marriage is null if the condition is only virtual, that is, when not a word has been spoken about it during the act of marriage, but it was imposed beforehand and has not been revoked" (De matrimonio, vol. II, n. 1024). Once it is established that a condition was actually imposed before the marriage, it is not presumed to have been revoked unless it is proven; as Pitonius states, Discept. Eccles., 52, n. 39. For, as is said in the Decrees of the Council of Trent, "Revocation is an act, and acts are not presumed but proven" (Acta Apost. Sedis, page 389, vol. X).

3° Finally, it must be considered...

[*Latin ed. p. 515*]

8. The Roman Rota [515] states that there are conditions, under which marriage can be entered into, which are sometimes potestative or arbitrary, that is, they depend solely on the free will of the one who can fulfill them by giving or doing something: for example, "I will marry you, if you embrace

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the Christian religion." In this matter, it must be carefully distinguished between that which is placed as a condition to which the consent of each party is attached, and the fulfillment of that same condition. Indeed, he who places a condition in a marriage, subordinating the consent of the other party to something that the other party must do or provide, places the very promise itself as the condition, which must be made sincerely and with a serious intention of obligating oneself; it does not fall under the condition of the fulfillment of the promise, which is rather the object of the obligation or promise. Therefore, if someone, having undertaken an obligation, does not fulfill the promise, the marriage cannot be declared invalid solely on this account. For what the other party intended to attach their consent to, namely, the acceptance of the obligation, has been fulfilled; hence, the marriage is valid. Therefore, as De Angelis rightly says [Lectures, under this title, n. 7], the violation of a promise does not affect the value of the contract, nor the obligation to which it is the cause. The condition, as the Defender of the Sacred Bond says, is inherent in the act of promising, not in the fulfillment of the promise itself. Therefore, if it is established that one party promised in good faith and had no intention of obligating themselves, the condition under which the other party gave their consent would not be fulfilled, and the marriage, lacking the fulfilled condition, would rightly be declared null and void (D'Annibale, loc. cit., n. 41). Furthermore, a promise made is presumed to be sincere, unless the contrary is clearly proven. Nor is it true that consent cannot be attached to a promise whose fulfillment depends on the will of the promisor. For there is an equivocation here. Indeed, if the fulfillment of the promise depended so much on the free will of the promisor that he did not undertake any obligation to fulfill what he promised, then, since there is no obligation in such a case, it could not be said that a condition is attached to a non-existent obligation. But, conversely, if the promisor has freedom, not in law but in fact, not to fulfill the obligation undertaken by the promise, then each party can attach their consent to this condition, so that the other party sincerely obligates themselves to give or provide something. There is no comparison between the promises that are required in mixed marriages by the disposition of the canons, in which dispensation is not granted unless, besides just causes, the non-Catholic spouse gives a guarantee to the Catholic spouse to remove the danger of perversion, and both spouses promise to have only the Catholic children baptized and educated, and there is moral certainty of the fulfillment of these guarantees. Indeed, if the non-Catholic party gives these guarantees or promises...

[*Latin ed. p. 516*]

516 Acta Apostolicae Sedis - The official commentary indicates that marriage, although it does not fulfill the conditions stipulated and written into the agreement, nevertheless possesses its full value. Indeed, since these

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promises are imposed by the Church, the Catholic party does not bind itself to these promises with matrimonial consent, nor do they constitute essential elements of the marriage contract. Therefore, even if the non-Catholic party promises in good faith, they certainly sin; but because the consent of the other party is not subject to these promises as a condition without which the marriage cannot exist, the marriage is to be considered valid nonetheless. Conversely, it must be said that this is not the case when it is established that the Catholic party requested these promises as a condition without which the marriage would not be entered into, and at the same time, it is established that the non-Catholic party falsely promised and falsely confirmed these promises with an oath. IN FACT. - With these premises established, examining the facts, we clearly find from the records: 1. There was a valid reason why Donna Viola reasonably demanded from Roger Thébaut a solemn promise, and indeed under a condition without which the marriage would not be entered into, namely, that she would be free to observe the precepts of the Catholic religion and to baptize her children and to raise them in the Catholic religion. Indeed, from the entire process, it is clear that Donna Viola and her parents were imbued with Catholic principles, and were most observant of the Catholic religion, and that it was known to Roger and especially to his father, not only to neglect the precepts of the Catholic religion, but to be hostile to the Catholic religion. "I knew," said Viola, "that Roger Thébaut did not practice the Catholic religion in which he had been raised." Also, the mother of the actress said: "Roger Thébaut was not a practicing [Catholic]." Indeed, the actress herself said to Roger: "I know that, unfortunately, you do not share my religious sentiments; that is why I want to understand with you before going any further; I am a practicing Catholic, I want my children to be raised as I was, and if you cannot promise me to fulfill this small program later, I will be forced not to marry you. I will only marry under these conditions." Furthermore, from the entire process, it is clearly evident the aversion of Roger Thébaut and his father towards the Catholic religion, and the piety and religiosity of Viola and her family. Therefore, it appears entirely reasonable that Viola imposed this condition without which the marriage with Roger would not be entered into, and this is clearly supported by the procedural records. 2. Moreover, the RR. PP. DD. have noted that not only did a valid reason or cause exist for such a promise under this condition,

[*Latin ed. p. 517*]

The Roman Rota, in its judgment 517, rightly held that a condition *sine qua non* must be demanded, but it also became manifest that the aforementioned actress had, in fact, imposed such a condition. The actress herself states in the introduction to the case file: "Monsieur Thébaut had given us reason to suspect his religion. Having been assured under oath that he would grant me complete freedom to practice my religion, and informed

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that I attached serious and loyal value to this promise as the basis of my consent, he only agreed when he saw that the promise was truly indispensable, and he made a pretense of this promise before my mother and myself." When questioned by the judge, Viola responded: "Yes, I did ask my future husband to formally promise me that he would allow me to freely practice my religious duties. He promised me, knowing perfectly well that if he did not make this promise, I would not proceed with the marriage. It was under these conditions that we became engaged." And elsewhere, as we have seen above, when questioned by the judge, Viola testified that she had said to Roger: "I know that, unfortunately, you do not share my religious sentiments. I will only marry under these conditions. He then promised me that he would not interfere in any way with my religious freedom, he told me that it was a settled matter... I wanted to impose a condition *sine qua non*; he accepted it. That is why, later, I did not feel the need for a private conversation with my fiancé on this subject." Viola also states that Roger renewed the same promise at the time of their engagement, in the presence of her mother, and that she presented this promise as a condition *sine qua non*. When Viola reminded Roger of the promise he had already made, the actress's mother said: "What are you talking about? I briefly explained our conversation to her. She made it very clear to Roger Thébaut that her consent, as well as mine, depended on his answer regarding granting religious freedom to his wife. It was a matter of 'take it or leave it.'" Roger, in turn, responded: "It is agreed, yes; I promised Violette: it will be so!... Yes, they will be baptized, since that is all that matters to you." All of these things, which were said by the actress, are well corroborated by other witnesses. Indeed, the actress's mother testified: "My daughter made it very clear to Roger Thébaut that she was imposing a condition without which the engagement, and subsequently the marriage, could not be celebrated. Roger Thébaut then formally agreed to cease all religious hostility and, consequently, to allow his wife to freely perform her spiritual duties, and he undertook to have the children baptized." And when Roger renewed the same promise to the actress's mother, with the actress present.

[*Latin ed. p. 518*]

518 Acta Apostolicae Sedis - Commentarium Officiale states: "It is understood, I promised it to Violette," they will be baptized, "since for you, there is only that which matters," the mother responded: "Yes, you know that for me, there are only those things that matter: it is 'the condition.'" Therefore, Viola testifies that she consented to marriage with Roger under a non-negotiable condition; this confession is confirmed by her mother, who was present when the marriage was concluded and celebrated. In a subsequent examination, the actress stated: "My fiancé knew very well that by his response, he was entering into a pact with me. He knew very well,

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he had fully understood the condition that I had set for him in equivalent terms: either he would allow me to fulfill all my religious duties and to have my children baptized, and in that case I would consent to the marriage, or he would not commit to observing this condition, and in that case I would formally refuse to contract marriage with him." Furthermore, the mother of the actress testifies: "The fiancée would certainly not have agreed to marry the young man if the young man had not committed to abandoning his anti-Catholic mentality, to allowing his wife to fulfill her religious duties, and consequently, to having the children baptized. This was, in fact, a non-negotiable condition for my daughter's consent." The father of the actress, under oath, testified: "We wanted to obtain from him the promise that he would modify his anti-religious mentality, and consequently, that he would allow his wife to fulfill her duties and to baptize the children. This was the object of a condition clearly stated by my daughter and accepted in the same way by Roger Thébaut. This condition was reiterated again by my wife and accepted once again by Roger Thébaut before the marriage... Violette demanded from her future husband the promise that she would have complete freedom to practice her religion... This promise was certainly important to her, and she would have broken off the engagement if she had not obtained it." Furthermore, Madame de Costa stated: "My friend (namely, Viola) was essentially concerned with this promise, and if she had not obtained it, she would never have consented to marry Monsieur Thébaut, and he certainly understood that if he did not commit to what was asked of him, he would not obtain the hand of Violette Pemjean; therefore, he promised." And the witness adds: "The promise in question was renewed approximately eight months before the marriage, before Madame Pemjean, during a trip to England, during the summer." The same witness, Monier, states that she had knowledge of the aforementioned promise from the actress at a time when it was not suspected: "Violette herself told me at the very moment when the matter was about to happen, during a trip that brought me to Paris. The pro-

[*Latin ed. p. 519*]

The Roman Rota, number 519, states that "the marriage was renewed before Mademoiselle Pemjean; Mr. Thébauta had to understand that his fiancée was indeed insistent on this point, and that her consent to the marriage was conditional upon it." Even if Rogerius were to be stubborn in this case and his testimony were lacking, his father's account, as related by the plaintiff and other witnesses, fully confirms it. He says: "My son told me that his fiancée, Mademoiselle Violette Pemjean, had demanded that he promise to allow her complete freedom to practice the Catholic religion and to raise the children born of their union in the same religion. I also know, from what my son told me, that the fiancée had made this a non-negotiable condition: freedom to practice her religion and to raise the chil-

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dren in the Catholic faith... I can affirm that my son accepted the condition." Furthermore, this witness, Mr. Camillus Mellet Vieville, assures us that the father of Rogerius Thébauta, at a time when he was not suspected, told him what he himself reported before the ecclesiastical judge, namely: "He was very surprised that his son, who shared the same principles as himself, had promised to respect his wife's religious practices and to present his children for baptism. However, this promise had been made; the father knew it, but he was certain that this promise had not been made seriously. It was one of those promises that are made in such cases with the conviction that it will never be brought up again later." Moreover, this witness is presented by his parish priest as "a faithful Christian, honorable, and worthy of belief." Nor is this witness to be rejected, according to canon 1767, § 3, n. 1, because he, like an advocate, sought the advice of the plaintiff before the introduction of the case; for he is not present in this judgment, nor in any other part, but reports what he received from the parties at a time when he was not suspected. Given these circumstances, it has been deemed sufficient by the Most Reverend Fathers that Viola Pemjean contracted marriage with Rogerius Thébauta under the aforementioned condition, without which the marriage would not have been contracted.

3. Furthermore, not only did Viola want the aforementioned promise from Rogerius, as a condition without which the marriage could not be contracted, but from the entire process, it is by no means evident that she ever receded from the condition she had set. To prove this, both a negative argument and a positive argument are available. Indeed, as we have already mentioned, a condition once set before the marriage is presumed to persist, unless the contrary is proven. For revocation is an act, and acts are not presumed, but proven (cf. Acta Apost. Sedis, vol. X, page 389). Indeed, it is positively established that Viola never receded from the condition she had set. "I never resigned myself," the plaintiff states, "but I hoped that with time and gentleness, I would come to love him."

[*Latin ed. p. 520*]

520 Acta Apostolicae Sedis - Official Commentary "filled with the best sentiments." Furthermore, Mademoiselle Dumesnil states: "I have 'on several occasions witnessed scenes between Mr. and Mrs. Thébaut: 'these scenes were violent... I have often heard Mrs. Thébaut reproach Mr. Thébaut for the promise he had made to her, namely, to allow her freedom of religion and to have the children baptized. Mr. Thébaut never 'denied this promise'." Subsequently, other witnesses, such as Madame Faivre de Còsta, and Monsieur Thébaut, Roger's father, testify: "I must 'say that the religious question was a source of incessant disagreements and continual quarrels between the spouses. I know that there were quarrels throughout the time concerning the religious question, and this is what led to the separation'" 4. As (we noted above when discussing the law), in this case,

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the fulfillment of the same promise was not in question, but rather the promise itself of allowing Viola freedom to practice the Catholic religion. Indeed, once a promise is made, it is presumed to be made seriously and sincerely, and if it is not fulfilled afterward, this is a culpable violation of one's will. Although it may not be easy to prove, it is clear that RR. PP. DD. in this case observed that Roger Thébaut made the promise to Viola in good faith and deceitfully, in order to obtain her consent to the marriage. This is clearly demonstrated if one considers the events that preceded, as well as those that followed. In truth, when Roger Thébaut discovered that his fiancée and her family strictly observed the precepts of the Catholic Church, and that he was being asked to make a solemn promise to allow his wife freedom to practice the Catholic religion, lest he lose the girl he desired, he not only solemnly promised what was asked of him, but he also, himself, a bitter enemy of the Catholic religion, appeared to be complying with the precepts of the Catholic Church. Therefore, he accompanied his fiancée and her mother to Mass, observed the law of abstinence on Fridays, and generally followed religious practices. But when the civil marriage was celebrated, and he therefore had the security that he would not lose his desired fiancée, he manifested his hostility towards the Catholic religion, despite the promise he had made. "After the civil marriage was 'celebrated, the young man revealed himself to be quite different. He even 'went so far as to remove the religious paintings that I had hung in my 'own room; he did this between the civil marriage and the religious 'marriage." In the very act of celebrating the religious marriage, he demonstrated the same hostility towards the Catholic religion. The actress testified: "As I was reading my Mass attentively, he made this remark to me:

[*Latin ed. p. 521*]

In Romana, on the 521st day, it was foolish to read these things. To the questions that the priest, who was blessing the marriage, put to him, Roger Thébaut initially did not respond, and the priest was obliged to repeat the question. I have since had the impression that he did not want to commit himself to what was being asked. Not wanting his union to be blessed, he placed another [ring] on the platter and then carried the one he had kept in his pocket. All of these things were recounted by Madame Faivre de Costa, and they are also confirmed by the actress's mother, and by Madame Mathilde de Costa. After the beginning of the religious marriage, Roger Thébaut showed no limit to his hostility towards the Catholic religion. For when Viola wished to return the religious objects, which adorned her room, and which, as we said, Roger had taken away, Roger vehemently resisted this. On the first Sunday, he prevented Viola from fulfilling the precept of hearing Mass. He took away all the religious objects from his wife, and he went so far as to force Viola to eat meat on the Friday of Holy Week. When his wife approached the church in order to fulfill the Paschal precept, he

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covered her with atrocious insults: "And he threatened me, saying that if I returned to confess, he would put a bullet in the head of my confessor." He always had a revolver on him, and he told me that he would kill my mother if she continued to fulfill her religious duties despite my husband's prohibition. When his wife appeared to be pregnant, Roger declared "that he did not want the child to be baptized, he would rather see it dead than baptized." These things are fully confirmed by the actress's mother, who adds: "The scenes multiplied, the threats with the revolver also; and since my wife was the target of his threats, I had the duty to inform the police." Furthermore, other witnesses give unanimous testimony, such as Madame Mathilde Faivre de Costa, Monsieur Camillus Mollet Vievilie, who, at a time when they were not suspected, had knowledge of these things. But it is best to quote the testimony of Madame Ernestine Dumesnil, who is an eyewitness and speaks from her own knowledge, since she was a servant in the household of the Thébaut couple. She says: "I have on several occasions witnessed scenes between Monsieur and Madame Thébaut; these scenes were violent; Madame was afraid, so she called me, and that is how I heard her several times remind Monsieur of the promise he had made to her to allow her religious freedom and to have the children baptized. Monsieur never denied this promise, and I believe that if this promise had not been made, Madame would not have married, because she was very devoted to religion; she wanted to go to Mass, she..."

[*Latin ed. p. 522*]

522 Acta Apostolicae Sedis - Commentarium Officiale: "He wished to send me there, but Monsieur deliberately gave me work 'to prevent me from going.' Therefore, from the above, it seems that there is moral certainty that Roger of Thebault had falsely promised what Viola demanded of him as a condition. Nor does the fact that the marriage was consummated present an obstacle. For: 1) It is accepted by all that carnal intercourse, in itself, constitutes an act of lust, and not consent (Wernz, Ius matrimoniale, n. 98. III); 2) Once a promise has been made, it is presumed to have been made seriously, and not falsely, and until the contrary is proven, the wife could not deny the consummation of the marriage. Therefore, it does not seem correct to say, as the patron of the actress said, 'that if a condition is imposed on each party, and if one party knows that the condition has not been fulfilled, there is no marriage.' But the difficulty lies in whether and when it is known that the condition has not been fulfilled. Since the condition consisted of the acceptance of an obligation on the part of Roger, it could not immediately or easily be known to Viola that Roger had faithfully promised, and in this doubt, she, being under the authority of her husband, consummated the marriage. Therefore, the carnal intercourse in no way signifies that Viola withdrew from the condition imposed. 3) Furthermore, despite the consummation of the marriage, the witnesses affirm that, until

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the time she left him, she maintained that the condition had not been fulfilled, and no other reason for the separation appears in the proceedings. It cannot be doubted whether the marriage in this case was entered into not under a condition sine qua non, but under a modus. For, as Engel, Reiffenstuel, and all Doctors say, 'a modus is the addition of a burden that we wish to impose on a party after the perfect contract.' But from the above, it is clear that Viola attached her consent to the aforementioned condition sine qua non. Nor is it valid that the Defender of the Sacred Bonds pointed out that the actress and her mother contradicted each other, because while they speak of the promise in the first deposition, in the second they assert that they did not ask for that promise under a condition sine qua non. For even in the pleading introducing the cause, the actress says: 'I attached to this promise serious and loyal value the value of my consent.' Also, the mother said in the first deposition: 'My daughter would have rejected the young man; she refused this engagement.' Therefore, no contradiction is found between the depositions of the daughter and the mother in this case. Having considered all of the above, in law and in fact, with due diligence, We, the undersigned Auditors of Tournon, sitting in judgment, invoking the name of Christ, and with God alone before our eyes, do hereby decide, and in pro-

[*Latin ed. p. 523*]

The Roman Rota having considered a case, we respond: "It is established in this case." Affirmative, 523, concerning the nullity of marriage. Thus, we decide, declare, pronounce, and sentence, commanding the Ordinaries of the places and the ministers of the tribunals to whom this pertains, that they execute this our definitive sentence, according to the provisions of Title XVII of Book IV of the Code of Canon Law, and that they proceed against those who resist, according to the norms of the sacred canons, and especially of Chapter 3 of Session 25 of the Council of Trent, and of Canon 1924 of the Code of Canon Law, employing those executive and coercive means which shall appear more efficacious and suitable for the circumstances. In Rome, in the Seat of the Tribunal of the Holy Roman Rota, on the 11th of August, 1921. Franciscus Solieri, President. Iosephus Florczak. Iacobus Sole. From the Chancery, 26th of November, 1921. T. Tani, Notary.

[*Latin ed. p. 524*]

Acts of the Apostolic See - Official Commentary II. Citation of the edictal decree concerning the nullity of marriage (SCHWEBÍSCH-MARCEL). Since the actual place of residence of Mr. Vedasti Marcel is unknown, we hereby cite him by this present edict to appear, either in person or through a lawfully constituted procurator, before the seat of the Sacred Roman Rota Tribunal (Palazzo della Dataria, Via della Dataria, no. 9, Rome), on the 20th of November, 1922, at the eleventh hour, to discuss the matter in dispute

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or to subscribe to the following, and to set a date for the hearing of the aforementioned cause before the Rota.

QUESTION: Does the nullity of the marriage exist in the present case?

The Ordinaries of the place, the parish priests, and all those who have knowledge of the place of residence of the aforementioned Mr. Marcel, are to take care, if and to the extent that it is possible, to inform him of this edictal citation.

L. Eg S. M. Massimi, Presiding.

From the Chancery of the Sacred Roman Rota Tribunal, on the 11th of August, 1922.

Ioannes Ladelci, Notary.

Translation:

Being unknown the place of the current residence of Mr. Gaston Marcel, by this present edict, we cite the aforementioned Gaston Marcel to appear, either in person, or through a lawfully constituted procurator, at the seat of the Tribunal of the Sacred Rota of Rome (Rome, Palazzo della Dataria, Via della Dataria, no. 94) on the 20th of November, 1922, at the eleventh hour, to subscribe to the doubt reported below, and to fix the date of the cause before the Rota.

DOUBT: Does the nullity of the marriage exist in the present case?

The Ordinaries of the place, the Curés, the priests, having knowledge of the place of residence of the aforementioned Gaston Marcel, must, to the extent possible, inform him of this present citation.

M. Massimi, Presiding.

Given at Rome on the 11th of August, 1922.

Jean Ladelci, Notary of the Sacred Rota.

[*Latin ed. p. 525*]

525. Sacred Roman Rota, Third Chamber. Edictal Citation. REGARDING THE NULLITY OF MARRIAGE (LICARI-WIRTENSONN). Since the domicile and actual place of residence of Mr. Louis Eugene Wirtensohn are unknown, we summon him by this present edict to appear, either in person or through a lawfully constituted procurator, at the seat of the Tribunal of the Sacred Roman Rota (Palace of the Dataria, Via della Dataria, No. 94, Rome), on November 24, 1922, at the eleventh hour, to discuss the doubt below and to set the date for the hearing of the cause, as mentioned above, before the Rota.

QUESTION: Does the nullity of the marriage in the present case exist?

The Ordinaries of the places, the parish priests, and all those who have knowledge of the domicile or place of residence of the aforementioned Mr. Louis Eugene Wirtensohn, ought, if it can be done, to ensure that he is informed of this edictal citation.

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L. Eg. S. R. Chimenti, Reporting.

From the Chancery of the Tribunal of the Sacred Roman Rota, August 11, 1922.

Johannes Ladelci, Notary.

[*Latin ed. p. 526*]

Acta Apostolicae Sedis - Official Commentary

ACTA OF THE PONTIFICAL COMMISSION FOR THE AUTHENTIC INTERPRETATION OF CANONICAL LAWS

DOUBTS RESOLVED IN PLENARY ASSEMBLIES OF THE REVEREND FATHERS

I. Concerning the Acquisition of a Domicile (canon 93)

Whether a wife, maliciously deserted by her husband, can, according to canon 93, § 2, obtain a proper and distinct domicile.

Answer: Negatively, unless she obtains a permanent separation, or a separation for an indefinite period, from an ecclesiastical judge.

II. Concerning the Obligations of Clerics (canons 130, 590)

1. Whether parish priests or vicars, who are religious, are obliged to undergo the examination mentioned in canon 130, § 1, before the Ordinary or his delegate, if they have already undergone an examination before their Superior or his delegates, as mentioned in canon 590. And, to the extent that the answer is negative:

2. Whether, in the case of negligence on the part of religious Superiors regarding the examination mentioned in the aforementioned canon 590, the Ordinary of the place can compel these religious to undergo the examination, according to the aforementioned canon 130, § 1, before the Ordinary himself or his delegates.

Answer: To 1. Negatively. To 2. It is necessary to appeal in this case to the Most Holy Congregation for Religious.

III. Concerning the Loss of Ecclesiastical Offices (canons 189, 191)

1. Whether, according to canon 189, § 2, the Ordinary can validly accept a resignation, after a full month has elapsed since the resignation was made, without a new resignation intervening.

[*Latin ed. p. 527*]

Pontifical Commission for the Authentic Interpretation of the Code:

527. Response: Affirmative, unless the one who resigns has revoked the resignation before the Ordinary has accepted it, and has signified the revocation to the Ordinary.

2. Whether, according to canon 191, § 1, the one who resigns can revoke the resignation before its acceptance. Response: Affirmative.

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IV. Concerning Parishes (canon 460):

1. Whether canon 460, § 2, applies only to parishes being established after the promulgation of the Code; or whether it also applies to parishes already established. And inasmuch as the answer is negative in part, and affirmative in part:

2. Whether the prescription of the same canon applies also to parishes in which a plurality of parishes has been introduced, not by custom or privilege, but by legitimate statute. And inasmuch as the answer is affirmative:

3. Whether the rights already acquired by parishes, as they say, proportionate or cumulative, remain intact both with regard to spiritual matters and with regard to temporal matters; or whether they are also revoked with regard to temporal matters. And inasmuch as the answer is negative in part, and affirmative in part:

4. Whether the care of souls is principally and exclusively to be entrusted to the parish priest who has precedence of honor over others; or rather, to the one with the longer tenure.

Response:

1. Negative in part.

2. Affirmative in part; affirmative in part.

3. and 4. Provision is made in the foregoing; for the application of the canon to these particular cases, recourse must be had to the Sacred Congregation of the Council.

V. Concerning Substitute and Supplementary Vicars with Regard to Marriages (canon 465, §§ 4 and 5):

1. Whether a substitute vicar, of whom mention is made in canon 465, § 4, can, after the approval of the Ordinary, lawfully and validly assist at marriages, if no limitation has been imposed.

2. Whether the same vicar can do so even before the approval of the Ordinary.

3. Whether the same vicar, a religious priest, can do so after the approval of the Ordinary, but before the approval of his religious Superior.

[*Latin ed. p. 528*]

Acts of the Apostolic See 528, Official Commentary 4. Whether a vicar, or a priest acting as a substitute, as mentioned in the cited canon 465, § 5, can do so before the approval of the Ordinary. Response: To 1. Affirmative. To 2. Negative. To 3. Affirmative. To 4. Affirmative, as long as the Ordinary, to whom the designation of the substitute priest has been communicated, does not otherwise decide. VI. Concerning vicars economus with regard to the application of the Mass for the people (canons 466, 473). Whether a vicar economus, who governs several parishes during a vacancy, must apply a single Mass for the people entrusted to him on the prescribed days.

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Response: Affirmative, according to canon 473, § 1, in conjunction with canon 466, § 2. VII. Concerning the transition to another religious order (canon 634). Whether the suffrage of the Chapter in admitting a religious, as mentioned in canon 634, for solemn or simple perpetual profession, has deliberative force; or whether it is merely consultative. Response: Affirmative in part; negative in the other part. VIII. Concerning the notation of baptism (canon 777). Whether the word "illegitimi" in canon 777, § 1, illegitimately encompasses all those born illegitimately, including adulterine children, sacrilegious individuals, and others of spurious birth, so that it is permissible to inscribe the names of the parents themselves in the notation of the baptism conferred. Response: The names of the parents should be entered in such a way that every opportunity for infamy is avoided; in particular cases, recourse should be had to the Sacred Congregation of Councils. IX. Concerning other irregularities or impediments (canon 987). Whether, by the term "sons" mentioned in canon 987, n. 1, are understood only those descending in the paternal line, and also up to the first degree. Response: Affirmative.

[*Latin ed. p. 529*]

Pontifical Commission for the Authentic Interpretation of the Code of Canon Law

529 X Concerning the Custody and Worship of the Most Holy Eucharist (canon 1274)

Whether, in churches in which, according to canon 1274, § 1, public exposition or exposition with a tabernacle may be done without the permission of the Ordinary on the feast of the Body of Christ and during the octave, between the solemnities of the Masses, and at Vespers, are those churches in which it has been granted to reserve the Most Holy Eucharist?

Answer: Affirmative, according to the firm prescription of canon 1171.

XI Concerning the Reduction of the Obligations of Masses (canons 1517 and 1551)

Whether the Ordinary, according to canons 1517 and 1551, may reduce the obligations of Masses, due to diminished revenues, if this is expressly stipulated in the foundation documents?

Answer: Affirmative.

XII Concerning the Competent Forum (canon 1565)

Whether, according to canon 1565, § 1, a party to a contract may be convened before the Ordinary of the place where the contract was initiated or is to be fulfilled, even if that party has departed from that place?

Answer: Negative, except as provided in § 2 of the cited canon.

XIII Concerning Judgments (canons 1874 and 1894)

Whether, according to canon 1874, § 5, and canon 1894, n. 3, a judgment rendered by a collegiate tribunal is subject to nullity if it is signed only by

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the president of the tribunal and the notary?

Answer: Affirmative.

XIV Concerning the Competent Forum in Matrimonial Causes (canon 1964)

1. Whether a wife, maliciously deserted by her husband, may bring him into a matrimonial cause, according to canon 1964, before the Ordinary of her own and distinct quasi-domicile; or whether she must be convened before the Ordinary of the domicile or quasi-domicile of the husband?

Answer: Negative, according to *Acta Apostolicae Sedis*, vol. XIV, p. 13; affirmative, according to vol. XIV, p. 37.

[*Latin ed. p. 530*]

530 Acts of the Apostolic See – Official Commentary 2. Whether a Catholic woman, legitimately separated from her husband, who has a proper and distinct quasi-domicile, can bring a lawsuit in a matrimonial cause against a non-Catholic man, according to canon 1964, only before the Ordinary of her proper and distinct quasi-domicile; or whether she can also bring the suit before the Ordinary of the husband's domicile. Response: If the wife has a proper and distinct quasi-domicile, and follows the domicile of her husband, she can bring the suit before either Ordinary. XV Concerning the subject subject to coercive power (canon 2233). Whether, according to canon 2233, § 2, a penalty can be imposed for the violation of a particular precept, which was common to the censure of the sentence to be rendered, after a proven offense; immediately, or whether a new admonition must precede it. Response: Affirmative in part; negative in the other part. Rome, 14th of July, 1922. P. CARD. GASPARRI, President. Aloysius Sincero, Secretary.

[*Latin ed. p. 531*]

Diary of the Roman Curia 531. DIARY OF THE ROMAMENT CURIA, SACRED CONGREGATION OF RITES. Tuesday, August 8, 1922, before the Most Eminent and Reverend Signor Cardinal Niccolò Marini, Promoter of the Cause of Beatification and Canonization of the Venerable Sister Maria Bernarda Soubirous of the Congregation of the Sisters of Charity and the Christian Institution of Nevers, the Preliminary Congregation of the Sacred Rites was held, in which the Reverend Prelates Officials and the Theological Consultors of the same discussed the doubt concerning the heroism of the virtues exercised by the aforementioned Venerable Servant of God.

TRIBUNAL OF THE HOLY ROMAN ROTA. NOTICE. It is reminded to those who may be interested that the period for registrations for the "Studies" at this Sacred Tribunal runs exclusively from October 10th to November 30th. Rome, August 19, 1922. G. Prior, Dean.

SECRETARY OF STATE. NOTICE. For all purposes, it is hereby communicated that the name of Giovanni Antonio Vito Faugiana, of Ragusa, from

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the diocese of Mazzara del Vallo, has been removed from the register of Apostolic Protonotaries (Pontifical Annuary for the Year 1922, p. 492).

APPOINTMENTS. By letters from the Secretary of State, the Holy Father has deigned to appoint: August 8, 1922. The Most Eminent Signor Cardinal Giovanni Tacci, Secretary of the Sacred Congregation "for the Oriental Church."

[*Latin ed. p. 532*]

532 Acta Apostolicae Sedis - Commentarium Officiale, August 9, 1922. The Reverend Father Ceslao Paban-Segond, of the Order of the Preachers, Consultor to the Sacred Congregation for the Propagation of the Faith. The Most Reverend Cardinal Oreste Giorgi, Protector of the Daughters of Saint Mary of Providence, of Como.

THE PAPAL HOUSEHOLD: BY ORDER OF HIS HOLINESS, the Holy Father has deigned to appoint the following:

Secret Chamberlains in commendam:

February 24, 1922: Monsignor Camillo Gidoni (Rome).

May 3: Monsignor Raffaele Casimiri (Rome).

May 12: Monsignor Pietro Ortolani, of the diocese of Recanati.

June 3: Monsignor Giuseppe M. Friesenegger, of the diocese of Augusta.

June 3: Monsignor Massimiliano Rippler, of the same diocese.

June 3: Monsignor Anselmo Rotzinger, of the diocese of Meissen.

June 3: Monsignor Paolo Kaiser, of the same diocese.

June 3: Monsignor Enrico Infalt, of the same diocese.

June 3: Monsignor Francesco Fessier, of the same diocese.

June 12: Monsignor Anacleto Loreti, of the diocese of Porto and Saint Rufina.

June 12: Monsignor Oscar Manfroni, of the diocese of Meissen.

June 17: Monsignor Luigi Echelmeyer, of the diocese of Treves.

June 22: Monsignor Polidoro Benedini, of the diocese of Mantua.

July 6: Monsignor Antonio Corvo, of the diocese of Corneto and Civita.

August 18: Monsignor Giovanni Guerrini, of the archdiocese of Ravenna.

August 27: Monsignor Giulio Morelli, of the same archdiocese.

August 28: Monsignor Paolo Novaro, of the diocese of Albenga.

August 29: Monsignor Francesco Gambelli, of the diocese of Iesi.

August 2: Monsignor Aristide D'Alessandro, of the diocese of Lucera.

August 3: Monsignor Francesco Saverio Kessler, of the diocese of Spires.

August 4: Monsignor Giacomo Herr, of the diocese of Limburg.

August 4: Monsignor Giovanni Battista Gruener, of the archdiocese of Bamberg.

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August 4: Monsignor Paolo Buchmann, of the diocese of Breslau.

August 4: Monsignor Pietro Alesch, of the same diocese.

August 4: Monsignor Cristiano Gohr, of the same diocese.

[*Latin ed. p. 533*]

Diarium Romanae Curiae 4 » » » 7 » » » » » » » » 9 » » » August » » » » » » » »

of Breslau.

The Most Reverend Count Anthony de Magnis, of the same diocese.

The Most Reverend Count John de Praschma, of the same diocese.

The Most Reverend Mr. Felix Porsch, of the same diocese.

The Most Reverend Free Baron Charles de Savigny, of the diocese of Fulda.

The Most Reverend Mr. George Antoni, of the same diocese.

The Most Reverend Mr. Adam Joseph Kiel, of the same diocese.

The Most Reverend Count Wolfgang Schlitz von Görtz und von Wrisberg, of the diocese of Hildesheim.

The Most Reverend Count Joseph Pestalozza, of the archdiocese of Bamberg.

The Most Reverend Mr. Hermann de Greve-Dierfeld, of the diocese of Treves.

The Most Reverend Baron John de Tretaigne, of the diocese of Soissons.

The Most Reverend Count Baldassare Compostella di Sanguinetto, of the diocese of Padua.

The Most Reverend Mr. John Henry Concha y Subercaseaux, of the archdiocese of Santiago de Compostela.

The Most Reverend Mr. Louis De Ossa y Brown, of the same archdiocese.

Honorary Chamberlains in the paonazzo (peacock blue) vestments of His Holiness:

July 18 22 » » » » »

August 3 4 » » » » » » »

7 » » »

9 » » »

1922.

The Reverend Monsignor Joseph Compagnucci, of the diocese of Corneto and Civitavecchia.

The Reverend Monsignor Canio Polestra, of the archdiocese of Gonza.

The Reverend Monsignor Alexis Lepore, of the diocese of Nusco.

The Reverend Monsignor Anthony Vecchi, of the same diocese.

The Reverend Monsignor Charles Serena, of the archdiocese of Sorrento.

The Reverend Monsignor Frederick Buus, of the diocese of Limburg.

The Reverend Monsignor Charles Knödgen, of the same diocese.

The Reverend Monsignor Michael Müller, of the same diocese.

The Reverend Monsignor Louis Scelfo, of the diocese of Piazza Armerina.

The Reverend Monsignor Alfred Mignini, of the archdiocese of Perugia.

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The Reverend Monsignor Julius Boccali, of the same archdiocese.

The Reverend Monsignor Odilon Continho da Silva, of the archdiocese of Parahyba.

The Reverend Monsignor Francis of Assisi Albuquerque, of the same archdiocese.

[*Latin ed. p. 535*]

Diarium Romanae Curiae. August 9th. 12th. 18th. 1922.

Most Reverend Achille de Mello, of the diocese of Nicteroy.

Most Reverend Domenico Pimenta de Fiqueredo, of the archdiocese of Diamantina.

Most Reverend Anthony de Souza Ne vas, of the same archdiocese.

Most Reverend Gabriele Amador dos Santos, of the same archdiocese.

Most Reverend Levi Pires de Oliveira, of the same archdiocese.

Most Reverend Alvaro Giuseppe de Lima, of the diocese of Maranhâo.

Most Reverend Antonino Arata (Rome).

Most Reverend Vittorio Cavagnis (Rome).

Most Reverend Efrem Forni (Rome).

Most Reverend Umberto Kaldewey (Rome).

Most Reverend Gustavo Testa (Rome).

Most Reverend Bruno Bruno, of the diocese of Susa.

Honorary Chaplains of the Sword and Cape, extraordinary to His Holiness: 20.

July. August 1st. 9th. 1922.

Mr. Giacomo Salvatori (Rome).

Mr. Giacomo Montoto de Sedas, of the archdiocese of Siviglia.

Mr. Raffaello D'Andria (Rome).

Mr. Valerio Massimo Prolj (Rome).

Mr. Giuseppe Rossi, of the diocese of Lech.

Mr. Filippo Giorgetti, of the diocese of Macerata.

Mr. Francesco Cátala Soler, of the archdiocese of Valenza.

Secret Honorary Chaplains to His Holiness: 19.

July. August 7th. 9th. 1922.

Most Reverend Luigi Aiuti (Rome).

Most Reverend Giuseppe Spiriti, of the diocese of Aquino, SorÃ¸, and Pontecorvo.

Most Reverend Mario Vianello, of the Patriarchate of Venice.

Most Reverend Raffaele Martinez Vilar, of the archdiocese of Valenza.

Most Reverend Vincenzo Avino y Cátala, of the same archdiocese.

Most Reverend Firmino Vilar, of the same archdiocese.

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Most Reverend Anthony Marin Aparicio, of the same archdiocese.

Most Reverend Pio Azzalli, of the diocese of Ravenna.

[*Latin ed. p. 536*]

536 Acta Apostolicae Sedis - Commentarium Officiale Cappellani d'onore extra Urbem, di S. S.: 1 August 7th, 1922. Monsignor Corrado Marinozzi, of the diocese of Macerata. Monsignor Agostino Janelli, of the archdiocese of Perugia. NECROLOGY 15 August 19th, 1922. Monsignor Serafino Many, Dean Emeritus of the Holy Roman Rota. Monsignor Giovanni Batt. Rossi, Bishop of Pinerolo.

[*Latin ed. p. 537*]

Year XIV - Vol. XIV, October 31, 1922, No. 15. ACTA APOSOLICAE SEDIS COMMENTARIUM OFFICIALIUM. PIUS PP. XI. APOSTOLIC LETTER TO THE BISHOPS OF ITALY, WHOM HE EXHORTS TO URGENTLY PROMOTE THE DESIRE FOR PEACE AMONG THE CITIZENS, SO THAT THEY MAY BE RECONCILED.

PIUS PP. XI, to the Venerable Brothers, Greetings and Apostolic Benediction.

It is but a few months ago that, in the face of the evils and fratricidal struggles that afflicted our beloved Country, We addressed a heartfelt appeal to you, urging you to direct your pastoral solicitude particularly to the work of pacifying the minds and hearts of men. We know with what eagerness you responded to Our paternal invitation; but, alas, the long-desired tranquility has not yet returned to the beloved people of Italy, and Our heart is again deeply saddened by the sight of the evils, ever more grave, that threaten its material, moral, and religious well-being, and which delay the healing of the deep wounds, a painful consequence of the long years of war.

Therefore, We entrust to you that mission of charity. ACTA, vol. XIV, n. 15. - 31-10-1922. 38.

[*Latin ed. p. 538*]

538 Acta Apostolicae Sedis - An Official Commentary from the Divine Redeemer: We feel it is urgently necessary to address once again all those who are citizens of Italia with a word of charity and peace. To those brothers, that all may be united in love for this land so blessed by God, and especially in the name of that most noble brotherhood, which is supernatural, that in the religion of Our Lord Jesus Christ unites the children of Italia in a single family. We cry out with the words of Saint Stephen: "Viri, fratres estis; ut quid non ceti s alterutrum?" Venerable brothers, may you double your zeal in the holy work of reconciliation so diligently undertaken. And you, venerable brothers, exhort all those who are entrusted to your care to be more lenient, and if necessary, to sacrifice their own desires for the

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public good, inspired by the Christian principles of order, and by those sentiments of charity, meekness, and forgiveness, of which the Divine Master has made a supreme law for His faithful. May they sincerely return to Jesus Christ, *qui est pax nostra*, because only by loving Him will they also love one another, and, in fraternal cooperation, will they contribute to that general prosperity of which all will then enjoy the fruits. Of this so greatly desired reconciliation, let the apostolic blessing be a pledge and an omen, which we impart from the heart to you, venerable brothers, to your clergy, and to all the faithful entrusted to your care. From the Vatican, on the 28th of October, 1922. PIUS PP. XI.

1 Act., VII, 26.

2 Eph., II, 14.

[*Latin ed. p. 539*]

Acta Pii PP. XI 539. APOSTOLIC CONSTITUTION CONCERNING THE DIVISION AND ERECTION OF THE DIOCESES OF MONTEREY, ANGELORUM, AND OTHERS. PIUS, BISHOP, SERVANT OF THE SERVANTS OF GOD, for the perpetual record, that the Roman Pontiffs, acting as the vicars of Jesus Christ on earth, have always striven to spread the most holy name and worship of Christ more widely, and with equal diligence have attended to the spiritual needs and benefit of the faithful. Wherefore, when they have seen that, either by reason of the increase of their number, or by reason of the excessive extent of the dioceses, a Bishop is unable to provide the necessary and paternal care for all the Christian faithful entrusted to him, they have taken care to erect a new diocese from among them, and to entrust the people separated from the ancient diocese to a new Pastor. Now, since the diocese of Monterey, Angelorum, extends very widely, it has been requested by the Apostolic See that the aforementioned diocese be divided, and that, with a more suitable arrangement of the boundaries of the dioceses of Sancti Francisci in California and Sacramentensem, a new episcopal see be erected. These requests, in order that the governance of the Christian faithful may be better served and that this may contribute to the greater growth of religion, we have judged it fitting to grant. Wherefore, with the fullness of Apostolic authority, and with the consent of those whose interests are involved, We divide and establish the existing diocese of Monterey, Angelorum, into two dioceses, of which the one, in the northern territory, shall be called Montereyensis Fresnensis, and the other, in the southern part, Angelorum Sancti Didaci. In order that the boundaries of the diocese of Montereyensis Fresnensis may be defined in a rational manner, We, after due consideration and with the necessary divisions pertaining to the diocese of Sacramentensem and to the archdiocese of Sancti Francisci in California, assign to the entire diocese of Montereyensis Fresnensis the following civil counties: Fresno, Inyo, Kern, Kings, Madera, Mariposa,

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Merced, Monterey, San Benito, San Luis Obispo, Santa Cruz, Tulare; and We assign to the diocese of Angelorum Sancti Didaci eight.

[*Latin ed. p. 540*]

540 Acta Apostolicae Sedis - Official Commentary. We establish the following counties, commonly known as: Imperial, Los Angeles, Orange, Riverside, San Bernardino, San Diego, Santa Barbara, Ventura, and we also attribute the entire county of Santa Clara to the archdiocese of San Francisco, so that the diocesan boundaries are the same as those of the civil counties. We have newly established the dioceses of Monterey and Fresno, and we establish the episcopal see and cathedral in the city of Fresno, which we therefore raise to the rank of an episcopal city, granting it all the privileges and rights that other episcopal cities enjoy by common law, and we elevate the church of Saint John the Baptist to the dignity of a cathedral, and we grant to it and to its current Bishops the honors, insignia, favors, graces, privileges, and rights with which other cathedrals and their prelates enjoy by common law or legitimate custom; moreover, we transform the parish church of Saint John the Baptist into the episcopal see. We establish this cathedral church as a suffragan of the metropolitan church of San Francisco, and we place its current Bishop under the metropolitan jurisdiction of the Archbishop of San Francisco. With regard to endowments, we assign to this diocese of Monterey and Fresno all goods and revenues, even those from outside sources, which, by any means, come to the episcopal table; and we grant to the current Bishop the faculty of appointing a cathedral chapter and of establishing other things, according to the sacred canons, for the proper administration of the diocese. We also command that all matters concerning the meetings of consultors, the election of an administrator of the diocese in the event of a vacancy, the rights and duties of the clergy and the faithful, and indeed the establishment of a diocesan minor seminary and other similar matters, be observed in accordance with what is prescribed in the Code of Canon Law, with the proviso that the students of the seminary be sent to a larger seminary for philosophical and theological studies. We also command that all documents and records pertaining to the diocese of Monterey and Fresno, and to the Angelorum and San Diego dioceses, and to their clergy and faithful, as well as those pertaining to the divided territories, be delivered to their respective episcopal curias and diligently preserved in their archives. Until the diocese of Monterey and Fresno is provided with its own pastor, we entrust the administration of it to the venerable brother John Cantwell, formerly Bishop of Monterey and Angelorum, now Prefect of the Church of Angelorum and San Diego, as Apostolic Administrator,

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with all the faculties proper to this office.

[*Latin ed. p. 541*]

541. Acta of Pope Pius XI. Whatever has been decreed by Us in these Letters, with Apostolic authority, it is permitted to no man, at any time, to infringe, or to oppose, or in any way to contradict. If anyone, may God prevent it, should presume to attempt this, let him know that he will become subject to the penalties prescribed by the sacred canons, according to the statutes of ecclesiastical jurisdiction. To these matters, We entrust the execution to the venerable brother John Bonzano, titular Archbishop of Melitene, as Apostolic Delegate in the United States of North America, and We grant him the necessary faculties for this undertaking, including the power to delegate another man, established in ecclesiastical dignity, and to definitively decide on any difficulty or opposition that may arise, with the obligation to report to the Sacred Congregation of the Consistory within six months, transmitting a faithful and authentic copy for the absolute execution of this Our mandate. Finally, We decree that these present Letters shall be valid, notwithstanding any contrary provisions, even those deserving of special and express mention. Given at Rome, at Saint Peter's, in the year of Our Lord nineteen hundred and twenty-two, on the first day of the month of June, in the first year of Our Pontificate.

C. CARD. DE LAI, Bishop of Sabina.

O. CARD. CAGIANO, Secretary of the Sacred Congregation of the Consistory.

S. B. E. Cancellarius.

Julius Campori, Apostolic Protonotary.

Leopoldus Capitani, Substitute of the Registry, by special delegation.

(Registered in the Cane Ap., vol. XXV, n. 56.)

[*Latin ed. p. 542*]

542 Acta Apostolicae Sedis - Official Commentary. APOSTOLIC LETTER. THE TITLE OF BASILICA MINOR IS CONFERRED UPON THE ECCLESIASTICAL AND PAROCHIAL CHURCH OF SAINT MARTIN IN THE TOWN OF "ALZANO MAGGIORE," DIOCESE OF BERGAMO. PIUS PP. XI. For the perpetual memory of this event. — Among the sanctuaries which ennoble the Bergamese diocese, the ecclesiastical and parochial church dedicated to Saint Martin in the town commonly called Alzano Maggiore justly deserves to be raised. Indeed, historical documents attest that this very sacred edifice was founded almost at the beginning of the millennium, and that, subsequently, weakened by age, it was restored at the command of the Most Holy Charles Borromeo, and finally, through the generosity of Nicholas Delia Valle, it was renovated and made more spacious and elegant in the year 1659, and in the following century it was elevated to the dignity of a collegiate church, with the addition of

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a chapter of forty canons. At present, since the officials of this temple have humbly petitioned us to deign to raise it to the title and rank of a Basilica minor, We, having carefully considered the aforementioned church, and knowing that it excels in antiquity, size, structure, and works of art, and that it is richly endowed with sacred furnishings, and that, through its rector, its parish clergy, and the diligent performance of sacred duties, it flourishes not less in the splendor of divine worship than in the piety of the faithful, We have, with the most ample support of Our beloved sons, namely Camillus S. R. E. Diacono Cardinal Laurenti, and the venerable brother Bishop of Bergamo, readily and willingly, as far as in the Lord is possible, decided to grant their request. Wherefore, having heard the venerable brother Anthony S. R. E. Cardinal Vico, Bishop of Oporto and Santa Rufina, Prefect of the Congregation for Sacred Rites, "By Our Apostolic authority, by the present document, and perpetually, We adorn the ecclesiastical and parochial church, dedicated to God and consecrated in honor of Saint Martin, Bishop and Confessor, located in the town of Alzano Maggiore, within the Diocese of Bergamo, with the title and dignity of a Basilica minor, together with all the honors and privileges which pertain to the minor Basilicas of this City for this reason. These things We grant, decreeing that these present Letters shall always remain valid and effective, and shall produce and obtain their full and complete effects, for those to whom they pertain, or may pertain, now."

[*Latin ed. p. 543*]

The Acts of Pope Pius XI, 543, and henceforth, shall have the fullest force; and it shall be rightly judged and defined, and whatever is contrary to this, from now on, shall be declared void and of no effect, even if asserted by anyone, with any authority whatsoever, knowingly or unknowingly. Notwithstanding any contrary provisions. Given in Rome, at St. Peter's, under the Fisherman's Ring, on the 21st of August, in the first year of Our Pontificate. P. CARD. GASPARRI, Secretary of State. LETTER I TO THE MOST REVEREND FATHER, REVEREND FATHER JOACHIM, TITULAR BISHOP OF THE HOLY BISHOPS BONIFACE AND ALEXIUS, OF THE HOLY ROMAN CHURCH, CARDINAL ARCOVERDE DE ALBUQUERQUE CAVALCANTI, ARCHBISHOP OF SÃO SEBASTIÃO DO RIO DE JANEIRO, AND TO THE OTHER ARCHBISHOPS AND BISHOPS OF BRASILIA: CONCERNING THE UPCOMING NATIONAL EUCHARISTIC CONGRESS. Beloved sons and venerable brothers, greetings and the apostolic blessing. — It is certainly by the will of the Most Provident God that, in our time, while the charity of many has cooled due to so much error and the lust for worldly things, the devotion to the august Sacrament has grown everywhere with a new fervor, through the venerable example of Eucharistic gatherings. And indeed, it has been possible to see, even in this very city, people of all ranks coming together

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from all over the world, all burning with the same flame of love; that very flame which Our Savior Jesus Christ came to bring into the world, and which He most fervently desired to be kindled. Therefore, beloved sons and venerable brothers, you can easily understand how gladly We have learned that you will soon be holding a congress to promote the worship of the Eucharist ever more. And Our heart rejoices now to see the Brazilian people so openly acclaiming Christ the King, and placing in Him their hope for salvation and peace. And may such studies of piety flourish everywhere: for nothing is more effective for the growth of all virtues than the worship of the most holy Eucharist, and from it, the love of eternal things spontaneously blossoms. Therefore, strive to carry out this most sacred undertaking properly. We, for Our part, will offer prayers to God that He may deign to grant it a happy outcome and the desired fruits. Furthermore, in addition to the usual indulgences, a privilege...

[*Latin ed. p. 544*]

544 Acta Apostolicae Sedis r- Official Commentary granting the celebration of Mass in the middle of the night after the vigil, as a sign of the divine mysteries and a witness to Our benevolence, We impart the apostolic blessing to you, beloved sons and venerable brothers, and to all those who have attended this pious gathering, in the Lord. Given in Rome, at Saint Peter's, on the tenth day of the month of August, 1922, in the first year of Our pontificate. PIUS PP. XI To the Most Eminent and Reverend Lord, Peter, titular of Saint Lawrence in Lucina, of the Roman Empire, Cardinal Gasparri, Administrator of Public Affairs, whom We appoint as legate to transport the new icon of the Blessed Virgin Mary from Laetus, which He has blessed and redeemed with a golden diadem. Beloved sons, greetings and the apostolic blessing. — Everyone knows how deeply grieved the Catholic world was when, not long ago, the sanctuary of Laetus was consumed by fire, and that most august image of the Blessed Virgin Mary was completely destroyed, which the people had piously and frequently venerated over the course of the centuries. In particular, Our predecessor, Pope Benedict XV, was deeply moved by this news, since He certainly bore with great sorrow the loss of such a sacred Marian symbol to the Christian people, and especially to the city of Laetus, which, by God's design, was chosen among all others to receive the dwelling of Nazareth as a guest. Therefore, out of His great piety towards the Mother of God, He not only generously contributed a considerable sum of money to restore the sanctuary damaged by the flames, but He also desired to adorn the earthly home of the Holy Family with a new image, as similar as possible to the old one. We, accepting this desire of Our predecessor as a sacred inheritance, were very pleased to carry it out; and now We can announce that it has been successfully accomplished. But to this work of Our predecessor, We have added another, which would be both appropriate and would testify to

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the profound love that We have for the Queen of Heaven since Our youth. Therefore, after We have adorned the new image of Mary and Jesus with a golden diadem, We have solemnly blessed and crowned it. It remains now to ensure that this sacred image is transported to Laetus, so that once again, devout pilgrims from all over the world may flock there, eager to engage in Marian worship. Indeed, such will be the effect...

[*Latin ed. p. 545*]

545 The acts of Pope Pius XI reveal the splendor and magnificence that are anticipated, and we have deemed it fitting to entrust this office, concerning the conveyance of the image, to that particular man, who, not only through virtue, brilliance, and dignity, but also through the better conduct of his life and affairs, seems to embody our personage. Therefore, beloved son, we appoint you our legate for this matter; we declare that you are our most faithful interpreter and executor of our will. And indeed, your praise is so highly esteemed, and you shine so brilliantly with the awareness of the office you perform, that we gladly seize this opportunity to testify to our singular benevolence towards you. Enjoy, amidst all your cares, anxieties, and every kind of labor, for the benefit of the Catholic cause, this most beautiful task, richly endowed with the crown of purple-robed Fathers and Prelates, of clergy and people. We, commending ourselves and the militant Church to the powerful patronage of the Virgin, impart our paternal and abundant blessing upon you. And finally, so that matters may proceed to the greater benefit of souls, we grant you the faculty of imparting the papal blessing, with full remission of sins, that the failings of the righteous may be expiated by the same. Given in Rome, at St. Peter's, on the seventh day of the month of August, in the year 1922, in the first year of our pontificate. PIUS PP. XI.

TO THE REVEREND VLADIMIR PONTIFICIO BLICA INSTITUTO LEDÓCHOWSKI, S.J., PREFECT OF THE ORIENTAL CUM ATHENAEO GENERAL, AFFILIATED WITH THE PONTIFICIAL INSTITUTE FOR BI- [presumably "BI-LINGUISTICS" or similar].

Beloved son, greetings and our apostolic blessing.

Our predecessor, Pope Benedict XV, as you well know, founded a Pontifical Institute in the City, for the advancement of Eastern affairs; not only so that Latin priests might be formed in these studies "with an institution that has all the necessary elements," but also so that the Easterns might have, as their own, a center for higher studies, where they might be thoroughly instructed in matters pertaining more specifically to the Eastern Church, and "perfect their knowledge through the ordinary curriculum of these disciplines." And it pleases us greatly that our beloved son, Cardinal Nicholas Marini, and then Abbot Ildefons Schuster, O.S.B., [followed by

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further names, presumably].

[*Latin ed. p. 546*]

546 Acta Apostolicae Sedis - Official Commentary, Lodi: We wish to honor both [institutions] equally, for both have deservedly earned praise. However, difficulties of the times prevented, at the beginning, the establishment of the institute from being located anywhere other than the "Apostolic Hospice for the Conversion of Souls"; these buildings, located near the Vatican, were found to be less suitable for achieving their purpose, as they were too far from the various colleges of the city. Recognizing this, the most august founder himself was already considering transferring the institute to another location. Therefore, We greatly desire that the proposal of Our predecessor be carried out as soon as possible; and considering that the Oriental and Biblical Institutes can mutually assist and complement each other, especially since some disciplines are common to both, We wish and decree that the seat of the Oriental Institute be transferred to this institute, to which a most suitable building in the center of the city has fortunately been provided; but in such a way that the institutes remain distinct according to their own purpose. Furthermore, We desire that the order of studies in this Our Athenaeum be such that all studious men, from every region, may have the opportunity to more deeply explore the disciplines pertaining to the East. Therefore, to accomplish this plan, We, through these Letters, choose you, beloved son, and We entrust the Oriental Institute to you, in the same way that Our predecessor, the blessed Pope Pius X, entrusted the Biblical Institute to the care of the Society of Jesus. Having observed the piety of your religious family towards the Apostolic See, We are certain that you will gladly comply with Our will, and that you will strive to carry it out excellently, as you are accustomed to do. Indeed, this new and weighty charge imposes a burden upon you; but We are entirely confident that the treasures of knowledge and the strength of the Most Sacred Heart of Jesus will never be lacking to those religious men who, like strong oarsmen, willingly submit their shoulders to the weight, for the greater glory of God, at the command of the supreme governor of the Church. As a witness to the blessings of heaven and to Our paternal benevolence, We impart to you, beloved son, to your teachers, your students, and to all those who in any way promote Our Biblical and Oriental Institutes, Our apostolic blessing, with a generous heart. Given in Rome, at St. Peter's, on the fourteenth day of the month of September, in the year 1920, in the first year of Our pontificate.

PIUS PP. XI.

[*Latin ed. p. 547*]

Acta Pii PP. XI 547 IV Ad Emin. P. D. Franciscum, Tit. Sanctae Rudentianae, S. R. E. Card. Bourne, Archiepiscopum "Westmonasteriensem". De

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Coetu Missionali convocato ad commemorandum CCC annum a Sacra Congregatione Fidei Propagandae condita.

Dilecte fili Noster, salutem et apostolicam benedictionem.

Cum tertio exeunte saeculo postquam Sacra Congregatio de Propaganda Fide condita est, a templo Vaticano non adstantes tantummodo, verum etiam catholicos omnes alloqueremur, bona certaque spe tenebamur ut, quae, afflante Spiritu Paraclito, ipso Pentecostes die, verba fecissemus, uberrimi ea fructus exciperent. Cui quidem exspectationi Nostrae optime congruere rei eventus videtur; novimus enim, venerabiles in episcopatu fratres, quorum satis multi praesentes sollemnibus ritibus aderant, sollicitudinis participes Nostrae, datis ad suos cuiusque fideles litteris, nomine Nostro impense eorum opem stipemque sacris expeditionibus tuendis poposcisse.

Iamvero cum mirifice delectati simus perstudiosa Episcoporum in re tanti momenti voluntate, tum animi Nostri voluptatem auxit quod nuper audivimus, catholicis e Britannia esse deliberatum, una cum supplicationibus in triduum habendis in gratiarum actionem, in Coetum convenire quem Missionarium vocant, ad commemorandum trecentesimum a Sacra Congregatione condita annum, in quem centesimus quoque ab Opere Propagationis Fidei constituto feliciter incidit.

Exhibitum vero Nobis a Cardinali Congregationis Praefecto statuum sollemnium libellum cum legeremus, vidimus libenter ea fore peragenda te, dilecte fili Noster, praeside, cuius auctoritate decreta sunt, itemque assidentibus, honoris et consilii sociis, reliquis Britanniae Praesulibus. Quodsi nomina eorum attendamus, qui curatores Coetui apparando vel oratores locis e proposito tractandis delecti sunt, dubitare non licet quin commemoratio ista dignitati gravitatique causae respondeat.

Confidimus equidem, sacerdotes ac fideles Britanniae nova ex hoc Coetu fidei capere incrementa eumque fraternae necessitudinis haurire spiritum, quo imbutos esse decet illius nationis cives quae latissime terra marique patet.

Necessitudinis, inquimus, qua omnes fratres in Christo Iesu sumus, et cuius vim qui in animo penitus insidere sinat, is profecto, praeterquam quod in missionali catholico, omni amoto nationis vel sodalitatis discrimine, generosum agnoscet virum, qui legitime apostolatus munus apud infideles populos summo cum labore atque.

[*Latin ed. p. 548*]

548 Acta Apostolicae Sedis – The official commentary frequently follows the course of the life of the Society, and furthermore, it will contribute a large sum for the benefit of sacred missions, without any distinction, so that Christian charity may extend to all men, whoever they may be, of whatever origin. The expansion of the Christian name among the nations that sit in the shadow of death, and the eternal salvation of so many miserable peo-

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ple, are certainly the most excellent and almost divine endeavors, and the Propagation of the Faith is so zealously dedicated to these that it not only holds a leading place among other similar institutions, but also seems providentially suited to the needs of men, so that what we so often proclaim, formed by divine institution, may be fulfilled: "Adveniat regnum tuum." In this matter, nothing is certainly more desirable than that all Catholics should contribute to the Work of the Propagation of the Faith, which Our predecessors have enriched with sacred indulgences during this century, and which We ourselves, on the occasion of the recent and happy commemoration, have most closely subjected to and attached to this Apostolic See; hence, it follows that the Roman Pontiff can henceforth, as a precious instrument, happily use this Work to collect funds and distribute them in a timely and appropriate manner for the purposes of sacred missions. Moreover, it is clear that the Works of the Holy Childhood and the Work, which, named after the Apostle Peter, looks to the proper instruction of the native clergy, should both be given precedence over other endeavors, which, although worthy of all praise, have a particular purpose in this field. Therefore, if Catholics in Britain heed Our exhortations – which, moreover, we are certain, because Christian charity can be united with the study of religion and the veneration of the Apostolic See among them – the assembly that will soon be held in the cathedral of Westminster will not degenerate into empty declamations, as often happens in gatherings of men, but will bring benefits to Catholic missions, so that we may be able to address the unbaptized peoples with these words: "But when these things begin to come to pass, look up and lift up your heads, because your redemption is at hand." Meanwhile, may the Holy Spirit pour out the gifts of wisdom and charity upon all those who will be present at this gathering: and as a pledge of Our good wishes, and a testament to Our paternal benevolence, We impart to you, Our beloved son, to the venerable Archbishops and Bishops, and to the entire clergy and people entrusted to you, Our apostolic blessing. Given in Rome, at St. Peter's, on the seventeenth day of the month of September, in the first year of Our pontificate. PIUS PP. XI.

[*Latin ed. p. 549*]

Acta Pii PP. XI 549 V Ad R. P. D. PAULUM GULIELMUM KEPPLER, Episcopum Rottembergensem: Septuagesimum Natalem Gratulatur.

Venerable brother, greetings and the apostolic blessing. – As is reported, the faithful of your diocese, rightly recognizing your virtue, intend to express their grateful sentiments to you, celebrating the approaching anniversary of your seventieth birthday. We, too, wish to congratulate you on this auspicious occasion; for we know well that you excel not only in the pursuit of piety and in excellent writings, but also that you have always diligently applied yourself to your pastoral duties, showing great care and devotion to this See of Peter. Therefore, we give thanks to God with you for having

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raised you to serve your people, and we earnestly pray that, for the benefit of this Church, He may grant you many more years, equally full of merit, to continue as a diligent and industrious pastor. And so that you may joyfully celebrate this happy event, which we greet with pleasure, we freely grant you, in Our name, the power to bless the people, when you desire, and to dispense indulgences, according to the prescriptions of the Church. And may this apostolic blessing, which we impart to you, venerable brother, and to all those dear to you, be a foretaste of heavenly gifts.

Given in Rome, at Saint Peter's, on the nineteenth day of the month of September, in the year 1922, in the first year of Our pontificate.

PIUS PP. XI

[*Latin ed. p. 550*]

550 Acta Apostolicae Sedi * * Official Commentary ACTS OF THE HOLY CONGREGATIONS SACRED CONSISTORY CONGREGATION I PROVISIONS REGARDING CHURCHES Most Holy Father, Our Lord Pope Pius, by the Divine Providence, XI, through the decrees of the Sacred Consistory Congregation, has provided for the following churches with their respective pastors, as follows: July 21, 1922. — To the Cathedral Church of Melo, he appointed the Reverend John Arrospide, a parish priest in the archdiocese of Montevideo. July 22. — To the Cathedral Church of Acireale, he appointed the Reverend Ferdinand Cento, archpriest and parish priest of the Cathedral Church of Macerata. July 25. — To the titular archbishopric of Chersonesus, he appointed the Most Reverend John Bede Cardinal, formerly the Archbishop of Perugia. August 5. — To the Cathedral Church of Montpellier, he appointed the Reverend Renato Migneu, the rector of the Major Seminary of Luçon. August 8. — To the titular bishopric of Adada, he appointed the Reverend James Downey, whom he established as a coadjutor with the right of succession to the Most Reverend Abraham Brownrigg, Bishop of Ossory. August 12. — To the Cathedral Church of Huanaca, he appointed the Reverend Francis Ruben Berrea, a canon of the Cathedral Church of Arequipa, and a doctor of civil law. August 16. — To the Cathedral Church of Caiace, he appointed the Reverend Nicholas Di Girolamo, archpriest of the place called "Bagnoli del Trigno," in the diocese of Trivento. August 19. — To the Cathedral Church of Cefalù, he appointed the Most Reverend John Pulvirenti, formerly the Bishop of Anglonensem Tursien. August 28. — To the titular bishopric of Cynopolis, he appointed the Reverend Robert Dobson, whom he designated as an auxiliary to the Most Reverend Frederick William Keating, Archbishop of Liverpool. September 6. — To the Cathedral Church of Guadix, he appointed the Most Reverend Angel Marquina Corrales, formerly the Bishop of the

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Canary Islands.

[*Latin ed. p. 551*]

Sacred Congregation of the Consistory, No. 51, September 9, 1922. — To the titular Archbishop of the Church of Theodosia, the Reverend Father Celso Costantini, formerly Bishop of Hierapolis, appointed Apostolic Delegate in China. September 12. — To the Cathedral Church of Mont-Laurier, the Reverend Joseph Eugene Limoges, parish priest of the church of Saint Jovita, of the same diocese. — To the Cathedral Church of Trivento, the Reverend Jeremiah Pascucci, rector of the Seminary of Fano and parish priest of the church of Saint Anthony, in the city of Fano. September 22. — To the titular Bishop of the Church of Pryena, the Reverend Just Rivas Fernandez, canon of the metropolitan Church of Compostela, whom the Most Reverend and Pious Father Joseph Maria, Cardinal Martin de Herreray de la Iglesia, Archbishop of Compostela, has appointed as Auxiliary. September 23. — To the titular Bishop of the Church of Tralles, the Reverend Father Anthony Hernández, formerly Bishop of Tabasco. From October. — To the Cathedral Church of Hieracium, the Reverend John Baptist Chiappe, canon theologian of the cathedral church and rector of the Seminary of Albenga. October 12. — To the titular Archbishop of the Church of Theharum, the Reverend Angel Rotta, Apostolic Protonotary *ad instar* and Canon of the Patriarchal Basilica of Vatican II. NOMINATION. On September 17, 1922, the Most Holy Father, having deigned to nominate the Reverend Isidore Sain, Abbot of the Order of Saint Benedict, as Apostolic Administrator of the city of "Fiume" and its suburbs, by decree of the Sacred Congregation of the Consistory. UDINE. COLLATION OF BENEFICE. On February 19, 1921. NATURE OF THE ACT. — Among the many churches of the archdiocese of Udine, which are united to the Collegiate Chapter of Civitale, is the parish of Faëdis, whose present spiritual care is entrusted to a vicariate.

[*Latin ed. p. 552*]

552 Acta Apostolicae Sedis - The official record concerning the exercise of the rights of patrons or benefactors. From time immemorial, the aforementioned Chapter has established the aforementioned parish of Faëdis, to which it has granted, or rather, recognized the right to present a candidate, to the companions of Cuchanea, provided that the candidate be chosen from among three suitable priests approved by the Archbishop of Udine. When the patrons of Cuchanea have increased in number and have been unable to bear the burdens of their legal patronage, namely, the restoration of the parish church, and urged by the current Archbishop, in accordance with canon 1451 § 1 of the present Code of Canon Law, they preferred to relinquish this right to him. Given this cession of the patronage, a question arose, which is to be resolved by the judgment of this Sacred Congregation, by the Archbishop of Udine, namely, whether it pertains to the Chapter of

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Ciudad Rodrigo in the future to institute the parish priest of Faëdis without any presentation, or freely to confer the parish, or, conversely, whether the aforementioned parish has become free for the free collation of the Archbishop.

SYNOPSIS OF THE DISPUTE. - The Archbishop argues that, with the cession of the patronage, the parish church of Faëdis has become subject to the free collation of the Ordinary, and he endeavors to demonstrate this, either because, as he says, "if one is freed from a 'patron,' another limiting right to the authority and jurisdiction of the Bishop must be restored," or because the Chapter, "which has hitherto only performed a simple act of justice, should not, through the renunciation of the patronage, increase its rights and exercise an act of liberality, which is precisely the free collation of a benefice that, according to canon law, belongs to the Bishop." On the contrary, the Chapter of Ciudad Rodrigo maintains that, after the renunciation of the patronage, it has the right freely to confer the parish of Faëdis, especially because the right derived from law does not diminish, so that, if the parish in question were subject to the free collation of the Archbishop, the Chapter would be deprived of the right to invest the parish priest, whom it has peacefully possessed until now. Furthermore, it adds that it seems just that the patronage, which the Chapter previously granted to the companions of Cuchanea, should, through their renunciation, return to the Chapter. However, it is necessary to add something relevant to the matter. Since the parish of Faëdis is united to the Chapter of Ciudad Rodrigo, whatever may be the case regarding the past, the right to freely institute its vicar or parish priest seems to belong only to the Archbishop, according to the clear provision of canon 471 § 2, which states: "The Chapter presents the vicar...; but the Ordinary of the place institutes him, if he finds him suitable..." Canon 456 also states regarding parochial vicars of religious institutes.

[*Latin ed. p. 553*]

553: The Holy Congregation of Religious orders. It does not appear to be to the contrary that what is desired here is an explicit revocation of the apostolic privilege, concerning which canons 4 and 5 of the Code are cited, since the matter seems rather to pertain to the abrogation of a pre-existing common law, according to canon 6 § 1, which states: "Any laws, whether universal or particular, contrary to the prescriptions of this Code, shall be abrogated." Indeed, the Bull of Pius V, *Ad exequendam*, dated November 1, 1567, concerning this matter, decreed: "We will and command that said perpetual vicars not be assigned to the free choice of Ordinaries, but to the nomination of those, in whose churches they are placed, with the examination and approval of the Ordinaries or their vicars." Therefore, Leurenius (*Forum beneficiale*, part. 1, question 116, n. 2) states: "Perpetual vicars, in parochial churches, are not assigned to the free deputation

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of Ordinaries, but to the deputation of those to whom the united churches or benefices belong, in which the vicariate is established... And thus, the nomination and, as it were, the institution of a perpetual vicar pertains to the rector principal, provided that there is a prior examination and consent of the Bishop or Ordinary"; and (ibid., question 121): "Although the nomination of a perpetual vicar pertains to the rector principal, he cannot be instituted by him without a prior examination and consent of the Bishop or Ordinary." Cf. Bouix, *de parocho*, page 309. Furthermore, the Chapter of Ciudad Rodrigo does not seem to be able to claim the right to present to the Archbishop the vicar or parish priest of Faëdis, because this right was absolutely relinquished by them through the concession made to the Counts of Cuchanea, who now, in favor of neither the Chapter nor of a single Archbishop, have renounced this right through canon 1451 § 1. However, the same seems to apply even if the church of Faëdis is not a perpetual vicariate, but a properly called parish, and this is evident from the wording of canon 455, which states: "The right to nominate and institute parish priests belongs to the Ordinary of the place, except for parishes reserved to the Holy See, with the contrary custom disapproved, but with the privilege of election or presentation preserved, if it legitimately belongs to someone." It is asserted that the right to institute the parish priest of Faëdis belongs to the Chapter of Ciudad Rodrigo, based on an ancient custom confirmed by the Holy See. However, this does not seem entirely certain, since the Bulls cited speak only of curates and chaplains who are removable at the will of the patron, while, on the contrary, the vicar or parish priest of Faëdis is perpetual. But even so, in the canon cited, the contrary custom is expressly disapproved. It does not matter that the custom in question was confirmed by the Holy See, because this confirmation, since it does not constitute a new concession or privilege, is considered as an accessory.

[*Latin ed. p. 554*]

554 The Acts of the Apostolic See – the Official Commentary – are considered authoritative; therefore, when the custom ceases, the confirmation itself must also cease. But even if we are dealing here with a true apostolic privilege, it also appears to have been revoked in the cited canon 455 with regard to its institution, because there a single exception is made concerning the privilege of election and presentation of a parish priest, while any exception concerning the institution itself is omitted. Furthermore, the word "privilege" seems to be used more broadly there, meaning any right, that is, even a custom and a foundation, only pertaining to the election or presentation of a parish priest. This appears to be confirmed by comparing canon 455 with canon 405, which states: "Except for dignities, it pertains to the Bishop, after hearing the Chapter, to confer all and each benefices and canonries in churches, both cathedral and collegiate, revoking any contrary custom and any contrary privilege, but respecting the law of any exist-

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ing foundation." Indeed, if, with regard to the conferral of canonries and benefices in cathedral and collegiate churches, even a contrary apostolic privilege is revoked, it would seem even more so with regard to the institution or conferral of parishes, since here we are dealing with the supreme law for the salvation of souls. Therefore, etc.

RESOLUTION. – In the plenary sessions of the Sacred Congregation of the Council, on February 19, 1921, the Most Reverend Fathers, regarding the proposed question, namely: "Does the Archbishop or the Chapter have the right to confer a parish in a case?" judged that it should be answered: "It pertains to the Archbishop to institute a parish priest whom the Chapter has presented, according to canon 471 § 2 of the Code of Canon Law." Furthermore, the following day, after a report from the undersigned Secretary of the Sacred Congregation, Our Most Holy Lord deigned to approve and confirm the given resolution.

I. MORI, Secretary.

SACRED CONGREGATION FOR RELIGIOUS ORDERS

DOUBTS REGARDING THE FOUNDATIONS OF MONASTIC HOUSES OF NUNS

The following doubts were proposed to the Sacred Congregation for Religious Orders for appropriate resolution:

It sometimes happens that monastic houses of nuns, although established with solemn vows, are, according to the prescriptions of the Apostolic See,

[*Latin ed. p. 555*]

The Holy Congregation for Religious Orders, in some places, issues only simple vows; therefore, they should proceed to found a new monastery of the same Order, sending some nuns to a place not subject to the aforementioned regulations. Hence, the following questions arise:

I. Whether the vows issued, or to be issued, in a new monastery, such as the one being founded or to be founded, should be solemn, according to the norms of common law.

II. Whether the nuns mentioned in canon 488, number 7, can found new monasteries elsewhere without the approval of the Apostolic See.

III. Whether a monastery of nuns, with solemn vows and Papal enclosure, when transferred to another place, should continue to be subject to Papal enclosure and solemn vows.

IV. What is the legal status when a monastery of nuns, as mentioned in canon 488, number 7, is transferred to a place where the prescription of the Holy See mentioned in that canon is not in force?

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Furthermore, the Most Reverend Fathers, presiding over the affairs of the Sacred Congregation of Religious Orders, after mature deliberation in a plenary session held on July 21, 1922, considered it appropriate to respond as follows:

To I: Affirmative, provided that the approval of the Apostolic See is obtained.

To II: Negative, and it is requested that the Most Holy Father deign to approve the foundations of this kind that have been carried out thus far without the intervention of the Apostolic See.

To III and IV: In each case, recourse should be made to the Apostolic See.

After a report on all matters was made to the Most Holy Father, Pope Pius XI, by divine Providence, in an audience held by the undersigned Father Secretary on July 27, His Holiness approved the opinion of the Reverend Fathers and deigned to grant the approval mentioned in question II.

Notwithstanding anything to the contrary.

Rome, from the Secretariat, October 11, 1922.

C. L.

CARD. LAURENTI,

Prefect of the Sacred Congregation of Religious Orders.

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[*Latin ed. p. 556*]

556 Acta Apostolicae Sedis - Official Commentary

SACRED CONGREGATION FOR THE PROPAGATION OF THE FAITH

APPOINTMENTS

By Apostolic Briefs, the following were appointed:

July 28, 1922. — Coadjutor to the Apostolic Vicar of Eastern Mongolia, with right of succession, Reverend Father Aloysius Janssens, of the Congregation of the Immaculate Heart of the Blessed Virgin Mary of Scheut.

August 12. — Apostolic Delegate to the newly established Apostolic Delegation in China, Reverend Father Daniel Costantini, titular Bishop of Hieropolis.

October 10. — Apostolic Vicar of Sweden, Reverend Father Johannes Evangelista Müller, priest of the archdiocese of Freising.

— Apostolic Vicar of Denmark and Iceland, Reverend Father Joseph Ludovicus Brems, alumnus of the Praemonstratensian Abbey of Averbode.

Furthermore, on October 19, 1922, the Sacred Congregation for the Prop-

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agation of the Faith declared, to its satisfaction, Reverend Father Robert Brown, S.J., as Apostolic Prefect of Zambesia.

SACRED CONGREGATION FOR RITES

REGARDING THE QUESTION OF WHETHER TABLES WITH THE NAMES OF THE DECEASED, WHO ARE NOT BURIED THERE, MAY BE PLACED IN CHURCHES.

The following question was presented to the Sacred Congregation for Rites for a suitable declaration: "Whether it is permissible to place tables with inscriptions and the names of faithful deceased in churches and their crypts, which are destined for divine worship."

[*Latin ed. p. 557*]

557 The Holy Congregation of Rites: "Concerning those whose bodies are buried there, or cannot be buried there, according to canon 1205 §2, Code of Canon Law." And the Sacred Congregation of Rites, having carefully considered all matters, judged that the following answer should be given to the proposed question: "It is not permitted, according to other resolutions and according to the decree of the Sacred Congregation, n. 733, and canon 1450 §1, Code of Canon Law." And thus it was decreed and ordered to be observed. October 20, 1922. A. CARD. VICO, Bishop of Portua and Santa Rufina, Prefect of the Sacred Congregation. Alexander Verde, Secretary.

II. IN ROMA: CONCERNING THE RINGING OF BELLS DURING THE CELEBRATION OF THE MASS.

Having taken the opportunity presented by the International Eucharistic Congress held this year in Rome, which proceeded with great success and joy, certain Sacred Ministers and other men of dignity and piety, in order to promote the decorum of the divine worship offered to the most unspeakable mystery of the Eucharist, also through uniformity of rite and the edification of the Christian faithful, approached the Sacred Congregation of Rites, reverently requesting: "Whether the rubrics which prescribe that the minister should ring the bell at the 'Sanctus' and at the elevation of the Host and Chalice, after the consecration, in the Rite for celebrating Mass, title VII, n. 8, and title VIII, n. 6, are also to be applied to solemn or chanted Masses, and to pontifical Masses, concerning which, however, the Roman Missal in the aforementioned titles, and the Caeremoniale Episcoporum, book II, chapter 8, are silent?"

And the same Sacred Congregation, after hearing the opinion of a special Commission, and after considering certain cases which are already excepted from the common rule by decrees issued, namely, nn. 3157, Mechlin, ad 10 (September 5, 1867), 3448, Society of Jesus, ad 2 (May 10, 1878), and 3814, Dubia (November 21, 1893), and after examining the common and

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ancient practice, and after considering the reasons which apply equally to private Masses and to other more solemn ones; namely: the attention, joy, devotion, and profession of the Catholic faith in the true and real presence of Jesus Christ in the Holy Eucharist of the faithful, and their association with the angelic choirs in praising God and adoring Him; since the aforementioned silence does not impede...

[*Latin ed. p. 558*]

558 Acta Apostolicae Sedis - The Official Commentary states that in the case where the rubrics do not clearly distinguish between private Masses and more solemn Masses, nor do they exclude either, it was deemed appropriate to respond in the affirmative, and with the following understanding: "If the custom, whether in whole or in part, contrary to what is prescribed, has prevailed in a collegiate church, a cathedral church, a patriarchal church, and other churches or chapels, then that church or chapel should continue to conform to the common practice and the interpretation of the rubrics; unless, in place of the bell, another and suitable sign is used. Furthermore, in order to remove, as much as possible, the inconvenience whereby some, from near or far, stand in the temple without attention and reverence, even during the principal actions of the sacred mysteries, it is most fitting that, shortly before the consecration, a signal of the bell be given, according to the common practice of churches." This resolution and understanding were presented to His Holiness, our most Holy Pope Pius XI, by the undersigned Cardinal Prefect of the Congregation for Sacred Rites, and His Holiness received them favorably, approved them, and ordered them to be observed. October 25, 1922.

† A. CARD. Urco, Archbishop of Porto and Santa Rufina, Sacred Roman Rota, Prefect.

L. © S. Alexander Verde, Secretary.

Note: In the preceding volume, page 507, line 9, under number 5, instead of "as above," read: "as below."

SACRED CONGREGATION FOR THE EASTERN CHURCH

By Apostolic Brief, it is named:

September 19, 1922. — The Apostolic Delegate for Mesopotamia, Kurdistan, and Lesser Armenia, Reverend Father Dominic Berrè, of the Order of the Piarists, is appointed Archbishop of Babylon of the Latins.

[*Latin ed. p. 559*]

DIARY OF THE ROMAN CURIA

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SACRED CONGREGATION CONSISTORY

ANNOUNCEMENTS

It is made known that the Society "Patronato S. Michele" for Italians from the south who have emigrated to America, existing in Palermo, is neither recognized, nor approved, nor recommended by the Sacred Congregation Consistory.

Furthermore, it is made known that the Reverend Father Colombo Andreassi, of the diocese of Aquila, is not only deprived of all office to assist emigrants, but has been absolutely forbidden from dealing with such matters.

SACRED CONGREGATION OF THE COUNCIL

NOTICE

It is hereby made known that on the 15th day of next November, the deadline will expire for the registration of young clerics for studies at the Sacred Congregation of the Council.

NOTIFICATION

It is notified to the Ordinaries that the Reverend Manlio Bozzini, of the archdiocese of Ferrara, is not authorized to preach, nor to hear confessions, nor to celebrate the Holy Mass.

SACRED CONGREGATION OF RITES

Tuesday, October 24, 1922, before the Most Reverend and Venerable Cardinal Gaetano Bisleti, Promoter of the Cause of Beatification and Canonization of the Venerable Giuseppe Cafasso, secular priest, director of the Ecclesiastical College of Turin, the Preliminary Congregation of Rites was held, in which the doubt concerning two miracles, which are asserted to have been wrought by God through the intercession of the same Venerable Servant of God, was discussed by the Reverend Prelate Officials and the theological Consultors of the same, and which are proposed in order to obtain his beatification.

[*Latin ed. p. 560*]

560 Acta Apostolicae Sedis - Official Commentary

TRIBUNAL OF THE HOLY ROMAN ROTA

Monday, October 16th, in the Apostolic Palace at the Vatican, after the Mass of the Holy Spirit, before the august presence of the Holy Father, the solemn inauguration of the legal year was held, during which the Most Reverend and Venerable Monsignor Giovanni Prior, Dean of the Auditors

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of the Holy Roman Rota, read the following address, to which His Holiness deigned to respond with elevated words of assent and benevolence:

Most Blessed Father. — On this auspicious occasion marking the beginning of the coming legal year, the College of Auditors of the Rota, together with its esteemed collaborators in the offices and in the forum, and more out of an inner need of the soul than to follow a salutary custom, after having invoked from the Giver of all perfect good and Father of lights the assistance that may prevent, accompany, and confirm all steps in the arduous ministry of justice, gathers here at the foot of Your august throne and awaits, as from a source, the auspicious participation of that sacred majesty of law and justice, which must be reflected in all its judgments.

From the height of this Sacred Roman Tribunal, Most Blessed Father, to which, as to a center, appeals directly converge from all parts of the earth, it is easier, almost from a universal vantage point, to observe the progress of ecclesiastical justice, in order to better assess the beneficial work that, even in this branch, the vigilant maternal care of the Church performs in society. On this subject, I had the honor last year of bringing to the attention of the Apostolic See the preponderant role that matrimonial causes play in the judgments of the Rota, and to examine their reasons and significance, especially with regard to the scourge of divorce that prevails in certain regions, from which we derive the frequency of such cases.

But precisely with regard to this matter, unjustified censures are now leveled against the ecclesiastical magistracy: 1) namely, that it, due to the alleged costliness of such proceedings, determines a kind of *acceptio personarum* in favor of the more affluent classes, who alone, it is said, could bear the expense; 2) namely, that under the pretext of declaring nullity, the same magistracy weakens that holy rigor with which the Church has hitherto asserted the indissolubility of Christian marriage; 3) namely, that in the interpretation of the law, it tends to devise new forms of grounds for the nullity of the conjugal bond; 4) and finally, it is blamed, in comparison with the jurisprudence that preceded it, for a greater leniency in accepting the grounds that militate for nullity, especially that of *vis et metus* (force and fear).

And among the advocates of the nefarious institution of divorce, there are those who draw the consequence that, in this way, the Church, recognizing itself compelled to open what appears to be a safety valve...

[*Latin ed. p. 561*]

The Roman Curia Diary, number 561, raises objections to the principle of indissolubility, and in practice, gives weight to the necessity of divorce. Against these superficial accusations, and even more against such a monstrous deduction, speaks not only our protest as magistrates – which we wish to renew here solemnly – but also the experience itself, even the most recent, of our Tribunal, with the stark but eloquent voice of statistics and

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direct observation.

1. How can it still be maintained that only the wealthy have the ability to appeal to our Tribunal in these cases due to the serious expenses involved, when our records demonstrate most clearly the widespread use, precisely in matrimonial cases, of the beneficial institution of free legal assistance, which is also applied with due prudence, in favor of the poor; and that, no less salutary and necessary in our times, in favor of the middle classes, of a very broad reduction, or rather, waiver, of expenses, under the form of a determined offering, which not infrequently covers only a minimal portion of the expenses incurred by the Holy See? Indeed, in the last sixty years, out of 117 matrimonial cases, in only 69 was the total recovery of expenses achieved, while in as many as 39, that is, for one-third, the handling of the case was entirely free of charge, and in 9, only a mere offering was obtained. And to demonstrate how little the principle of *acceptio personarum* applies, it is noted that, while in the aforementioned 69 cases, the more affluent class had 23 defeats against 46 victories, in the 39 cases of free legal assistance, there were as many as 32 victories and only 7 defeats, and of the 9 cases with a fixed offering, only one was unsuccessful.

2. Nor should it be surprising that the number of sentences pronounced declaring nullity – which, in the last sixty years (excluding 6 cases of dispensation *super rato*), amounted to 80 – greatly exceeds the number of sentences given declaring validity, which is 31, when one considers that our Tribunal is a court of appeal, and while the defender of the bond, upon losing, is legally obligated to appeal, the plaintiff, when losing, does not always insist on the claim; hence, it necessarily happens that the case of confirming sentences already given declaring validity arises much less frequently than the case of confirming sentences declaring nullity. The 80 total sentences, pronounced in 6 years for the nullity of the matrimonial bond, represent an average of just eleven cases per year in which the freedom of the parties from the matrimonial bond was declared, because in several cases, to this effect, a single sentence was not sufficient, but two conforming sentences were necessary. This fact alone would be enough to demonstrate how far the judicial action of the Church is from recognizing in any way the alleged necessity of divorce, and this becomes even more evident if we compare this result with the enormous figures reached by the sentences of dissolution of the legitimate bond in countries where that fatal law prevails. Not to mention those even higher figures that occurred in...

[*Latin ed. p. 562*]

5.62 The Acts of the Apostolic See – the official commentary published after the war – showed the following figures for the year 1913: for France, 16,335; for Germany, 17,835; and for the United States of America, 112,036. 3) Nor does the censure have a stronger basis than the interpretation of the law, which tends to create new grounds for the nullity of marriage;

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indeed, it can be said that even forensic experience has contributed not a little to the restriction of impediments to marriage, as has been skillfully implemented by the Code. And it is enough to take a look at the indexes of the Decisions and the lists published each year in the Acts of the Apostolic See to be convinced that the grounds for challenging marriages, on which the causes before the Rota are decided, are all exactly the same as the traditional jurisprudence. 4) The same fidelity, constantly maintained by our Tribunal to the sound tradition of the ancient Rota and then of the Sacred Congregations of Rome, allows us to readily address the latest criticism concerning a supposed leniency in appreciating and accepting grounds for the nullity of marriage. Our decisions, as everyone can see in the volumes already published, instead show, each and every one, a scrupulous diligence in seeking out sources, in making evident with copious citations, and in following with full obedience to the spirit and the letter, this very tradition. This is what our efforts constantly aim for: "to not transgress the boundaries that our Fathers wisely established." Nor, to cite that one example which has been most clearly pointed out, does the frequent acceptance of *vis et metus* [force and fear] as a ground for nullity signify anything other than the continuation of the traditional attitude that the Church has always taken, and with so much merit, even socially, in defending the freedom that must be guaranteed to those who are to enter into an indissoluble bond, precisely because it is indissoluble; an attitude demonstrated in brilliant and admirable examples from Church history. Therefore, it is not to deviate from the tradition that made the jurisprudence of the Rota so glorious in the past, unanimously recognized as the most worthy interpreter, in its time, of the glories of Rome as mother and teacher of the law, but to continue it with ever greater zeal, in full accordance with the mission and the teaching of the Church, that our work aims for, constantly and diligently. And because this firm purpose is never harmed in us by our natural human weakness, we, magistrates and priests at the same time, fervently and without interruption implore divine help, of which a pledge and a hope descends upon us now, Most Blessed Father, through Your Benediction.

[*Latin ed. p. 563*]

From the Diary of the Roman Curia, 563. SECRETARY OF STATE. By order of the Secretary of State, the Holy Father has deigned to appoint: August 25, 1922. The Most Reverend Cardinal Camillo Laurenti, Protector of the Congregation of the Servants of Charity, founded by the priest Luigi Guanella. September 17. The Most Reverend Cardinal Giovanni Tacci, Member of the Holy Congregation for the Propagation of the Faith. September 24. Monsignor Andrea Jullien, Prelate Auditor in the Tribunal of the Holy Roman Court. September 30. The Most Reverend Cardinal Gennaro Granito Pignatelli di Belmonte, Protector of the Order

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of the Most Holy Trinity. October 9. Monsignor Giovanni Beda Cardinale, titular Archbishop of Chersona, Apostolic Nuncio to the Government of the Republic of Argentina. October 12. Monsignor Angelo Rotta, titular Archbishop of Thebes, Apostolic Internuncio in Central America. October 14. Monsignor Francesco Borgongini-Duca, Secretary of the Holy Congregation for Extraordinary Ecclesiastical Affairs. October 20. The Most Reverend Cardinal Gennaro Granito Pignatelli di Belmonte, Protector of the Work of the Schools of the Orient. By Apostolic Briefs, the Holy Father, Pope Pius XI, happily reigning, has deigned to appoint: Assistant at the Papal Throne: July 26, 1922. Monsignor Gustavo Carlo De Majlath, Bishop of Transylvania. * Apostolic Protonotaries, as if participating: July 20. Monsignor Giovanni Battista Floridi, of the diocese of Bergamo. July 25. Monsignor Davide Re, of the same diocese. August. Monsignor Giovanni Gomez-Delgado, of the diocese of Osma. August. Monsignor Domenico Colacchio, of the diocese of Boiano. August. Monsignor Paolo Jantausch, of the archdiocese of Strigonia.

[*Latin ed. p. 564*]

564 Acta Apostolicae Sedis - Commentarium Officiale, September 23, 1922. Most Reverend Luigi Wolkenberg, of the diocese of Szatmar.

30 " " Most Reverend Alessandro Pons, of the archdiocese of Carthage.

October 12 " Most Reverend Massimino Corsi, of the abbey nullius of Monte Cassino.

Domestic Prelates of His Holiness:

June 22, 1922. Most Reverend Andrea Lago, of the diocese of Havana.

July 20 " Most Reverend Paolo Merati, of the diocese of Bergamo.

July 21 " Most Reverend Angelo Sanzo, of the diocese of Boiano.

" " Most Reverend Rodolfo Ratti, of the archdiocese of Milan.

July 24 " Most Reverend Giuseppe Cattaneo, of the diocese of Como.

" " Most Reverend Francesco Vagni, of Rome.

" " Most Reverend Giovanni Golden, of the diocese of Auckland.

July 26 " Most Reverend Giuseppe Mutschlechner, of the diocese of Bressanone.

" " Most Reverend Giacinto Tamburini, of the diocese of Cornacchie.

July 28 " Most Reverend Melchiorre Barberis, of the diocese of Novara.

" " Most Reverend Alfonso Malaguti, of the archdiocese of Bologna.

August 2 " Most Reverend Agostino Breig, of the archdiocese of Milwaukee.

" " Most Reverend Patrizio Durnin, of the same archdiocese.

" " Most Reverend Domenico Thill, of the same archdiocese.

" " Most Reverend Angelo Raffaele Acocella, of the archdiocese of

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Conza.

August 5 " Most Reverend Raffaele M. Castellano, of the archdiocese of Sorrento.

August 12 " Most Reverend Vittorio Grossi, of the diocese of Lodi.

August 17 " Most Reverend Edoardo Parente, of the archdiocese of Capua.

August 26 " Most Reverend Raffaele Maria Tarin y Torres, of the diocese of Urgel.

August 29 " Most Reverend Giacomo Consoli, of the diocese of Anglona and Tursi.

September 18 " Most Reverend Francesco Bracci (Rome).

" " Most Reverend Felice Centi, of the diocese of Civita Castellana.

August 30 " Most Reverend Pasquale Antonelli, of the diocese of Conversano.

" " Most Reverend Giovanni Cullen, president of the English College of Lisbon.

October 10 " Most Reverend Pietro Valimberti, of the archdiocese of Turin.

October 19 " Most Reverend Francesco Mazzarella, of the diocese of Alife.

October 20 " Most Reverend Filippo de Jesus Echeverría, of the archdiocese of Buenos Aires.

October 21 " Most Reverend Giovanni Bozzano, of the archdiocese of Genoa.

[*Latin ed. p. 565*]

From the Roman Curia Diary, 565: HONORS. By Apostolic Brief, the Most Holy Father, Pope Pius XI, may He reign happily, has deigned to bestow the following honors: The Supreme Cross of Christ, August 1, 1922, upon His Excellency, Mr. Epitacio da Silva Pessoa, President of the Republic of Brazil. The Grand Cross of the Order of Saint Gregory the Great, August 1, 1922, upon His Excellency, Mr. Giuseppe Emmanuele de Azevedo Marques, Minister of Foreign Affairs of the Republic of Brazil. August 5, upon His Excellency, Dr. Jen Huiching, President of the Council of Ministers and Minister of Foreign Affairs of China. September 25, upon His Excellency, Mr. Carlo Magalhaes de Azeredo, Extraordinary and Plenipotentiary Ambassador of the Republic of Brazil to the Holy See. October 6, upon Mr. Marquis Francesco Serlupi Crescenzi, Knight Commander of His Holiness. The Commander's Cross of the Order of Saint Gregory the Great, July 5, 1922. The Plaque of the Order of Saint Gregory the Great, August 11, 1922, upon Mr. Ouang Ting-tchang, Director of Protocol in the Ministry of Foreign Affairs of China. July 31, the Knighthood of the Order of Saint

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Gregory the Great, 1922, upon Mr. Count Stanislao Caterini, of Rome. The Grand Cross of the Order of Saint Gregory the Great, civil class, 1922, upon Mr. Don Alvaro Perez de Barradas y Fernandez de Cordoba, Marquis of Bay, Duke of Santa Lucia. The Plaque of the Order of Saint Gregory the Great, civil class, June 22, 1922, upon Mr. Commissioner Narciso Gelats, of the diocese of Havana. Upon Mr. Commissioner Dr. Giuseppe Ignazio dei counts Del Rivero, of the same diocese. Upon Mr. Commissioner Dr. Giuseppe Del Cueto, of the same diocese. July 20, upon Mr. Commissioner Guglielmo Aliata (Rome).

[*Latin ed. p. 566*]

566 Acta Apostolicae Sedis - Commentarium Officiale. The Order of St. Gregory the Great, Civil Class: July 19th to August 1st, 30th, 1922.

To the Most Reverend Mr. Luigi Iosi (Rome).

To the Most Reverend Mr. Andrea Amici (Rome).

To the Most Reverend Mr. Cristoforo de Paus, Secret Chamberlain of Swords and Mantle, Extraordinary, of His Holiness.

The Order of St. Gregory the Great, Civil Class: 8th, 19th, 25th, 27th, 30th, 31st, August 1st, 1922.

To the Most Reverend Mr. Giacomo Riskallah, of Porto Said.

To the Most Reverend Mr. Ferdinando Federici (Rome).

To the Most Reverend Mr. Lorenzo De Rossi (Rome).

To the Most Reverend Mr. Adolfo Du Sault, of the diocese of Aire.

To the Most Reverend Mr. Adolfo Galassini, of the diocese of Alexandria.

To the Most Reverend Mr. Giovanni Guasco (Rome).

To the Most Reverend Mr. Raffaele Pietrostefani (Rome).

To the Most Reverend Mr. Negib Aboussouan, of the Patriarchate of Jerusalem.

To the Most Reverend Mr. Ubaldo Angeli (Rome).

To the Most Reverend Mr. Giuseppe Salvatori (Rome).

To the Most Reverend Mr. Cesare Napoli, of the diocese of Susa.

To the Most Reverend Mr. Tchou Louis Ngaosiang, Secretary in the Ministry of Foreign Affairs of China.

To the Most Reverend Mr. Alessandro Gedda, of the diocese of Cuneo.

To the Most Reverend Mr. Eugenio Selvaggi, of the archdiocese of Taranto.

To the Most Reverend Mr. Guido Perego, of the diocese of Alexandria.

To the Most Reverend Mr. Lodovico Sion Arnould, of the diocese of Lille.

To the Most Reverend Mr. Luigi Colombo, of the archdiocese of Milan.

September 4th: To the Most Reverend Mr. Tommaso Dolz de Espejo y Andreu, Count of la Florida, of the diocese of Madrid.

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September 21st: To the Most Reverend Mr. Giovanni Giuseppe Camacho, of the diocese of Roseau.

To the Most Reverend Mr. Saturnino Unzue.

To the Most Reverend Mr. Stefano Egerton Harding, of the archdiocese of Birmingham.

September 23rd: To the Most Reverend Mr. Pietro De Boeck, of the archdiocese of Malines.

September 25th: To the Most Reverend Mr. Edoardo Ramos De Lima, Counselor of the Embassy of the Republic of Brazil to the Holy See.

September 27th: To the Most Reverend Mr. Pietro F. Moylan, of the archdiocese of Philadelphia.

October 5th: To the Most Reverend Mr. Michele Domenico Keily, of the diocese of Plymouth.

To the Most Reverend Mr. Guglielmo Dederich, of the diocese of Breslau.

[*Latin ed. p. 567*]

Diarium Romanae Curiae 567. The Knighthood of the Order of St. Gregory the Great, civil class: February 16, 1922. To Mr. Teodoro Klefisch, of the archdiocese of Scutari. July 19th: To Mr. Mario Gregori (Rome). July 19th: To Mr. Giuseppe Bizzarri (Rome). July 19th: To Mr. Orso Angelini (Rome). July 21st: To Mr. Alberto Floridi, of the diocese of Narni. July 24th: To Mr. Tommaso Zanardi, of the patriarchate of Venice. July 24th: To Mr. Luciano Boulini, of the same patriarchate. July 24th: To Mr. Professor Giovanni Ponti, of the same patriarchate. July 28th: To Mr. Vincenzo Mantovani, of the archdiocese of Bologna. July 28th: To Mr. Filippo Mantovani, of the same archdiocese. July 28th: To Mr. Aniello Attanasio, of the diocese of Forlì. August 8th: To Mr. Remigio Hanotel, of the archdiocese of Rheims. August 10th: To Mr. Riccardo Serra y Pickman, of the archdiocese of Seville. August 17th: To Mr. Doctor Gastone Rousseaux, of the archdiocese of Paris. August 26th: To Mr. Paolo Fabriani (Rome). August 30th: To Mr. Giovanni Couderc de Saint-Chamant. September 5th: To Mr. Giovanni Federico Kolkman, of the diocese of Haarlem. September 15th: To Mr. Engineer Luigi Gasoli, of the diocese of Reggio Emilia. September 21st: To Mr. Alessio Nguyen Van Nghi, of the Apostolic Vicariate of Northern Cochinchina. September 25th: To Mr. Francesco Caio De Mella, Secretary of the Embassy of the Republic of Brazil to the Holy See. September 25th: To Mr. Doctor Alfredo Marchand, of the diocese of Tarbes and Lourdes. September 26th: To Mr. Eugenio Corri veau, of the archdiocese of Quebec. September 27th: To Mr. Engineer Architect Ferruccio Chemello, of the diocese of Vicenza. September 30th: To Mr. Roberto Brunner, of the archdiocese of Malines. October 2nd: To Mr. Ernesto Cappelletti, of the diocese of Vicenza. October 3rd: To Mr. Baron Camillo de Warenghien, of the archdiocese of Cambrai.

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October 15th: To Mr. Giovanni Pietro Giuseppe Asselbergs, of the diocese of Breda. October 19th: To Mr. Marco Dondi dall'Orologio, of the diocese of Vicenza. October 20th: To Mr. Gottfried Braun, of the diocese of San Gallo. The Grand Cross of the Order of St. Sylvester Pope: August 5th, 7th, 1922. To His Excellency Mr. Shen Soen Ling, Vice-Minister of Foreign Affairs of China. To His Excellency Mr. Nguyên-hùu-Bai, Minister of the Interior of His Majesty the Emperor of Annam.

[*Latin ed. p. 568*]

Acta Apostolicae Sedis - Official Commentary 568: The Commendation of the Order of St. Sylvester Pope: August 29, 1922; April 25, 1922; December 4, 1922. To the Reverend Mr. Enrico Ruffone, of the archdiocese of Turin. To the Reverend Mr. Mohammed Effendi Baba, of Tripoli of Syria. To the Reverend Mr. Andrea Cremaschi, Chancellor of the Legation of the Republic of Strasbourg to the Holy See. To the Reverend Mr. Giuseppe Schwickeratt, October. To the Reverend Mr. Antonio Vieira Pinto, of the patriarchate of Lisbon. July; August. The Knighthood of the Order of St. Sylvester Pope: 1922. To the Reverend Mr. Gaetano Basilici (Rome). To the Reverend Mr. Filippo Canestrelli (Rome). To the Reverend Mr. Enrico Alessandri (Rome). To the Reverend Mr. Robert Stutz, Sergeant Major of the Pontifical Swiss Guard. To the Reverend Mr. Alfred Angelini (Rome). To the Reverend Mr. Costala Saba, of the patriarchate of Jerusalem. To the Reverend Mr. Francesco Bernardini (Rome). August 1. To the Reverend Mr. Negib Mousalli, of the archdiocese of Beirut. To the Reverend Mr. Tommaso Tommasi, of the archdiocese of Perugia. To the Reverend Mr. Antonio Siouffi, of the archdiocese of Damascus. To the Reverend Mr. Guido Jaeoucci (Rome). To the Reverend Mr. Giovanni Valorani (Rome). To the Reverend Mr. Giovanni Fantozzi (Rome). To the Reverend Mr. Umberto Clementelli (Rome). September 22. To the Reverend Mr. Edoardo Marigno, of the archdiocese of Buenos Aires. To the Reverend Mr. Tommaso Piovano, of the archdiocese of Turin. To the Reverend Mr. Eugenio Nachbauer. June 4; July 19; December 22. May 25. BY THE ORDER OF HIS HOLINESS: With the letters of His Holiness, Monsignor Maggiordomo, the Holy Father deigned to appoint: Honorary Secret Chamberlains of His Holiness: February 14, 1922. Monsignor Felice Conti, of the diocese of Civitacastellana, Orte, and Gallese. March 3. Monsignor Giovanni Pasquazi, of the diocese of Palestrina. April 11. Monsignor Francesco Mesik of Weiden, of the diocese of Neosolio.

[*Latin ed. p. 569*]

Diarium Bomanae Curiae 11 13 14 29 17 » » 23 28 13 » 15 19 21 22 23 24 » 25 28 » » » 569 1922. The Most Reverend Agostino Feldmajer, of the same diocese. The Most Reverend Michele Kòlodziej, of the diocese of Cracow. » The Most Reverend Giovanni Swiderski, of the diocese of Kamieniec. »

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The Most Reverend Giovanni Lewinski, of the same diocese. The Most Reverend Giovanni Ladygo, of the same diocese. The Most Reverend Francesco Balicki, of the same diocese. The Most Reverend Anthony Palladino, of the diocese of Cerignola. April » The Most Reverend Potito Capriglione, of the diocese of Ascoli Satriano. The Most Reverend Gey sa Szemethy, of the diocese of Gran Varadino. June The Most Reverend Albert Schriffert, of the same diocese. » The Most Reverend Giuseppe Pap, of the same diocese. » The Most Reverend Paul Noya, of the diocese of Cienfuegos. » The Most Reverend Colomanno Ferdényi, of the diocese of Gran Varadino. » The Most Reverend Vladislao Jastrzebski, of the diocese of Podlachia. July The Most Reverend Romano Wilde, of the same diocese. » The Most Reverend Giuseppe Lebeau, of the archdiocese of Ottawa. » The Most Reverend Adamo Blaszczyk, of the diocese of Kielce. August The Most Reverend Albino Chojko, of the diocese of Sandomierz. The Most Reverend Stanislao Koprowski, of the same diocese. The Most Reverend Giuseppe Rokoszny, of the same diocese. The Most Reverend Felice Kuropatwiñski, of the same diocese. The Most Reverend Giovanni Kosinski, of the same diocese. The Most Reverend Casimir Sykulski, of the same diocese. The Most Reverend Anthony Reçzajski, of the same diocese. The Most Reverend Teófilo Zdzieblowski, of the same diocese. The Most Reverend Giovanni Klimkiewicz, of the same diocese. The Most Reverend Thomas Emanuelli (Rome). The Most Reverend Ignatius Mitterer, of the diocese of Bressanone. The Most Reverend Giuseppe Antonio Behrendt, of the diocese of Danzica. The Most Reverend Giulio Luigi Lecomte, of the archdiocese of Rheims. The Most Reverend Antioco Cossu, of the diocese of Iglesias. The Most Reverend Stephen Császik, of the diocese of Veszprém. The Most Reverend Geysa Csóthi, of the same diocese. The Most Reverend Lewis Grone, of the same diocese. The Most Reverend Giuseppe Lukcsics, of the same diocese. The Most Reverend Victor Radvanyi, of the same diocese. The Most Reverend Charles Wimmer, of the same diocese. The Most Reverend Erminio Iacobelli (Rome). The Most Reverend Francesco M. Gjini, of the archdiocese of Dimazzo. The Most Reverend Alexander Bitroi, of the same archdiocese. The Most Reverend Charles Goetz, of the diocese of Passau. The Most Reverend Charles Dangl, of the same diocese. » » The Most Reverend Bernard Hauth, of the same diocese, March » » ACTA, vol. XIV, n. 15 31-10-9 22. 40

[*Latin ed. p. 570*]

570 Acta Apostolicae Sedis - Commentarium Officiale, August 28, 1922. Monsignor Francesco Nobile Orico, of the diocese of Feltre.

Monsignor Gaetano Masi, of the diocese of Belluno.

Monsignor Giovanni Battista Bottio, of the diocese of Treviso.

Monsignor Giovanni Maria Vidal, of the diocese of Pamiers.

Monsignor Giovanni Preti, of the diocese of Borgo S. Donnino.

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29. Monsignor Domenico Kaczynski, of the diocese of Lodz.

Monsignor Carto Faferko, of the diocese of Tarnovia.

Monsignor Vittore Stronczynski, of the diocese of Kamieniec.

Monsignor Antonio Servignat, of the same diocese.

Monsignor Giovanni Lawrecki, of the same diocese.

Monsignor Antonio Skalski, of the same diocese.

Monsignor Pietro Trocki, of the same diocese.

Monsignor Antonio Liniewicz, of the same diocese.

Monsignor Boleslao Paulowiez, of the same diocese.

Monsignor Valeriano Pogorzelski, of the diocese of Wladislavia.

September 1. Monsignor Tommaso Occhioni, of the archdiocese of Fermo.

2. Monsignor Giovanni van Brüssel, of the diocese of Bois-le-Duc.

4. Monsignor Vincenzo Schweitzer, of the diocese of Rottemburgo.

6. Monsignor Pietro Lisbona y Alonso, of the diocese of Barcelona.

7. Monsignor Arturo De Oliveira, of the diocese of Bello Orizonte.

9. Monsignor Antonio Slamié, of the archdiocese of Zagreb.

Monsignor Cesare Donini, of the diocese of Cremona.

11. Monsignor Casimiro Kaszlewski, of the diocese of Cracow.

Monsignor Pietro Krawczynski, of the same diocese.

Monsignor Sigismondo Kulig, of the same diocese.

Monsignor Carlo Nikiel, of the same diocese.

Monsignor Giuseppe Pajaczewski, of the same diocese.

Monsignor Adalberto Siedlecki, of the same diocese.

Monsignor Stefano Skoczynski, of the same diocese.

Monsignor Francesco Starowieyski, of the same diocese.

Monsignor Francesco Swiderski, of the same diocese.

Monsignor Andrea Zajac, of the same diocese.

Monsignor Giuseppe Garrone, of the archdiocese of Turin.

Monsignor Antonio Colli, of the diocese of Reggio Emilia.

Monsignor Francesco Macchioni, of the same diocese.

Monsignor Pietro Tesauri, of the same diocese.

Monsignor Prospero Scurani, of the same diocese.

Monsignor Giovanni Saccani, of the same diocese.

23. Monsignor Domenico Antonio Gallucci, of the archdiocese of Acerenza and Matera.

Monsignor Ausonio Bossi, of the diocese of Guastalla.

Monsignor Giuseppe Breuer, of the archdiocese of Colonia.

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Monsignor Pietro Hoeveler, of the same archdiocese.

[*Latin ed. p. 571*]

From the Diary of the Roman Curia, 571, September 23, 1922.

Monsignor Lorenzo Krichel, of the same archdiocese.

Monsignor Carlo Laaf, of the same archdiocese.

Monsignor Francesco Maybaum, of the same archdiocese.

Monsignor Carlo Mosterts, of the same archdiocese.

Monsignor Lorenzo Richen, of the same archdiocese.

Monsignor Francesco Saverio Sasse, of the same archdiocese.

Monsignor Giuseppe Schüller, of the same archdiocese.

Monsignor Frederick, Count de Spee, of the same archdiocese.

Monsignor Giovanni Wollersheim, of the same archdiocese.

Monsignor Filippo Streiner, of the diocese of Gurk.

Monsignor Michele Paulitsch, of the same diocese.

Monsignor Francesco Zach, of the same diocese.

Monsignor Giuseppe Gasteiger, of the archdiocese of Munich and Freising.

Monsignor Lorenzo Gallinger, of the same archdiocese.

Monsignor Giovanni Evangelista Müller, of the same archdiocese.

Monsignor Bernard Neumann, of the same archdiocese.

Monsignor Sebastian Staudhamer, of the same archdiocese.

Monsignor Anthony Vollnhals, of the same archdiocese.

Monsignor Theodore Becker, of the same archdiocese.

Monsignor Gaspare Burggraf, of the same archdiocese.

Monsignor Richard Hoffmann, of the same archdiocese.

Monsignor Nicholas Brem, of the same archdiocese.

Monsignor Carlo Walterbach, of the same archdiocese.

Monsignor Gaspare Eirainer, of the same archdiocese.

Monsignor Engelbert Lorenzo Fischer, of the diocese of Erbipoli.

Monsignor Giovanni Strohmenger, of the same diocese.

Monsignor Frederick Roth, of the same diocese.

Monsignor Conrad Lippert, of the same diocese.

Monsignor Francesco Hergenroether, of the same diocese.

Monsignor George Hemmrich, of the same diocese.

Monsignor Liberius Gerstenberger, of the same diocese.

Monsignor Ignatius Hergenroether, of the same diocese.

Monsignor Adolph Wentrup, of the diocese of Münster.

Monsignor Henry Hasenkamp, of the same diocese.

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Monsignor Bernard Nienhaus, of the same diocese.
Monsignor Everard Schwarz, of the same diocese.
Monsignor Francesco Richter, of the same diocese.
Monsignor Theodore Kochmeyer, of the same diocese.
Monsignor Henry Bertmans, of the same diocese.
Monsignor Ferdinand Nöthen, of the same diocese.
Monsignor Frederick Beelert, of the same diocese.
Monsignor Bernard Rein, of the same diocese.

[*Latin ed. p. 572*]

572 Acta Apostolicae Sedis - Official Commentary, September 25, 1922.
Monsignor Federico Schmidt, of the same diocese.
26 » Monsignor Giovanni Vidas, of the diocese of Segna.
» Monsignor Francesco Lorbek, of the same diocese.
» Monsignor Giuseppe Franciskovic, of the same diocese.
» Monsignor Carlo Smokvina, of the same diocese.
» Monsignor Antonio Loneario, of the same diocese.
» Monsignor Antonio Rigoni, of the same diocese.
October 2 » Monsignor Francesco Porcelli, of the archdiocese of Salerno.
» Monsignor Vincenzo Vece, of the same archdiocese.
» Monsignor Salvatore Murino, of the same archdiocese.
» Monsignor Angelo Terrone, of the same archdiocese.
» Monsignor Giuseppe Ferrari, of the same archdiocese.
October 3 » Monsignor Giovanni Battista Colcanappa, of the diocese of Capo Haitiano.
» Monsignor Vincenzo Miossevich, of the archdiocese of Zara.
» Monsignor Emerico Csepregi, of the diocese of Csanád.
October 6 » Monsignor Antonio Delbosco, of the archdiocese of Turin.
October 7 » Monsignor Benedetto Censi, of the diocese of Bertinoro.
» Monsignor Nazareno Censi, of the same diocese.
» Monsignor Piersante Borghesi, of the same diocese.
» Monsignor Alpinolo Lasi, of the same diocese.
» Monsignor Luigi Santi, of the archdiocese of Modena.
October 9 » Monsignor Giovanni Perotti, of the archdiocese of Vercelli.
» Monsignor Gaspare Costa, of the same archdiocese.
October 10 » Monsignor Potito Fiorenza, of the diocese of Ascoli Satriano and Cerignola.
October 11 » Monsignor Giacomo Ramerò, of the archdiocese of Turin.
October 13 » Monsignor Emilio Strenski, of the diocese of Brooklyn.

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» Monsignor Giuseppe Kirlin, of the archdiocese of Philadelphia.

» Monsignor Giuseppe Paganucei, of the diocese of Fano.

October 16 » Monsignor Alessandro de Mahieu, of the diocese of Brussels.

October 20 » Monsignor Geremia Canili, of the diocese of Auckland.

October 21 » Monsignor Matteo Dubrovic, of the diocese of Trieste.

Secret Chamberlains, extraordinary, of Sword and Cape, of His Holiness:

March 3, July 20, August 22, 1922.

The Right Honorable Viscount Luigi G. Franco de Espés Valon, of the archdiocese of Saragozza.

The Right Honorable Count Giovanni Battista Castelli (Rome-Naples).

The Right Honorable Count Giovanni de Pontavice, of the archdiocese of Rennes.

The Right Honorable Viscount Carlo de la Lande Calon, of the same archdiocese.

[*Latin ed. p. 573*]

Diarium Romanae Curiae, August 26, 29, 573, 1922.

The Most Reverend Mr. Martino Maloney, of the diocese of Trenton.

The Most Reverend Mr. Firmino Carlo de Yeregui, of the archdiocese of Montevideo.

September 11. The Most Reverend Mr. Severo Severi, of the diocese of Reggio Emilia.

September 23. The Most Reverend Mr. Carlo Goffredo Custodis, of the same archdiocese of Kolin.

The Most Reverend Mr. Massimiliano de Fürstenberg, of the same archdiocese.

The Most Reverend Mr. Carlo de Spee, of the same archdiocese.

The Most Reverend Mr. Guglielmo de Spee, of the same archdiocese.

The Most Reverend Mr. Federico de Vittinghoff-Schell, of the same archdiocese.

September 28. The Most Reverend Mr. Renato Philipon, of the diocese of Versailles.

October 2. The Most Reverend Mr. Ottone de Westphalen, of the diocese of Münster.

The Most Reverend Mr. Massimiliano de Geyr-Schweppenburg, of the same diocese.

The Most Reverend Mr. Federico de Schorlemer-Alst, of the same diocese.

The Most Reverend Mr. Clemente Droste ex Vischering, of the same diocese.

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The Most Reverend Mr. Massimiliano Droste ex Vischering, of the same diocese.

The Most Reverend Mr. Clemente Agostino Droste ex Vischering, of the same diocese.

The Most Reverend Mr. Giorgio Droste ex Vischering, of the same diocese.

October 16. The Most Reverend Mr. Raffaele Emaldi, of the archdiocese of Florence.

October 17. The Most Reverend Mr. Gualtiero Raleigh Kerr, of the archdiocese of Westminster.

The Most Reverend Mr. Edoardo Villeré Papin, of the archdiocese of Saint-Louis.

October 18. The Most Reverend Mr. Carlo Terlinden, of the archdiocese of Malines.

October 20. The Most Reverend Mr. Annibale Viti Mariani, of the diocese of St. Augustine (Florida).

Honorary Chaplains in the purple vestments of His Holiness:

April 10, 12, June 13, July.

1922.

The Reverend Monsignor Giovanni Battista Bernardini, of the diocese of Tivoli.

The Reverend Monsignor Augusto Ranieri, of the diocese of Porto e S. Rufina.

The Reverend Monsignor Vittore Kamienski, of the same diocese.

The Reverend Monsignor Carlo Leszczynski, of the same diocese.

The Reverend Monsignor Giovanni Grabonski, of the same diocese.

The Reverend Monsignor Eugenio Pacewski, of the same diocese.

The Reverend Monsignor Mariano Stefanowski, of the same diocese.

The Reverend Monsignor Casimiro Wladislao Powarka, of the same diocese.

[*Latin ed. p. 574*]

Acta Apostolicae Sedis - Official Commentary 574, August 19, 1922. Monsignor Andrea Glibowski, of the diocese of Sandomierz. Monsignor Stefano Swietlicki, of the same diocese.

August 22: Monsignor Federico Moll, of the diocese of Bressanone.

August 24: Monsignor Giuseppe Bontz, of the diocese of Veszprém.

Monsignor Paolo Csucsay, of the same diocese.

Monsignor Stefano Fatér, of the same diocese.

Monsignor Paolo Wéber, of the same diocese.

September 4: Monsignor Francesco Saverio Reck, of the diocese of Rot-

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temburgo.

Monsignor Conrado Kümmel, of the same diocese.

Monsignor Michele Munz, of the same diocese.

Monsignor Carlo Möhler, of the same diocese.

Monsignor Stefano Magg, of the same diocese.

Monsignor Francesco Fischer, of the same diocese.

Monsignor Giovanni Staudenmaier, of the same diocese.

September 9: Monsignor Giovanni Barlé, of the archdiocese of Zagreb.

Monsignor Lorenzo Radicevié, of the same archdiocese.

Monsignor Stefano Korenic, of the same archdiocese.

Monsignor Giovanni Borkovic, of the same archdiocese.

Monsignor Stefano Njemcié, of the same archdiocese.

September 11: Monsignor Giuseppe Bielenin, of the diocese of Cracow.

Monsignor Giovanni Fiedor, of the same diocese.

Monsignor Lorenzo Solak, of the same diocese.

Monsignor Vincenzo Credidio, of the diocese of S. Marco e Bisignano.

Monsignor Giovanni Bertoldi, of the diocese of Reggio Emilia.

September 23: Monsignor Ferdinando Manzini, of the archdiocese of Modena.

Monsignor Giuseppe Mühleu, of the archdiocese of Colonia.

Monsignor Guglielmo Arrenbrecht, of the same archdiocese.

Monsignor Enrico Bechern, of the same archdiocese.

Monsignor Guglielmo Classen, of the same archdiocese.

Monsignor Giuseppe Drammer, of the same archdiocese.

Monsignor Paolo Düsterwald, of the same archdiocese.

Monsignor Federico Esser, of the same archdiocese.

Monsignor Enrico Esser, of the same archdiocese.

Monsignor Francesco Fink, of the same archdiocese.

Monsignor Guglielmo Frings, of the same archdiocese.

Monsignor Giuseppe Hochscheid, of the same archdiocese.

Monsignor Agostino Hoeller, of the same archdiocese.

Monsignor Michele Juris, of the same archdiocese.

Monsignor Enrico Jansen, of the same archdiocese.

Monsignor Pietro Limberg, of the same archdiocese.

Monsignor Giovanni Peiffer, of the same archdiocese.

Monsignor Giuseppe Prill, of the same archdiocese.

[*Latin ed. p. 575*]

Diarium Romanae Curiae 575, September 23, 1922.

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Most Reverend Monsignor Paul Tuecking, of the same archdiocese.

Most Reverend Monsignor Charles Joseph Sehniitz, of the same archdiocese.

Most Reverend Monsignor Francis Umpfenbach, of the same archdiocese.

Most Reverend Monsignor Hermann Winter, of the same archdiocese.

September 25.

Most Reverend Monsignor Rudolph Bayer, of the diocese of St. Hippolitus.

Most Reverend Monsignor Conrad Count de Preysing, of the archdiocese of Munich and Freising.

Most Reverend Monsignor John George Widmann, of the same archdiocese.

Most Reverend Monsignor John Haindl, of the same archdiocese.

Most Reverend Monsignor Constantine Yorg, of the same archdiocese.

Most Reverend Monsignor Louis Cerebotani, of the same archdiocese.

Most Reverend Monsignor Nicholas Paulus, of the same archdiocese.

Most Reverend Monsignor Joseph Pichler, of the same archdiocese.

Most Reverend Monsignor Peter Winkler, of the same archdiocese.

Most Reverend Monsignor Henry Laakmann, of the diocese of Münster.

Most Reverend Monsignor Bernard Hauschop, of the same diocese.

Most Reverend Monsignor Gregory Rensing, of the same diocese.

September 28.

Most Reverend Monsignor Angelo Callegari, of the diocese of Luni, Sarzana, and Brugnato.

October 2.

Most Reverend Monsignor Edward Herrera Najera, of the diocese of Osma.

October 3.

Most Reverend Monsignor Aurelius Martin, of the diocese of Csanád.

October 10.

Most Reverend Monsignor Salvatore Mariani, of the diocese of Orte.

Most Reverend Monsignor Victor Zalfa, of the diocese of Gallese.

October 18.

Most Reverend Monsignor Eugene Merio, of the archdiocese of Rouen.

October 20.

Most Reverend Monsignor Salvatore Velia, of the diocese of Noto.

Honorary Chaplains of His Holiness, Supernumerary, of the Order of the Sword and the Order of the Mantle:

Translated by churchlatin.ai, a product of Boyne Archives

August 29, 1922.

Mr. Alexander de Wisniowski, of the archdiocese of Warsaw.

September 9.

Mr. Benjamin Cimini, of the archdiocese of Amalfi.

September 11.

Mr. Louis De Simone, of the diocese of Lech.

Mr. Francis Bergmans, of the diocese of Bois-le-Duc.

Mr. Peter Maas, of the same diocese.

October 18.

Mr. Maurice Beaufaux, of the archdiocese of Malines.

Secret Honorary Chaplains of His Holiness:

March 22, 1922.

August.

Most Reverend Monsignor John Caricati (Rome).

Most Reverend Monsignor Emiliano Boscarolli, of the diocese of Bressanone.

Most Reverend Monsignor Francis Luttor, of the diocese of Veszprém.

Most Reverend Monsignor Joseph Németh, of the same diocese.

Most Reverend Monsignor Anthony Strausz, of the same diocese.

Most Reverend Monsignor Louis Vegele, of the same diocese.

October.

Most Reverend Monsignor Vincent Bonaccordi, of the diocese of Sutri and Nepi.

[*Latin ed. p. 576*]

576 Acta Apostolicae Sedis - Commentarium Officiale Camerieri, 2 Augusti 1922, 29.

4 Septembris 9.

23.

Augusti 31.

23.

1922.

Septembris.

Extra Urbem, apud Sanctam Sedem: Reverendissimus Dominus Porfirius da Cruz Quintella, Patriarcha, ex Dioecesi Lisbonae. Reverendissimus Dominus Paulus Zaluska, ex Dioecesi Wladislaviae. Reverendissimus Dominus Stephanus Kulinski, ex eadem Dioecesi. Reverendissimus Dominus Iosephus Müller, ex Dioecesi Rottemburgi. Reverendissimus Dominus Ioannes áimatoyié, ex Archidioecesi Zagrabiensi. Reverendissimus Dominus Nazarius Galieti, ex Dioecesi Albanensi.

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Cappellani honorarii extra Urbem, apud Sanctam Sedem: Reverendissimus Dominus Alexander Fava, ex Dioecesi Borgo S. Donnini. Reverendissimus Dominus Bernardus Consolati, ex Dioecesi S. Severini. Reverendissimus Dominus Iosephus De Pasquale, ex Archidioecesi Cosentina.

NECROLOGIUM.

26.

Reverendissimus Dominus Ioannes Grimes, Episcopus Syracusae (U. S. A.).

Reverendissimus Dominus Silverius Gomez Pimenta, Archiepiscopus Mariannae.

Reverendissimus Dominus Silvanus Ramírez, Episcopus tit. Verinopolitensis.

Reverendissimus Dominus Petrus Iosephus Lausberg, Episcopus tit. Tiatirenensis.

Reverendissimus Dominus Patricius Iacobus Donahue, Episcopus Wheelingensis.

Reverendissimus Dominus Antonius Riccardi, Episcopus Sarsinensis.

Iulii 1922.

1 Septembris, 25.

30.

4 Octobris, 12.

AVVISUM.

Directio "Annuarii Pontificii" apud Secretariam Status vehementer desiderat ut Illustrissimi et Reverendissimi Ordinarii Dioecesium, collegia praelata, superiores generales Ordinis religiosorum, rectores collegiorum ecclesiasticorum, et omnes dignitates ad curiam pontificiam pertinentes, ea opportune transmiserent relationes et correctiones necessarias ad editionem "Annuarii" pro anno proxime veniente 1923, conformiter litterae circularis Eminenti Domini Cardinale Gasparri, Secretario Status, die 15 Iulii 1915, et instructionibus particularibus acceptis tempore nominationum et promotionum.

[*Latin ed. p. 577*]

Year XIV - Vol. XIV, November 15, 1922, No. 16

ACTA APOSTOLICAE SEDIS

OFFICIAL COMMENTARY

CONCORDAT BETWEEN THE HOLY SEE AND THE GOVERNMENT OF LATVIA

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The Holy See, represented by His Eminence Cardinal Gasparri, Secretary of State of His Holiness Pope Pius XI, and the Government of Latvia, represented by His Excellency Mr. Zigfrids A. Meierovics, President of the Council, Minister of Foreign Affairs, having exchanged their full powers, duly recognized, have agreed upon the following provisions:

I. – The Catholic religion shall be freely and publicly exercised in Latvia, and the legal personality, with all the rights that the Civil Code of Latvia recognizes for other civil persons, shall be recognized to it.

II. – The Holy See, in agreement with the Government of Latvia, and after the latter has provided the Church with the church and the property referred to in Article VII, erects an Archbishopric in Riga and grants the Archbishop of Riga one or two Auxiliary Bishops. The Archbishop and the Bishops shall be of Latvian nationality.

III. – For all ecclesiastical affairs, the Archbishopric of Riga shall depend directly on the Holy See.

IV. – The Holy See, before appointing the Archbishop of Riga, shall notify the Government of Latvia of the candidate it has chosen.

[*Latin ed. p. 578*]

573 Acta Apostolicae Sedis - Official Commentary, to ascertain whether, from a political standpoint, the Government has any objections to raise against this appointment. V. - Before assuming his duties, the Archbishop shall swear an oath of fidelity to the President of the Republic of Latvia in the following form: "I swear before God and upon the Holy Gospels, as is fitting for a Bishop, to respect and to ensure that the clergy respects the government established by the Constitution of the Republic of Latvia, and to undertake nothing that might compromise public order." VI. - The Holy See, after consultation with the Government of Latvia, shall reconstitute the diocesan Chapter of Riga according to the prescriptions of Canon Law. VII. - The Republic of Latvia, for its part, undertakes to: a) provide Riga with a cathedral church chosen by the Government and deemed suitable by the Archbishop, for the Catholic-Roman cult; b) provide a suitable building to serve as the residence of the Archbishop and the Chapter, along with the offices of the Chancery and the Consistory. - The members of the Chapter, the Curates, and in general all ecclesiastical personnel are appointed by the Archbishop according to the norms of Canon Law. IX. - Ecclesiastical personnel, from the order of subdeacon inclusive, are exempt from military service and other civic duties incompatible with the sacerdotal vocation, such as, for example: jurors, members of the tribunal, etc. X. - The Catholic Church has the right to found and maintain its own denominational schools; the Government of Latvia undertakes to respect the denominational character of these schools, and, for its part, the Church undertakes to respect any law concerning private schools, in conformity with this commitment of the Government. XI. - For the formation of a Lat-

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vian clergy, a diocesan ecclesiastical seminary shall be founded according to canonical prescriptions.

[*Latin ed. p. 579*]

Agreement with the Republic of Latvia, Article 579, under the authority of the Archbishop. The language used in the instruction of the Seminary, except for philosophy and ecclesiastical subjects, will be Latvian. Regarding the foundation of a Latvian college in Rome, or the allocation of a determined number of scholarships to those students whom the Archbishop wishes to send to Rome to pursue higher ecclesiastical studies, the Latvian Government will consult with the Holy See.

XII. – Given the still insufficient number of clergy of Latvian nationality, the Archbishop shall have the right, for a transitional period, to bring in, according to need, clergy from abroad, who may freely exercise the functions for which they are entrusted by the Archbishop. The Archbishop shall take care to indicate to the Government of the Republic the names of these clergy, in order to ascertain whether, from a political point of view, the Government has any objections to raise against them. The members of the Chapter, the Deans, and the incumbent Curés must be Latvian citizens.

XIII. – The Republic of Latvia shall not impede the activity, controlled by the Archbishop of Riga, of Catholic associations in Latvia, which shall have the same rights as other associations recognized by the State.

XIV. – Churches, chapels, and Catholic cemeteries are considered to be the property of the Catholic Church in Latvia; they are freely administered by the ecclesiastical authority; they cannot be alienated or confiscated by anyone, nor destined for other uses against the will of the ecclesiastical authority.

XV. – The immunity of churches, chapels, and cemeteries shall be observed according to the norms of Canon Law.

XVI. – The properties of the Church may be subject to taxes, like the property of other citizens, except for the buildings destined for divine worship, as well as the Seminary, the bishoprics, and the rectories.

XVII. – Clergy accused of failing to fulfill the obligations of their sacerdotal state shall justify themselves before the Archbishop.

[*Latin ed. p. 580*]

580 Acta Apostolicae Sedis - Commentarium Officiale, or its mandataries. Appeal from the episcopal judgment cannot be made to secular judgment. XVIII. If clerics are accused before secular tribunals of crimes prescribed by the Code of Latvia, the Archbishop or his delegate shall be notified in due time, and he, or his delegate, may attend the sessions of the tribunals and the proceedings of the trial. XIX. Clerics condemned by judgment to imprisonment shall serve their sentence of confinement in a monastery. In other cases, guilty clerics shall serve their sentence,

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like other condemned persons, after the Archbishop has deprived them of ecclesiastical dignity. XX. The duration of the present concordat shall be three years, from the date of the deposit of the ratification, and shall be extended by tacit renewal year by year, unless denounced six months in advance. In the event of denunciation of the Concordat, the properties mentioned in the Concordat, with their immunities, shall remain the property of the Catholic Church, and the persons referred to in the Concordat shall be subject to the general law of Latvia. XXI. The present Concordat shall be ratified by the Holy See and by the Constituent Assembly of Latvia. XXII. The exchange of ratifications shall be carried out at the Vatican, and the Concordat shall enter into force on the date of the deposit of the ratifications. In witness whereof, the aforementioned Plenipotentiaries have signed the present Concordat. Done at the Vatican, this 30th day of May, 1922, in duplicate. L.&.S. PIERRE CARDINAL GASPARRI. ZlGFRIDS A. MEIEROVICS.

[*Latin ed. p. 581*]

Convention between the Republic of Latvia: DECLARATION In the name of the Government of the Republic of Latvia, I declare the following: "The Government of Latvia will grant to the Archbishop, the Bishops, and the Members of the Chapter a sufficient provision to allow them to live in a manner worthy of their rank, and in the event of disagreement regarding the amount of the provision, the Government will come to an agreement with the Holy See. It also undertakes to arrange the building mentioned in Article VII b) of this Concordat. The buildings and funds necessary for the foundation of a diocesan ecclesiastical seminary will be provided by the Government of Latvia, and likewise, the other allocations paid up to the present by the Government will be maintained." Done in Rome, this 30th of May, 1922. ZiGFRIDS A. L. J. S. MEIEROVICS. Having concluded and signed by their respective Plenipotentiaries on this 30th of May of the current year, a Convention to protect the religious interests of the Catholics of the Republic, today, 3rd of November, 1922, His Eminence, the Most Reverend Cardinal Pietro Gasparri, Secretary of State of His Holiness, and His Excellency, Mr. Germano Albat, Under-Secretary of State for Foreign Affairs of the Republic of Latvia, gathered in the chambers of the Apostolic Palace of the Vatican, after reading their respective Instruments of ratification, found them fully in conformity in all and each of their articles. Consequently, they both proceeded to the exchange of the aforementioned ratifications, and in faith of this act, they have signed with their own hand this present document in duplicate, affixing thereto the seals of their arms. Rome, from the Apostolic Palace of the Vatican, 3rd of November, 1922. L. & S. PIETRO CARDINALE

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GASPARRI. L. & S. GERMAIN ALBAT.

[*Latin ed. p. 582*]

"8^ Acta Apostolicae Sedis - Official Commentary ACTA OF POPE PIUS XI CONSTITUTION 'IASZOVIENSIS' CONCERNING THE ERECTION OF A NULLIUS ABBEY. PIUS, BISHOP, SERVANT OF THE SERVANTS OF GOD, FOR THE PERPETUAL REMEMBRANCE: Having been raised to the seat of the supreme Apostolic See, by the divine disposition of mercy, among the many and most important concerns of Our pastoral office, We consider it fitting to embrace those matters which are most conducive to the good and benefit of souls and of the Christian faithful. It is known to Us that the abbey, or monastery of the Holy John of the Castle of Jaszo, in Czechoslovakia, of the Order of the Regular Canons of Prémontré, has existed and flourished for eight centuries, and, with its excellent artistic monuments, has acquired considerable merit, especially through the worship of religion, the care of souls, and the institution of youth. Moreover, recently the Abbot of Jaszo, with the approval of the General Procurator of the Prémontré Order, earnestly petitioned the Apostolic See, so that, for the greater increase of religion, the aforementioned monastery might be elevated to the rank of a nullius abbey. We, to whom nothing is more pleasing than to foster, ever more, those things that pertain to religion, readily and willingly granted their request. Wherefore, after having consulted with Our venerable brothers, the Cardinals of the Holy Roman Church, who preside over the Sacred Consistorial Congregation, and with the Apostolic authority and with all that is necessary, to the extent that it may be necessary, and with the consent of those who have a particular interest in the matter, We erect the monastery of Saint John of the Castle of Jaszo into a nullius abbey, to be called the Jasovien Abbey, and We subject it directly to the Holy See. Furthermore, in order to constitute the territory of the aforementioned abbey, We permanently assign to it the following parishes, namely: the parish of the exempt abbey in the Castle of Jaszo, the parishes of Jaszo (city), Débròd, Rudnok, Felso-Mecenzéf, and Jaszo-Mindszent in the diocese of Rosna."

[*Latin ed. p. 583*]

The acts of Pope Pius XI, 583, concerning: the parishes of Jaszó-Ujfalu and Lelesz, belonging to the diocese of Cassoviensis, and the parish of Nagy-Kapos, belonging to the diocese of Szathmariensis: We therefore definitively separate and sever these from the dioceses to which they previously belonged. Furthermore, we elevate the parish church of Saint John in the castle of Jaszó, retaining its title, to the status and dignity of a collegiate church, establishing within it a collegiate seat, with all privileges, honors, insignia, and rights, by which other collegiate churches are lawfully or by legitimate custom endowed. Over the entire

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collegiate church, thus constituted, the Abbot of Iaszoviensis, for the time being, shall have governance and jurisdiction, exercising his rights and offices according to the common law and also the constitutions of the Praemonstratensian Order. Moreover, concerning the rights and obligations of the collegiate chapter, those prescribed in the Code of Canon Law and in its own constitutions shall be observed. Furthermore, for the Abbot's table, the chapter, and the seminary, for the expenses of divine worship and other works, we assign the revenues and goods to which the collegiate church of Iaszoviensis actually possesses, and which it will obtain in the future. We also command that our beloved son, Melchior Takacs, the present Abbot of the Monastery of Iaszoviensis, be and remain the first Abbot of the newly erected collegiate church, with the provisions regarding the Abbot's blessing, profession of faith, and oaths to be observed. We also wish that all documents and records pertaining to the parishes attributed to the new collegiate church be transmitted as soon as possible by the respective diocesan curias to the same collegiate church of Iaszoviensis, so that they may be preserved in its archives. Finally, We reserve to Ourselves and to this Apostolic See the faculty of freely deciding on any dismemberment or new circumscription of the aforementioned collegiate church. Those things which have been decreed by Us with Apostolic authority in these Letters, it is permitted to no human being, at any time, to infringe, or to oppose, or in any way to contradict. If anyone, may God prevent it, should presume to attempt this, let him know that he will incur the penalties prescribed by the sacred canons against those who resist the exercise of ecclesiastical jurisdiction. To these matters, We entrust the execution to our venerable brother Clement Micara, the titular Archbishop of Apamensem and Apostolic Nuncio in Czechoslovakia, and We grant him the necessary faculties for this undertaking, including the power to delegate another man constituted in ecclesiastical dignity, and to definitively pronounce judgment on any difficulty or opposition that may arise, with the obligation to report to Rome to the Sacred [Consistory].

[*Latin ed. p. 584*]

584 Acta Apostolicae Sedis, – Official Commentary. Within six months, the Congregation Consistorial is to transmit, with authentic form, for absolute execution, this Our mandate. Finally, We decree that these present Letters shall be valid, notwithstanding any contrary provisions, even those deserving of special and express mention. Given at Rome, at Saint Peter's, in the year of Our Lord one thousand nine hundred and twenty-two, on the seventh day of the month of June, in the first year of Our Pontificate. ©●C. CARD. DE LAI, Bishop of Sabina. O. CARD. CAGIANO, Secretary of the Sacred Congregation of the Consistory. S. B. E., Chancellor. Raphael Ludo vicus, Male Quarter, Protonotary Schüller, Apostolic Protonotary. Plumbi. Register in the Chamber of Appeals, volume XXV, number 52.

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APOSTOLIC LETTERS: THE TEMPLE OF SS. JOHN AND PAUL IN VENICE, WITH THE TITLE AND PRIVILEGES OF A BASILICA MINOR, IS ENHANCED. PIUS PP. XI. For the perpetual memory of the matter. – The governors of the Republic of Venice, moved by piety towards the religious family of the Brothers of the Order of Preachers, and by their outstanding merits, especially through their constant preaching of the divine word, took care to erect, in the year 1334, a temple dedicated to God in Venice, in honor of the Saints Martyrs John and Paul. This sacred edifice, moreover, shines not only with its size and the nobility of its structure, but also with marvelous works of art. Within it is the most famous chapel of the Blessed Virgin Mary of the Rosary, a sacred and civil monument to the glorious naval victory of Naupactus, obtained through the singular and miraculous intercession of the same Virgin, under the title of the Rosary, invoked by Our predecessor, the Divine Pius V, and by the faithful of the entire Christian world, with constant and fervent prayer. The temple is richly endowed with sacred furnishings, and the daily ministry of the Brothers of the Order of Preachers greatly contributes to promoting the divine worship, together with the devotion of the faithful.

[*Latin ed. p. 585*]

585 The Acts of Pope Pius XI also preserve there, with great reverence, relics, among which are the bodies of Saint Donatus and Saint Augustine from Biella, and also the foot of Saint Catherine of Siena. After a recent and most terrible war, the aforementioned church was severely damaged by a projectile from an incendiary ballista, but it was soon restored, and, through the care of those same Brothers of the Order of Preachers, it regained its former splendor and is now suitably and splendidly open for the solemn celebration of the most blessed seven-hundredth anniversary of the precious death of the holy Father, the legislator and Founder, Saint Dominic Gusman, Confessor. Indeed, our beloved son, Alfonsus Gasperini, priest, Prior of the convent of Venice of the Order of Preachers, having obtained the prayers and vows of his religious brothers, as well as of the citizens of Venice, we humbly beseech that we might deem it fitting to elevate this most excellent church to the title and dignity of a minor basilica. And these prayers were presented with the utmost seriousness by both the Procurator General of the Order of Preachers and the Delegate of the Patriarch of Venice. We, recalling the glorious and renowned memories of this sacred edifice, readily and willingly approved of these requests. Wherefore, after consulting with our venerable brother, Anthony, Cardinal Vico, of the Holy Roman Church, Bishop of Oporto and Santa Rufina, and Prefect of the Congregation of Sacred Rites, by our Apostolic authority, by these presents, we elevate the church of Saints John and Paul, in Venice, to the title and dignity of a minor basilica, with all the privileges and honors that rightfully belong to the minor basilicas of this most noble city. Furthermore, we

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grant these things, decreeing that these present letters shall always remain valid and effective, and shall fully and completely produce their intended effects, and that they shall be most amply efficacious for those to whom they pertain, now and in the future; and that they shall be rightly judged and defined, and shall be declared void from this moment and forever, if anything whatsoever, concerning these matters, should be attempted by anyone, with any authority, knowingly or unknowingly. Notwithstanding any contrary provisions. Given at Rome, at Saint Peter's, under the Fisherman's ring, on the twenty-first day of October, in the year 1922, in the first year of Our pontificate. P. CARD. GASPARRI, Secretary of State.

[*Latin ed. p. 586*]

586 Acta Apostolicae Sedis - Official Commentary

EPIS TLE • I TO THE MOST ILLUSTRIOUS M A N , DOCTOR MURRAY BUTLER, PRESIDENT OF THE COLUMBIAN UNIVERSITY, IN NEO-EBORACI: CONCERNING THE RESTORATION OF THE LOV AIN LIBRARY.

Monsieur le Président,

The Supreme Seat has always held a profound interest in the establishment and preservation of libraries and universities, a habit of almost our entire previous life, and the particular solicitude that Our Predecessors have bequeathed to us for the University of Louvain, leads us to greet with great satisfaction all that concerns the prosperity and splendor of this renowned Institution.

So much so that it has been particularly pleasing to Us to learn that you have established in the United States a committee with the aim of collecting the funds necessary to rebuild the buildings of this illustrious University's library.

By a fortunate inspiration, the aforementioned committee proposes to address an appeal to the students and schoolchildren of all of America, asking each of them to contribute a small sum to the work.

While congratulating you on this noble initiative, We hope that this appeal will be met with eagerness, so that it may soon be possible to see the edifice of the library of the Alma Mater of Louvain reach and surpass even its former splendor.

This monument will thus proclaim to posterity the generosity of American students, their love for Belgium, and their devotion to the cause of science and high culture.

May the Lord crown your efforts with success and grant the wishes that We form for your prosperity and happiness.

Rome, from the Vatican, September 8, 1922.

PIUS PP. XI.

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[*Latin ed. p. 587*]

From the Acts of Pope Pius XI, 587, II, to the Most Reverend Father Peter, Titular Bishop of St. Chrysogonus, and Prefect of the Sacred Congregation, Cardinal Maffi, to whom We are presently sending a legate, to preside over the Eucharistic Congress of the Archdiocese of Milan. Beloved Son, health and Apostolic Benediction.

As the solemn Eucharistic celebrations are imminent, which the Archdiocese of Milan is preparing to hold in the city of Monza, with a display of grandeur worthy of the faith and piety of the Lombard people, Our heart, which rejoices at every event of this nature, cannot but feel a particular sense of satisfaction, mingled with a certain nostalgic sentiment, for a gathering which We ourselves have long desired and from which We promised Ourselves one of the greatest joys of Our pastoral ministry in the chair of St. Ambrose and St. Charles. Neither the spirit, which will be present at this great manifestation, nor the heart, which will earnestly invoke God's blessing for its success for the increase of devotion and piety towards the Most Holy Eucharist, would be perfectly satisfied, unless We were granted the opportunity to give tangible form to this Our spiritual presence and to have a living voice in the mystical assembly, a voice that would be the authorized interpreter of Our affection and a faithful echo.

Therefore, We have turned Our gaze and Our desire towards you, beloved Son, in this circumstance; and by delegating you to represent Us at that Congress, We feel that no words could more eloquently and nobly express Our sentiments in that assembly, nor could any heart better receive and more fervently express the feelings that reside in Ours, before the new and solemn homage rendered to Jesus in the Sacred Sacrament by Our beloved sons and fellow citizens.

Bearing to that religious gathering Our word, which will encourage intentions and inspire heavenly lights and consolations, the paternal message will sound warmly on your lips, which, in the festive Eucharistic celebration, will blend the faith of the Father with that of the sons, as well as the gratitude of both for the supreme gift made by Jesus to His Church, and will reaffirm in the Sacrament of the altar the highest reasons for Christian brotherhood, cemented in that universal and intimate charity, strong and benign, of which the Most Holy Eucharist is the center and source, and in that perfect concord of which the...

[*Latin ed. p. 588*]

Acts of the Apostolic See - Official Commentary 588. The Eucharist itself – a fraternal banquet – is at the same time the most excellent symbol, the most eloquent expression, and the most efficacious instrument. With such confidence, which fills Our heart with intense joy and sure guarantee, We invoke from God all the choicest blessings upon the diocesan Eucharistic

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Congress, which is about to open in Monza, and We are already happy in the anticipation that this solemn gathering will bring about a salutary awakening of love for Jesus Christ in the Sacrament, and a strengthening of Christian conscience for a more fervent pursuit of works of charity and of personal sanctification, which is the primary and most essential condition for the elevation and well-being of society and of peoples. And so that all this may come to pass, We impart, with great affection of spirit, the apostolic blessing to all those who have contributed or will contribute to the happy outcome of the Congress, and first of all to you, Our beloved son, to Our venerable brother the Archbishop of Milan, to his clergy, to his people, and to all the congress participants. Furthermore, desiring to add splendor and a reason for greater spiritual benefits to the religious ceremonies that will take place on this memorable occasion, We grant you the faculty, indeed We expressly charge you, to impart, as the culmination of these Eucharistic gatherings, the papal blessing with a plenary indulgence to be gained in the usual manner of the Church. From the Vatican, September 10, 1922. PIUS PP. XI. To the Reverend Father PAUL DELL'OLIO, S.J., Director of the Leonian Institute in Urbe Anagnia, on the occasion of its Twenty-Fifth Anniversary since its founding. Beloved son, greetings and the apostolic blessing. – We have recently learned that the Leonian Institute in Anagnia is about to complete its twenty-fifth year since its founding, and We received this news with a joyful and willing heart, since it concerns a college which is most closely connected to this Apostolic See. Indeed, it should be remembered – and it is pleasing to recall – that the Leonian Institute in Anagnia was founded and abundantly endowed by Pope Leo XIII 'for the youth of the Campagna province, which is called Roman, who aspire to the priesthood...'

[*Latin ed. p. 589*]

The acts of Pope Pius XI, page 589, record these events. Leo imitated the generosity of Pius X; indeed, when Leo established the Leonian College as a regional seminary for the dioceses of Lower Lazio, it became a place where the best studies and religion could flourish, and it acquired new splendor; moreover, with notable additions, the institution founded by Pius X was greatly enhanced and promoted. Nor did Benedict XV contribute less benevolence and zeal to the Leonian College, for he repeatedly granted a large sum of money, providing a remedy for the College's serious needs, especially during the terrible war. Therefore, following the footsteps of our predecessors, whom we recently mentioned, we ourselves, having received the highest pontificate from God, hastened to offer a contribution to the Anagnino College, which would not only be a help, but also a clear testimony of our benevolence and our concern. Now, we are particularly pleased to have the opportunity to confirm our paternal affection for that institution, which has already produced so many and such great fruits, and

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which we confidently believe will yield even more, with God's help. Therefore, we gladly share the joy of this event, and we offer our best wishes, hoping that the College may grow more and more each day and flourish with all prosperity. May these hopes and wishes be fulfilled in heaven, we offer our prayers to God, the giver of all good things, and at the same time, we bestow upon you, dear son, and upon all those who work with you in the administration of the Institute, and upon all who are or have been students there, our apostolic blessing, a testament of our paternal charity, with a generous heart. Given in Rome, at St. Peter's, on the fifteenth day of the month of September, in the year 1922, in the first year of our pontificate. PIUS PP. XI. TO THE REVEREND FATHER JEROME THOMÉ DA SILVA, ARCHBISHOP OF ST. SALVATOR IN BRASILIA, UPON THE OCCASION OF HIS FIFTIEH ANNIVERSARY OF PRIESTHOOD. Venerable brother, greetings and apostolic blessing. We give thanks to the Lord with you, as you are about to complete your fiftieth year of priesthood; for He has granted you the use of time and suitable opportunities, so that, through your praiseworthy work for the salvation of souls...

[*Latin ed. p. 590*]

590 Acta Apostolicae Sedis - Official Commentary: The long-awaited day has arrived, and it is easy for us to discern the intentions of all. This is certainly a beautiful fruit of your pastoral diligence. To this is added a particular and singular devotion, by which you have not only striven to honor this Apostolic See, but also to embrace with diligence all that originates from it, whether for teaching or for action, and to put it to good use. We gladly seize this opportunity to commend your excellent wisdom; and sharing in the common joy of this auspicious occasion, we earnestly pray that God may preserve you, for many years, in good health, for the benefit of this flock. And that this remembrance may be all the more solemn and fruitful, we grant you the faculty on that solemn day to bless the people in Our name, fully granting them forgiveness, and to confer upon them the benefits customary in the Church. And may Our congratulations and wishes for prosperity be accompanied by the apostolic blessing, which we impart to you, venerable brother, and to all yours, with all our heart in the Lord. Given in Rome, at Saint Peter's, on the twenty-ninth day of the month of September, in the year 1922, in the first year of Our Pontificate. PIUS PP. XI. V. AD EMUM P. D. PETRUM, TIT. SS. XII APOSTOLORUM, S. R. E. CARD. LA FONTAINE, PATRIARCHAM VENETIARUM: CONCERNING THE RITE OF CELEBRATING THE PARENTAL SERVICES OF ANTONIO CANOVA. Beloved son, greetings and the apostolic blessing. – Very appropriately, among the many and varied centennial commemorations, that dedicated to the immortal Antonio Canova is being prepared, in the land that gave him birth and that boasts him as its shining glory. This just tribute of recognition to the illustrious restorer of Italian sculpture indeed

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revives in Our heart the grateful memory of the religious testimonies that he left to posterity through his vast work, and it also recalls, not without pleasure, the memory of the proofs of singular consideration and benevolence that he always received from this Apostolic See. Indeed, he was worthy of such favor through his great merits: not only those most well-known, which his numerous masterpieces, especially the religious ones, and those consecrated to the adornment of the Holy See with the glorification of Our Popes, still attest; but also others that, although less known, are no less deserving.

[*Latin ed. p. 591*]

The acts of Pope Pius XI, though known, were neither less useful nor less important. Such, for example, was the effort he expended in returning the illustrious monuments that had been taken beyond the Alps following the Napoleonic wars, and then in securing more effective protection for them through appropriate provisions of the law; such was his zeal in initiating that Lapidary Museum which was founded and named after our predecessor, Pope Pius VII; in enriching, with his own generosity, the Roman Academy of St. Luke; in fostering and protecting artists; so that, in the exercise of these and other works of virtue and charity, he always confirmed in the practice of his life his unwavering faith as a Christian, leaving to history the memorable example of a spirit equally powerful in representing the beautiful, as it was fervently diligent in doing good. And it is right, therefore, that to the demonstrations of esteem and benevolence that our predecessors always generously bestowed upon that great artist, should be added today also the praise of our gratitude, which we intend to express by participating in the upcoming centennial celebrations. And so that this our participation may be, as much as possible, lively and present, we have turned our thoughts to you, dear son, and in this beautiful circumstance, we entrust you to represent us, as one whom the splendor of the purple, the dignity of the office, and the eloquence of speech make particularly suited to be an interpreter of our thoughts, to raise the authoritative voice that will express the gratitude of the Holy See towards Antonio Canova, and to solemnly reaffirm that the Roman Church, in all times, has never failed to render homage to every noble manifestation of truth, goodness, and beauty. Thus, we trust and hope that the honors rendered in his own temple in Possagno to Antonio Canova will acquire a particular splendor, always more worthy of the glory and virtue of the artist, and at the same time, fulfill the due significance of a hymn of praise and thanksgiving to the Creator. With this firm confidence, we impart to you, dear son, with all the outpouring of our heart, the apostolic blessing. Given at Rome, near St. Peter's, on September 30, 1922, in the first year of our pontificate.

PIUS PP. XI.

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[*Latin ed. p. 592*]

592 Acta Apostolicae Sedis - Official Commentary VI TO THE REVEREND FATHER ALOISIUS HICKEY, BISHOP OF PROVIDENTIA, ON THE FIFTIE Anniversary OF THE FOUNDATION OF THAT DIOCESE. Venerable brother, greetings and the apostolic blessing. — We have received the news with a particular joy, on the first day of November, a Sunday, that the fiftieth anniversary of the foundation of this diocese will be solemnly celebrated. We gladly share in your and your flock's holy joy, and together with you, we offer due thanks to God, both for the many and great benefits with which Divine Providence has filled you during this time, and for the fact that these most beloved children, mindful of the favors received, have rendered grateful service to the eternal God. Considering the span of time passed, and gladly observing the abundant harvest of fruits which you have diligently gathered, we are filled with the happiest hope that even greater fruits will be reaped in the future, for the glory of God and the benefit of souls, in this seat of your honor. And that this may more easily come to pass, we impart to you, venerable brother, and also to your clergy and people, our apostolic blessing, and we grant the faculty to you and to any of your curias or other priests designated by you, to bestow, on the Sunday mentioned above, the papal blessing with a plenary indulgence, according to the usual conditions of the Church. Given at Rome, near Saint Peter, on the fifth day of October, 1922, in the first year of Our Pontificate. PIUS PP. XI

[*Latin ed. p. 593*]

SUPREME HOLY CONGREGATION OF THE HOLY OFFICE

DECREE: A NOMINAL AND PERSONAL EXCOMMUNICATION IS INFLICTED UPON THE PRIESTS XAVERIUS DVORAK AND LUDOVICUS SVATOS.

Since it has been and is certain that the priests Xaverius Dvofák, of the archdiocese of Pragensis, and Ludovicum Svatos, of the diocese of Leitmeritz, have not at all submitted themselves to the mandates and prescriptions of their bishops and of the Holy See, and that they belong to the so-called "Jednota" schismatic association's *praesidium* (as they call it), the Supreme Holy Congregation of the Holy Office, in accordance with the decrees issued on June 14th and August 19th of the current year, is compelled, albeit with regret, but inevitably for the sake of its duty, to inflict upon them a named excommunication with all its legal effects.

Therefore, so that no one, to the detriment of his eternal salvation, may communicate with them in wicked works, the Supreme Holy Congregation, to which it pertains to safeguard the integrity of faith and morals, by express mandate of Our Most Holy Lord Pope Pius XI, solemnly de-

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clares and decrees that the aforementioned priests, Xaverius Dvofák and Ludovicum Svatos, are specifically and personally excommunicated, and are utterly cast out from the bosom of the Holy Church of God, subject to all the public penalties of the excommunicated, and are to be avoided and ought to be avoided by all the faithful.

It will be the care of the Prelates of the Churches of Czechoslovakia to convey the knowledge of this decree to their subordinate faithful in the most effective manner they deem suitable, and to warn them that those who, in the future, knowingly adhere to the aforementioned priests, cannot possibly be true sons of the Holy Church of God.

Given in Rome, from the offices of the Holy Office, on this 8th day of November, 1922.

Aloisius Castellano, Notary of the Supreme Holy Congregation of the Holy Office.

ACTS, vol. XIV, n. 16. — 15-11-1922. 42

[*Latin ed. p. 594*]

594 Acta Apostolicae Sedis - Official Commentary

SACRED CONGREGATION CONSISTORIAL

PROVISIONS REGARDING CHURCHES

Most Holy Father Pius, by the divine Providence, Pope XI, by decrees of the Sacred Congregation Consistorial, has provided for the following churches, each with its own pastor, as follows:

April 21. — To the titular archbishopric of the Church of Paros, he appointed the Reverend Aloysius A. De Mena, Vicar General of the archdiocese of Santo Domingo, whom he established as Coadjutor to the Reverend Father Adolphus Alexander Nouël, Archbishop of Santo Domingo.

October 3, 1922. — To the titular bishopric of the Church of Axiopolis, he appointed the Reverend Florian Stan, Vicar General of the diocese of Magno Varadinensis Ruthenorum.

October 9. — To the titular archbishopric of the Church of Chalcidensis, he appointed the Reverend Father John Baptist Fallize, formerly Bishop of Elusa.

October 10. — To the titular archbishopric of the Church of Sultaniensis, he appointed the Reverend Father Albert Bitter, formerly Bishop of Dolichen.

October 10. — To the titular bishopric of the Church of Lorium, he appointed the Reverend John Evangelist Mulier, Apostolic Vicar of Sweden.

October 10. — To the titular bishopric of the Church of Roskilde, he

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appointed the Reverend Father Lewis Brems, Apostolic Vicar of Denmark and Iceland.

October 20. — To the titular archbishopric of the Church of Myretis, he appointed the Reverend Antoninus Zecchini, Apostolic Delegate in Latvia, Lithuania, and Estonia.

SACRED CONGREGATION OF THE COUNCIL

SPECIAL EXCOMMUNICATION IMPOSED, RESERVED IN A SPECIAL MANNER TO THE APOSTOLIC SEE, ON SAC. CAETANUS GLIOZZO, DIOCESE OF PATTI.

DECREE

1. Notwithstanding that the Reverend Caetanus Gliozzo was previously suspended and then declared irregular by this Sacred Congregation of the Council for violating censure, and finally also removed from the parish of Fi-

[*Latin ed. p. 595*]

595 The Holy Congregation of the Council, in the diocese of Patti, with its respective decrees of February 8th, March 6th, and April 5th, 1922, nevertheless, he dared to continue in the exercise of the sacred ministry and the pastoral office, thereby openly rebelling against ecclesiastical authority and furthermore hindering the exercise of its corresponding jurisdiction. Therefore, in order to repair the public scandal and to call the unfortunate priest to a sense of repentance, this Holy Congregation of the Council, with the present decree, inflicts upon the aforementioned Reverend Father Gaetano Gliozzo a special excommunication, reserved to the Holy See, which must also be observed by those who communicate in the sacred mysteries with the aforementioned priest. Rome, October 24th, 1922. D. CARD. SBARRETTI, Prefect. L. &t S. G. Mori, Secretary.

SACRED CONGREGATION FOR THE PROPAGATION OF THE FAITH

DECREE CONCERNING THE APOSTOLIC PREFECTURE OF LULUA AND CENTRAL KATANGA, UNDER THE CARE OF THE ORDER OF FRANCISCAN MINORS, BELGIAN PROVINCE.

In order that the propagation of the Christian name may be more effectively promoted in the newly established Apostolic Prefecture of Lulua and Central Katanga, and considering the diligent and praiseworthy care and solicitude of the Province of the Franciscan Minors of Belgium in the evangelization of that people, and having heard the Most Reverend Provincial Minister of the O. F. M. and with his prior consent, and after mature deliberation on all matters, this Sacred Congregation, dedicated to

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the propagation of the Christian name, has judged that the aforementioned new Apostolic Prefecture should be entrusted, with particular reason, to the care of the aforementioned Order, which it desires to be established by the present decree.

Given at Rome, from the offices of the Sacred Congregation for the Propagation of the Faith, on this 30th day of October in the year 1922.

G. M. CARD. VAN ROSSUM, Prefect.

h. © S. f P. Fumasoni-Biondi, Archbishop, Secretary.

[*Latin ed. p. 596*]

596 Acta Apostolicae Sedis - Official Commentary II. LETTER TO THE MOST REVEREND LORD, FATHER JOHN, TITULAR BISHOP OF SAINT MARY IN ARACOELI, HOLY ROMAN CHURCH, MOST REVEREND CARDINAL BENLLOCH Y VIVÓ, ARCHBISHOP OF BURGOS, REGARDING HIS RESIGNATION AS GENERAL PRESIDENT FOR SPAIN OF THE PIOUS UNION OF THE CLERGY FOR MISSIONS.

Most Reverend and Venerable Lord, with the wise counsel of the most prudent prelates of the Spanish nation, recently convened in Pamplona, it was deemed necessary that a supreme president be chosen for the Pious Union of the Clergy for Missions, which has already been established in many dioceses of Spain. Now, after a thorough examination and a scrutiny conducted according to the established norms, your Eminence was designated for this office. This Holy Congregation, devoted to spreading the Christian faith, most gladly approves this election, and by these presents, constitutes and appoints you, the Archbishop of Burgos, as the General President of the Union of the Clergy for Missions for all of Spain, with all the privileges and rights attached to this office.

With a willing heart, I say this; for it has been clearly demonstrated that you are eager in the study of the faith, especially in the opportune establishment of a Seminary for foreign missions in your archdiocese of Burgos. Therefore, it is most fitting that you should preside over this praised Missionary Union, from which, as from a source, all works instituted for the benefit of the missions draw life and growth.

Among these, the first place should be held by the Work of the Propagation of the Faith, to which, as a subsidiary, the Work of the Holy Childhood and the Work of Saint Peter the Apostle for the establishment of native clergy are closely related.

Finally, offering you all my congratulations from the heart, I implore Almighty God that He may abundantly enrich you with the most abundant gifts of His grace, and that He may keep you for a long time, safe and sound.

Given in Rome, from the offices of the Holy Congregation for the Propagation of the Faith, on the 14th of October, 1922.

G. M. CARD. VAN ROSSUM, Prefect.

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L.©S. f P. Fumasoni-Biondi, Archbishop, Secretary.

[*Latin ed. p. 597*]

●●The Holy Congregation for the Propagation of the Faith, 597, III, NOMINATION. By Decree of November 9th, the Holy Congregation for the Propagation of the Faith, at its discretion, relinquished the Apostolic Prefecture of the Islands of Saint Peter and Miquelon. Reverend Father Charles Heitz, of the Congregation of the Holy Spirit.

THE HOLY CONGREGATION OF RITES, I, OF THE DIOCESES OF ITALY AND THESE ISLANDS, ELEVATES THE FEAST OF SAINT EUSEBIUS OF VERCELLI, BISHOP AND MARTYR, TO A DOUBLE MINOR RITE.

His Eminence and Reverend Lord Cardinal Richelmy, Archbishop of Turin, and John Baptist Camberoni, Archbishop of Vercelli, together with all the suffragan sacred prelates, as well as the Archbishop and Bishop of the Island of Sardinia, offered supplications to His Holiness Pope Pius XI, so that the feast of Saint Eusebius, Bishop and Martyr, of Sardinian nationality, which is affixed to the universal calendar of the Church on the sixteenth day of December, might be elevated to a double minor rite.

Indeed, because of the unwavering confession of the Catholic faith, persecuted by the Arians, he was exiled by the Emperor Constantine to Scythopolis and thence to Cappadocia, where he suffered martyrdom, and because of his writings against heretics and his illustrious deeds, he is deservedly praised by the holy Doctors Jerome and Ambrose, and other Fathers.

Furthermore, His Holiness, most graciously receiving the aforementioned supplications presented by the undersigned Cardinal Prefect, decreed that the feast of Saint Eusebius, Bishop and Martyr, should henceforth be celebrated in all the churches of Italy and these Islands, under a double minor rite: with the prescribed rubrics observed. Notwithstanding any objections to the contrary.

October 25, 1922.

[Signed] A. CARD. VICO, Bishop of Portuen and Saint Rufina, Sacred Roman Governor, Prefect.

L. * S. Alexander Verde, Secretary.

[*Latin ed. p. 598*]

598 Acta Apostolicae Sedis - Official Commentary II

ROME, CONCERNING LAMPS THAT ILLUMINATE THE GRAVES OF THE DECEASED IN CEMEteries.

Proposed Doubt: "Does anything prevent electric lamps from being lit above the graves of the deceased, who rest in Christ, in cemeteries properly blessed?"

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The Sacred Congregation of Rites, having heard the opinion of a special Commission, judged that the following should be answered: "In this case, nothing prevents it, and it is fitting. It is to be remembered that this light, 'like a decoration of flowers placed on the graves,' should not be merely 'an act of human kindness and consolation for the living,' but also a testimony and profession of the Catholic faith, concerning the resurrection of the dead in the flesh and eternal life. Furthermore, no detriment should be brought to the prayers, which, according to Catholic dogma, are especially beneficial to the deceased faithful, namely, whether they be the sacrifices of the altar, of prayers, or of alms."

And thus it was written and declared on October 30, 1922.

A. CARD. VICO, Bishop of Portuen and S. Rufinae, Prefect.

S. Alexander Verde, Secretary.

SACRED CONGREGATION FOR EXTRAORDINARY ECCLESIASTICAL AFFAIRS

DECREE

From the Audience of His Holiness, on November 7, 1922.

Most Holy Lord Pope Pius XI, desiring to better serve the good of souls in that part of the diocese of Vratislaviensis, which is now called "Upper Silesia" and which is now within the Polish jurisdiction, decreed a special Apostolic Administrator there.

[*Latin ed. p. 599*]

The Holy Congregation for Extraordinary Ecclesiastical Affairs decreed to establish [something], and His Holiness deigned to grant this office, according to the mandate of the Holy See, to the Reverend Father Augustine Hlond, of the Pious Society of Saint Francis of Sales, together with all the rights and privileges pertaining to such an office. All contrary things are to be disregarded. Given in Rome, from the Secretariat of the Holy Congregation for Extraordinary Ecclesiastical Affairs, on the day, month, and year as mentioned above. F. Borgongini Duca, Secretary.

HOLY CONGREGATION FOR SEMINARIES AND FOR UNIVERSITIES: APPROVAL. By Decree of the Holy Congregation for Seminaries and Universities, dated November 4, 1922, the Constitutions of the Longobardi Seminary of the Holy Apostles Ambrose and Charles, located in the City [of Rome], were approved.

[*Latin ed. p. 600*]

600 Acta Apostolicae Sedis - Official Commentary. ACTS from the ROMAN ROTA, concerning questions of the NULLITY of MARRIAGE, in the EGYPTIAN TRIBUNAL (MUSARELLI-DE VANNES case).

Under the blessed reign of Pope Pius XI, in the first year of His Pontifi-

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cate, on the 20th of June, 1922, the Reverend Father John Prior, Dean, presiding, together with the Most Reverend Doctors Frederick Cattani-Amadori and Ubald Mannucci, Auditors from Tournon, in the case of Egypt, concerning the nullity of marriage between Vincent Musarelli, the deceased brother and heir of the plaintiff, represented by his legitimate procurator, the advocate Christopher Astorri, and Maria Aloisia de Vannes, the defendant, who appeared and contested the case, with the intervention of the Promoter of Justice, rendered the following definitive judgment on appeal.

Hector Musarelli and Maria Aloisia de Vannes, both Catholics, entered into marriage on the 22nd of December, 1919; however, within seven months, namely on the 26th of June, 1920, the marriage was declared null and void by a judicial sentence of the Vicariate Apostolic Court of Egypt, due to the lack of consent from the aforementioned husband, because the condition imposed by him had not been verified.

The Defender of the Bond, as was fitting, appealed to the Apostolic See, and, at the request of the plaintiff, due to the urgency of the matter, the matter was referred to the Sacred Congregation of the Discipline of the Sacraments, according to canon 249, § 3.

However, the plaintiff himself died within twenty days of the pronouncement of the sentence, and the Sacred Congregation referred the case to the Most Holy Order.

Vincent Musarelli, the brother of the plaintiff and his heir, for whose interest it is that the judgment of the first instance remain in force, due to the civil effects which, according to the civil law in force in Egypt, depend on the judgment of the ecclesiastical tribunal, petitioned to be admitted to continue the case in place of the deceased, "because," he writes, "de Vannes continues to bear the surname of Musarelli, and 'pretends rights to the inheritance of my deceased brother, but above all..."

[*Latin ed. p. 601*]

8. The Roman Rota, number 601, "because I intend to protect the memory of the aforementioned beloved deceased, and also the honor of my family, from the accusations and offenses made by the 'de Vannes.' The ministry of the Promotor of Justice was invoked, and, along with Vincent Musarelli, Mary A. de Vannes was duly summoned by edict, since her place of residence was unknown; nevertheless, she gave no response. In addition to these circumstances, the Promotor of Justice, after further consideration of the matter, deemed it necessary to first address a preliminary question, namely, whether the judgment of the first instance had the force of a res judicata, a proposition to which Vincent's advocate readily agreed. Therefore, he ordered Mr. Ponens to present his arguments, and the Promotor of Justice added appropriate observations under the form of a question: "Does the judgment of the first instance, in which the nullity of the marriage was declared, have the force of a res judicata with regard to the civil effects

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of the marriage, in this case?" This incidental question is now presented to us for resolution. IN LAW. - Not every judgment can be subjected to final execution, but only those that have become a res judicata (canon 1917, Code of Canon Law, Book 1). A res judicata is established either by a unanimous judgment, or by a single judgment where no appeal is granted by law (canon 1902, 3rd section, 1880), or even where the right of appeal exists, but it was not exercised within the proper time (canon 1881), or where it was duly interposed before the judge from whom it was abandoned before the judge to whom it was directed (canon 1902, 2nd section), or by the appellant (canons 1883-1886), or by the parties in dispute, who have not taken any procedural action for a year, provided that no impediment exists (canon 1736), that is, a peremptory request in the appellate instance. A true and just res judicata is presumed by law and is legally binding, and does not admit of proof to the contrary (canon 1904, § 1). However, in reality, it may be false and, as far as the parties themselves are concerned, unjust (canon 1904, § 2). For, although it is presumed that he who can appeal and does not appeal consents to the judgment rendered, there may be other reasons entirely that prevent the judgment from being moved to appeal; the judges of appeal may also err, just as the judges of the first instance, whose judgment they confirm. Nevertheless, the legislator, who in every law must seek the common good, intended these judgments to be truly firm and irrevocable, because the public good is more important than that controversies among subjects should remain unresolved, than that in each individual case, judicial judgments should perfectly conform to truth and justice. "Judgments," says Pichler, in Book II, title 27, number 20, "like prescriptions, are..."

[*Latin ed. p. 602*]

602 Acta Apostolicae Sedis - Commentarium Officiale: "Et auctoritas non fundatur in veritate huius praesumptionis, sed in 'ordinatione legali et in bono publico, cui publice magis expediat res iudicatas esse firmas, quam esse iustas'." Lex humana, videlicet, iura et officia singulorum, pro totius communitatis bono, certis limitibus iure meritoque circumscribit. Quaedam autem sunt singulorum iura et officia, quae cum bono totius communitatis suapte natura tam intime connexa sunt, ut in iisdem tractandis veritatem et iustitiam obiectivam nunquam liceat posthaberi. De hisce agitur in causis quae de statu personarum fiunt, ex. gr. voto religionis adscripti, ordine sacerdotali insigniti, vel, quod nostram causam pressius attingit, vinculo matrimoniali alligati. Sententiae in huiusmodi causis latae nunquam transeunt in rem iudicatam (can. 1903), ac proinde actiones perpetuae sunt (can. 1701), et sententiae exsecutio, quoties haec concedi contingat, provisoria dici potest (can. 1989). Ad rem Sánchez, lib. VII, disp. 100, n. 1: "Quod in reliquis sententiis consensus omittentis debito tempore appellare, possit aliquid operari, ac eo ipso quod non appellat,

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videatur consentire. Ex quo consensu sententia vires rei iudicatae assumit, cap. Quoad consultationem, De sent. et re iudic, ibi; cum per hoc videatur, per interpretationem iuris, latae sententiae paruisse. At in causa coniugali nequit consensus omittens appellationem efficere, ut matrimonium cum impedimento dirimenti initum sit validum, vel ut legitime contractum dissolvatur. Quare sententia per errorem decidens illud esse validum, vel hoc dissolvendum, nulla ratione assumere potest vires rei iudicatae, sive quod bis confirmata sit, sive quod ab ea non appellans censeatur consentire. Quia sententia illa, transiens in rem iudicatam, foveret peccatum, separando veros coniuges, vel uniendo eos qui tales esse nequeunt. At nullum ius vinculum, quantumcumque multiplicatum, potest firmare actum, ex quo peccatum consurgit." Attamen, regula generalis, qua statuitur sententiam circa matrimoniale vinculum seu de statu coniugati in rem iudicatam non transire, locum non habet ubi vinculum per mortem alterutrius coniugis iam dissolutum est. Codex enim recens editus hac in re veterem disciplinam renovat, quae proinde interpretationem accipere debet a probatis auctoribus ad normam can. 6 eiusdem Codicis. Unanimiter autem docent auctores, tunc tantummodo sententiam in causa matrimoniali in rem iudicatam transire non valere, ubi eiusdem observantia peccatum foveret, quod per consensum partium impediri non possit. Huic videlicet principio innixi, ad conclusionem venerunt causas matrimoniales in rem.

[*Latin ed. p. 603*]

8. The Roman Rota cannot pass judgment in a case that would prevent a marriage from being declared valid, because a fallible, and perhaps false, judgment might separate true spouses, or unite those who cannot be united in marriage. If a human decree cannot be considered just and firm if it introduces an occasion or a state of sin, then this is even more true in the case where the human decree is also ecclesiastical, because such an arrangement would be directly contrary to the supreme purpose of the Church's society, namely, the salvation of souls. Thus, Reiff., book II, title 27, paragraph 120: "Furthermore, the statement that a judgment 'does not become final in a marriage case' only applies when the observance of that judgment nourishes sin, which cannot be prevented or removed by the consent of both parties, as far as guilt is concerned." Similarly, Sánchez, cited above, book VII, section 100, paragraph 1; Pirhing, book II, title 27, paragraph 52; Pichler, ibid., paragraph 15; Schmalzgr., book IV, title 18, paragraph 27; Gasparri, volume II, paragraph 1507; Mansella, On Impediments to Marriage, part i, chapter 6, article 5, paragraph 2. Therefore, when there is no danger of sin arising from the observance of the judgment, as in the case of a woman who, through the death of her spouse, is free to enter into new marriage, the marriage case is subject to the common provisions of law regarding the final resolution of the dispute. This common provision

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of law is stated in canon 1902: "A matter is considered decided... 2° When a judgment has not been appealed within the prescribed time; or when, having been appealed before the court of first instance, it was dismissed before the court to which it was appealed." The time for appealing is ten days from the notification of the judgment (canon 1881); to pursue the appeal before the court to which it was appealed, a period of one month is granted, "unless the court of first instance has granted a longer period for pursuing it."

IN FACT. - Regarding the very marriage bond, as was argued in the first instance of the case, the question can no longer be raised: the bond has already been dissolved by the death of the husband, and now only the question of whether the cause still exists, or not, can be raised, and of certain civil effects thereof. - Vincent Musarelli, who, in place of his deceased brother, of whom he is the heir, is trying to uphold the validity of the judgment of the first instance, is concerned only with the fact that Aloisia de Vannes should not receive that portion of the inheritance which by law belongs to the legitimate wife, nor should she bear the family name of his family, etc., as he declares in the document presented to the Most Holy Tribunal. Incidentally, the present question regarding the marriage bond has arisen from a dispute between the heirs of the deceased after his death (canon 1972). Therefore, it is the duty of the ecclesiastical tribunal to resolve this question, even if the marriage had not been challenged during the lifetime of both spouses. However, it is not our duty to declare...

[*Latin ed. p. 604*]

604 Acta Apostolicae Sedis - Official Commentary on what are the effects of civil marriage, according to canon 1016: "The marriage of the baptized is governed by divine law, but also by canon law, 'saving the competence of civil authority with regard to the purely civil effects of the same marriage.' But even the civil authority, according to the law in Aegypto, cannot proceed properly until it is established by a sentence of the ecclesiastical tribunal, whether the woman of Vannes was the wife of the deceased Hector Musarelli, or not. Regarding this matter, the Pro-Vicar General of this Apostolic Vicariate writes: "In Aegypto, the ecclesiastical marriage is recognized by the civil authority, both local and foreign. Based on this privilege, an Italian who marries in the Church need only present the simple document of the marriage contract, signed by the parish priest, so that his marriage may be recognized by the Italian Consulate without any further formality, and immediately be registered in the consular records. This is the case of the Musarelli-de Vannes marriage; that is, a marriage contracted only in the Church; then, through the action of the woman of Vannes, the document of this marriage, signed by the parish priest, was presented to the Consulate of Italy in Babylon, and as a consequence, this marriage was registered in the consular records. The Consulate of Italy in Babylon was informed at

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the time that in this Curia of Alexandria, the same marriage was being challenged with a regular process for nullity; a copy of our sentence of nullity of this marriage was also sent to that authority, which is now, in turn, awaiting confirmation of our sentence from Rome, in order to remove from its records the registered act of the marriage in question, and also to settle the inheritance of the deceased Ettore Musarelli among the legitimate heirs." It is beyond dispute that Aloisia de Vannes did not appeal, nor did she pursue an appeal. However, since the Defender of the Bond appealed, and he subsequently pursued the appeal before the judge, the woman was also considered to be participating in the appeal, according to canon 1888: "If one of several co-defendants or plaintiffs appeals, the appeal is considered to be made by all, whenever the matter sought is individual or the obligation is solidary." Indeed, the matter sought was the declaration of nullity of the marriage, the validity of which was defended by both the defendant and the Defender of the Bond. Nevertheless, it cannot be considered that Aloisia de Vannes appealed and pursued the appeal, unless she took any specific action, since in fact the Defender of the Bond appealed and pursued the appeal. However, after the death of one of the spouses, the Defender of the Bond withdrew from the proceedings, and there was no one who further pursued the appeal: neither he, who was obliged to abandon the appeal; nor the defendant, who was considered to be pursuing the appeal only to the extent that she was a co-defendant.

[*Latin ed. p. 605*]

The Roman Rota had been the Defender of the Bond in 605 cases, and it was considered to be acting in that capacity. Therefore, with the appeal having been abandoned, and the same having apparently been abandoned by the convention itself, the matter is not yet considered to be concluded, but rather interrupted, according to canon 1733, which reads: "If one of the parties litigants dies, or ceases from the office by reason of which he acts: 'the cause is not yet concluded, but the action is interrupted, until the heir of the deceased, or the successor, prosecutes the cause.'" The terms of this canon, strictly speaking, do not apply to our case; however, for the sake of equity, and because the circumstances of the present case are analogous, we believe that they should be considered. From the beginning of the cause, the actor sought two things: first and principally, freedom from the bond; secondarily and as an accessory, freedom from the civil effects of the bond, which necessarily depended on the former. It was sufficient for him to vindicate the former in the ecclesiastical forum, so that the latter, by virtue of the definitive ecclesiastical judgment, might subsequently be obtained from civil authority. However, with the death of the actor, the question concerning the bond, which was dissolved by death, could not be directly addressed, but only indirectly, to the extent that it concerned certain civil effects, among which was the distribution of the deceased's inheritance,

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which had been sequestered by civil authority. Therefore, the deceased actor's brother and heir notified the Tribunal that he was appearing as the successor of his brother in the pending litigation, in order that the civil effects of the bond might be nullified. He was, in effect, contending that the appeal against the judgment of the first grade should be dismissed, for reasons either extrinsic, such as the laws by which the judicial process is governed, or intrinsic, namely, by another judgment conforming to the former, by which a decision on the merits of the cause could be sent for execution. On the other hand, the defendant in the case resisted the actor, whether with regard to the declaration of the nullity of the bond, or with regard to the civil effects of the bond, which she wished to maintain and protect. Indeed, she considered that her rights, with regard to both matters, had been adequately defended, by means of the very law which requires the Defender of the Bond to petition the actor regarding the impugning of the bond, and to appeal to a higher tribunal against a judgment that might be favorable to him (canon 1986). The case was not one of those enumerated in canon 1990, which, because of the obviousness of the matter, can be resolved with a single judgment, and in which the Defender of the Bond is not obliged to appeal (canon 1991). The defense of the rights of the defendant in the appeal, up to the death of her husband, was granted to her by the law itself, through the Defender of the Bond; but with the Defender's withdrawal from the court, she was immediately deprived of this assistance, and could only further defend her rights through herself or through a procurator appointed by her. In general, the surviving spouse is not of great interest in the ecclesiastical forum in a matrimonial cause.

[*Latin ed. p. 606*]

606 Acta Apostolicae Sedis - The official commentary continues: to pursue the case after the bond has been dissolved, because the civil effects of marriage do not depend on the ecclesiastical judge's customary practice. However, in our case, this is different due to the particular civil law mentioned above, which binds those who reside in the region of Egypt; therefore, they are more likely to intend to pursue the case regarding the civil effects. It would be unjust to reject the defendant's appeal from being pursued in court because she failed to file an appeal after the first judgment was notified by the Apostolic Vicariate, when she knew perfectly well that her right regarding the bond and its effects had been sufficiently considered through the very dispensation of the law, which imposes on the Defender of the Bond the duty of asserting the same in the appeal (can. 1986); and, as a consequence of this official act, the defendant herself should be considered to have challenged the judgment of the first instance, even if she did not appear before the Most Holy Tribunal. Therefore, with the cessation of the office of the Defender of the Bond, the instance is not ended, but rather interrupted, analogous to the case mentioned in can. 1733 above.

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Such cases, however, in the instance of appeal, are governed by can. 1885, which states: "§ 1. If a case of the kind mentioned in can. 1733 occurs within the term for appeal, but before the appeal has been filed, the judgment must be notified to those whose interests are at stake, and the terms prescribed by law are understood to be calculated from the day of notification. § 2. If it occurs after the appeal has been filed, the appeal must be notified to those in whose favor it was filed, and the time for filing the appeal begins to run anew from the day of notification." Therefore, the notification of the second judgment was made after the death of the plaintiff by an edict of the Reverend Apostolic Vicar of Egypt, at the request of the Promoter of Justice and the brother of the deceased plaintiff, Vincent Musarelli, in the name of himself and his sister, as the deceased's heirs, on September 28, 1921, "so that the Lady de Vannes may have legal notice." Furthermore, the aforementioned Apostolic Vicar reports: "For eight days, in accordance with my decree, from September 28th to October 6th, this publication was posted on the doors of this Vicariate (can. 1720). After the aforementioned eight days, and after those eight days also another ten subsequent days passed, the Lady Maria Luisa de Vannes did not appear in the court, nor was any appeal received from her against the aforementioned judgment." The question arises whether the defendant should be granted a period of ten days to file an appeal before the judge from whom the judgment was rendered, according to can. 1885 § 1, or rather thirty days to pursue the appeal before the judge to whom the appeal is directed, according to § 2 of the same canon; provided that, as the Defender of the Bond who appealed, she herself should be considered to have challenged the judgment of the first instance, according to the procedure of can. 1888. It would seem...

[*Latin ed. p. 607*]

The Roman Rota, number 607, more appropriately concerns itself with the first hypothesis in the case, or with an interposed appeal, as is argued from canon 1888, where a distinction is made between he who truly appealed and those who did not appeal, but are considered to have impugned the judgment, whenever the matter requested is individual or a solid obligation. The defendant truly did not appeal, and with the departure of the Defender of the Bond, no one stood before the Tribunal to pursue the appeal. However, even in the second hypothesis, that through the notification of the sentence made by the heir of the deceased, who had no part in the initial litigation, the defendant had the opportunity to pursue the appeal after the interrupted litigation, it is clear that a fatal error led to the judgment being rendered against her; for, not only had thirty days elapsed, but more than six months passed from the day the sentence was notified, and that woman did not in any way notify the court of appeals. The provision of law concerning the peremptoriness of the litigation in the court of appeals (canon 1736), which was invoked by the Promoter of Justice, cannot be

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applied to our case, because it is only applicable when no procedural act has been carried out for a space of one year for any reason, which has not been verified in our case. Having considered all of this in law and in fact, We, the undersigned Auditors of Tournon, sitting for the Tribunal and with only God before our eyes, invoking the name of Christ, declare and definitively pronounce, in response to the proposed question, affirmatively, that is to say, the judgment of the first instance, in which the nullity of the marriage was declared, has the force of res judicata with regard to the civil effects of the marriage, in this case. Furthermore, We decree that the judicial expenses are to be paid by Mr. Vincent Musarelli. Thus We pronounce, ordering the Ordinaries, local authorities, and officials of the tribunals to whom it pertains, to enforce this Our definitive sentence according to title XVII, book 4, of the Code of Canon Law, and to proceed against those who resist, according to the norms of the aforementioned canons, and especially chapter 3, session 25, De Reform., Council of Trent, and canon 1924 of the Code of Canon Law, using the executive and coercive means that may be more appropriate and effective for the circumstances. Rome, in the seat of the Tribunal of the Holy Roman Rota, on the 20th of June, 1922. John Prior, Dean, Presiding. Frederick Cattani-Amadori. L. £8 S. Ubaldus Mannucci. From the Chancery, 12th of August, 1922. T. Tani, Notary.

[*Latin ed. p. 608*]

608 Acta Apostolicae Sedis - Official Commentary of the DIARY OF THE ROMAN CURIA, SECRETARY OF STATE, bearing the seal of the Secretary of State, the Holy Father deigned to appoint: October 25, 1922. Monsignor Antonino Zecchini, titular Archbishop of Mira, formerly Apostolic Visitator of the Baltic Countries, Apostolic Delegate in Latvia, the Military Ordinariate of Lithuania, and Estonia. November 7th. His Eminence Cardinal Camillo Laurenti, Protector of the Sisters of the Schools, of the Third Franciscan Order, of Maribor (Lavant). November 9th. His Eminence Cardinal Francesco Ragonesi, Protector of the Mercedarian Sisters of Charity, of Granada. November 9th. Monsignor Tommaso Esser, titular Bishop of Sinide, Monsignor Ubaldo Mannucci and Monsignor Andrea Jullien, Prelates of the Holy Roman Rota, and the Reverend Father Giustiniano Serèdi, O.S.B., Consultors of the Pontifical Commission for the Interpretation of the Code of Canon Law. NECROLOGY October 27, 1922. Monsignor Ippolito Ulivelli, O.F.M., titular Bishop of Ortosia, Apostolic Vicar of the Chaco. October 28th. Monsignor Modesto Everaerts, O.F.M., titular Bishop of Tadama, Apostolic Vicar of the southwestern Hu-pé.

[*Latin ed. p. 609*]

December 15, 1922, Amuis XIV - Vol. XIV, No. 17, ACTA APOSTOLICAE SEDIS, OFFICIAL COMMENTARY. ACTS OF POPE PIUS XI. SACRED CONSISTORY.

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On December 11, 1922, a secret Consistory was held in the Vatican Apostolic Palace, and the following acts are recorded in order:

I. – THE SACRED COLLEGE. Cardinal Raphael Merry del Val presented and returned the ring of the Sacred College of the Most Holy Roman Church to His Holiness, Pope Pius XI, who then gave it to Cardinal William Van Rossum, to serve as Camerarius (Treasurer) of the Sacred College for that year.

II. – ADDRESS OF HIS HOLINESS, POPE PIUS XI. CREATION AND PUBLICATION OF NEW CARDINALS. VENERABLE BROTHERS – It gives Us great pleasure that, after, by the inscrutable design of God, We were established in this Apostolic See through your votes, We can now see you assembled before Us this day. And above all, We wish to commemorate in this assembly the most beloved deceased, Benedict XV, who governed the Church in such a difficult time, so that not only did He receive the applause of the good, but even His adversaries...

[*Latin ed. p. 610*]

610 Acta Apostolicae Sedis - The Official Commentary inspires admiration. For, while men were inflamed with hatred towards each other, he, persevering in urging peace, filled the whole world with the benefits of his charity. Indeed, his memory will be a blessing, and we will preserve it piously and holily, especially considering how much he contributed to the great matters of our Faith. We have indeed undertaken a most serious burden by succeeding him; but, in many things which we have experienced in this short time, your piety, your devotion, and your prudence, together with the observance and faith of the Bishops, the clergy, and the Christian people towards us, have brought us great and excellent comfort. We are confident that these things will also be available to us for our recreation in the future; for, from this height of the Apostolic dignity, surveying the whole of the human race, we see everywhere the old causes of sorrow remaining, and these are increased by new evils and new dangers. And to address these more serious matters, the affairs of Palestine greatly trouble our mind even now, of that land, we say, which the Divine Redeemer, the sole birthplace of our faith, cultivated with so much toil and consecrated with His blood. You yourselves, Venerable Brothers, are witnesses to how much our predecessor labored in defending the interests of the Holy Land, of whose diligent concern there exists a splendid monument in that prayer which he delivered, on the sixth day of the month of June of the past year, in the Consistory. Indeed, now that the League of Nations, as we hear, is about to convene again in a solemn assembly regarding the affairs of Palestine, we make our predecessor's appeal, both an exhortation and a proposal, "that, when the time comes for the ordering of Palestine, the rights of the Catholic Church, and of all Christians, be preserved and respected there." Moreover, we add that we desire, in accordance with our Apostolic office, that the

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rights of the Catholic Church there – when they are so manifestly superior to those of others – be not only respected, but also protected, not only from the Hebrews.

[*Latin ed. p. 611*]

Acta Pii PP. XI 611, and to the infidels, but also to the schismatic sects, whatever their race or nation may be. Moreover, We are greatly concerned for certain Eastern peoples, whose condition, recently disturbed by great upheavals, is worsened by fires, massacres, and devastation, to such an extent that it seems that no one can sufficiently alleviate their needs, who are so poor and almost desperate. To alleviate this great burden of misery, We have indeed diligently tried everything that was within Our power, besides Our Apostolic mission in Romania! We sent a legate to Constantinople, who may assist the Eastern peoples as abundantly as possible with new aid. May all things there be arranged according to the laws of justice and charity as soon as possible, and may those regions one day enjoy peace and tranquility, and return to that time of happiness, when they flourished with abundance of wealth and the holiness, wisdom, and virtue of the most excellent men: which, however, they will not fully achieve unless they return to the bosom of the Mother Church, from which such a powerful force of communion and humanity has flowed into them. But We are also deeply concerned when We turn Our eyes to the regions of Russia, where not only religious and civil liberties are suppressed, but also miserable multitudes perish from contagion and famine, especially those who are most innocent or weak, such as children, women, and the elderly. Surely, no one who has not lost all sense of humanity can fail to be saddened by this. Therefore, We have continued, and indeed, as far as possible, expanded, all those works of mercy which Our predecessor left to Us as a kind of testament, as the increased needs demanded. And since the resources for such immense undertakings were not sufficient for Us, We called upon Catholics, and indeed all others, again and again, and with such a happy result that their generosity has enabled Us to continue to give generously. We know several outstanding men,

[*Latin ed. p. 612*]

612 Acta Apostolicae Sedis - In our missive, we have recounted those extensive regions traversed, so that we might provide sustenance, clothing, and medicine to the needy – and this without any distinction of persons, and solely according to the dictates of necessity – mindful of the duties which are owed to those within the domestic church, as Paul teaches. Indeed, Venerable Brothers, in exercising this charity, we have followed the ancient custom and institution of the Church of Romano, which Church Ignatius, the Martyr, could truly call the most excellent example of charity, and this very praise is expressed in the letter of Dionysius, Bishop of

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Corinth, to Pope Soter, filled with admiration and gratitude towards the Church of Romano, for the benefits conferred upon its flock, and especially upon the Confessors of the Faith, in the midst of great tribulation. For here, in this matter of charity, the principle of leadership follows the principle of dignity and governance; and this is likewise evident in the Supreme Pontiff, from the very awareness of the universal paternity which, flowing from God, from whom every paternity in heaven and on earth is named, was conferred upon the Pontiff by Jesus Christ in Peter, with these words: "Feed my sheep, feed my lambs." These words pertain to all who are either already within the flock or who are destined for it, until there shall be one flock and one Shepherd. Indeed, just as we have offered assistance to the more needy of our children, so too we have striven with the greatest diligence to reconcile the factions; of that peace, which, so ardently sought by our predecessor, has not yet shone upon the human race. Therefore, we implored the representatives of the republics who had convened in Genoa, to carefully consider the great peril in which all peoples are involved, and what remedies must be applied to these evils; meanwhile, we encouraged the faithful to implore with us a blessed outcome for that assembly from the Prince of Peace, Christ. Now, since certain men chosen by the states appear to be preparing to convene in Brussels in order to address the economic condition of Europe, which has become much worse in recent months, we extend to them the same invitations.

[*Latin ed. p. 613*]

From the Acts of Pope Pius XI, page 613, concerning renovations. Furthermore, it is to be doubted that such public gatherings, in which one group receives the other, will bear any real fruit, and indeed, they will dangerously disappoint the common expectation of the people, unless the leaders of the state sometimes bring to mind the demands of justice, harmonizing them with the reasons of charity: which itself, finally, will be beneficial to both victors and the vanquished. We trust, Venerable Brothers, that the ministry of the Church and the Roman Pontiff will contribute greatly to the reconciliation and restoration of this association of men. And we desire that our work be such as was that of our two immediate predecessors; one of whom strove to restore all things in Christ, the other never ceased to urge peace upon men. Therefore, we wish to combine what was proposed by both in their pontificates, so that this may be our sign: peace of Christ in the kingdom of Christ. But on this very matter, we will provide a more detailed explanation in Encyclical Letters, which we will soon send to all the sacred prelates, as solemn gifts for the Nativity of the Lord and the beginning of the year. Finally, representing your most esteemed Order, we bestow the sacred honor of the purple upon eight distinguished men, who, outstanding in merit and character, have proven themselves to us, either in the governance of a diocese, or in legations, or in offices of the

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Roman Curia. These are: Achilles Locatelli, titular Archbishop of Thessalonica, our Apostolic Nuncio in Lusitania. Ioannes Bonzano, titular Archbishop of Melitene, our Delegate in the United States of America. Henricus Reigy Casanova, Archbishop of Valencia, elected to the primatial See of Toledo. Alexius Charost, Archbishop of Rennes.

[*Latin ed. p. 614*]

614 Acta Apostolicae Sedis - Official Commentary. EUGENIUS TOSI, Archbishop of Mediolanensis. ARCTURUS STANISLAUS TOUCHET, Bishop of Aurelianensis. IOSEPHUS MORI, from the Secret Archives of the Sacred Congregation of the Council. FRANCISCUS EHRLE, priest of the Society of Jesus. What do you think? Therefore, with the authority of Almighty God, of the holy Apostles Peter and Paul, and Our own, We create and publicly proclaim the following Cardinals, from the Order of Presbyters: ACHILLEM LOCATELLI. IOANNEM BONZANO. HENRICUM REIG Y CASANOVA. ALEXIUM CHAROST. EUGENIUM TOSI. ARCTURUM STANISLAUS TOUCHET. From the Order of Deacons: IOSEPHUM MORI. FRANCISCUM EHRLE. With the necessary and appropriate dispensations, derogations, and clauses. In the name of the Father, and of the Son, and of the Holy Spirit. Amen. III. - APPOINTMENT OF PASTORAL LEADERS. Then, the Most Blessed Father assigned proper pastors to the following churches: To the Metropolitan Church of Perusia, He appointed the Reverend John Baptist Rosa, Domestic Prelate, Substitute of the Sacred Congregation Consistorial.

[*Latin ed. p. 615*]

615. The Acts of Pope Pius XI record the following appointments: To the Cathedral Church of Pinerolo, the Reverend Father Angelo Bartoli, formerly Bishop of Trieste and Justinopolitan. To the Cathedral Church of Wheeling, the Reverend Father John Swint, formerly titular Bishop of Suren. To the titular episcopal see of Aurelopolitana, the Reverend Father John de Oliveira Mattos Ferreira, General Vicar of the diocese of Guarda, appointed Auxiliary to the Most Reverend Father Joseph Alves Mattoso, Bishop of Guarda. To the Cathedral Church of Gaspé, the Reverend Father Francis Xavier, Apostolic Protonotary, as a participant. To the Cathedral Church of Andria, the Reverend Father Alexander Macchi, Ross, Secret Chamberlain to His Holiness, above the established number. To the Cathedral Church of Urbano, the Reverend Father Alexander Fontana; and to the Cathedral Church of Sarsina, the Reverend Father Anthony Scarante, Rector of the Seminary of Perugia. To the Cathedral Churches of Ampuri and Templi, perpetually united, the Reverend Father Albin Morera, parish priest of the place called "Caresana" in the diocese of Vercelli. To the newly erected Cathedral Church of Huejintla in Mexico, the Reverend Father Joseph Manriquez and Zarate. To the newly erected

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Cathedral Church of Papantla in Mexico, the Reverend Father Nicholas Corona. Furthermore, the Most Holy Lord Our Pope has made public, through Apostolic Letters bearing the seal, the resignations of certain prelates previously announced by his predecessor, Pope Benedict XV, namely: ARCHBISHOPS: Of Scodra, Lazarus Miedia, who is now Bishop of Skopje. Of Marcianopolis, John Baptiste de Guébriant, who is now titular Bishop of Euraea. Of Nicomedia, Charles Cremonesi. Of Olinda and Recife, Michael de Lima Valverde, who is now Bishop of Santa Maria.

[*Latin ed. p. 616*]

616 "Acta Apostolicae Sedis - Commentarium Officiale. Verissa, Helvetium Gomez de Oliveira, formerly Bishop of St. Lewis of Maragnano. Attalia, Patricius O' Donnell, formerly Bishop of Raphoe. BISHOPS: Oviedo, Ioannes Baptista Luis Perez, formerly titular Bishop of Dorylaeum. Cuenca, Crux Laplana et Laguna. Dorylaeum, Michael De Jorio, formerly Bishop of Castro Mar. Superiore, Iosephus Vallitanus, Lucianus Sienensis. Dionysopolitanum, [name missing]. Papianensis, Pinten. Leonem Lacroix, formerly Albert Le Nordez, formerly Bishop of Taranto; Hyginus Nuti, Bishop of Dijon. Tegea, Augustinus Blessing. Lambasa, Ioannes Maria Blois. Sebenico, Hieronymus Maria Mileta. Arindela, Raphael Canale O berti. Magni Varadensis, Valerius Traianus Frentiu, formerly Bishop of Lugoj. Lugoj, Alexander Nicolescu. Furthermore, the sacred prelates whose names follow, having likewise resigned through Apostolic Letters sealed with lead, were publicly announced: ARCHBISHOPS: Milano, Eugenius Cardinal Tosi, formerly Bishop of Andria. Drama, Gulielmus Piani. Germeinse, Michael Sheehan. Berytus, Antonius Augustus de Assis, formerly titular Bishop of Diocletia. Glasgow, Donald Mackintosh.

[*Latin ed. p. 617*]

Acts of Pope Pius XI, 617: Cobas Hanum, Joseph Othon Nuñez, and Zarate, already Bishop of Zamora in America; Caesariensem, Vincent Pulisic, already Archbishop of Zadar (Zara), Paros; Aloysius De Mena, Vrhbosnensem; Adanensem, John Saric, already Bishop titular of Caesaropolis; Pellegrinetti, Ottaviensem, Joseph Medard Emard, already Bishop of Valleyfield; Casslopensem, Primus Bianchi, already Archbishop of Dyrrachium; Ptolemaidensem, Caesar Orsenigo; Cabasitanum, Honoratus Halle, already Bishop titular of Pergamum; Cyzicensem, Joseph Morabito, already Bishop of Miletus; Chersonensem, John Bedam, Cardinal, already Archbishop of Perugia; Gangrensem, Hadrian Smets; Theodosiensem, Celsus Constantini, already Bishop titular of Hieropolis; Chalcidensem, John Bapt. Fallize, already Bishop titular of Elusa; Soltaniensem, Albert Bitter, already Bishop titular of Dolichen; Thebarum, Angel Rotta; Myrensem, Antoninus Zecchini; Sancti Ludovici de Maragnano, already Bishop of Piahun; Octavius Pereira de Albuquerque, Mariannensem,

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Helvetius Gomez de Oliveira, already Archbishop titular of Verissa; Euchaitensem, Jordan Gijiswijk.

BISHOPS: Siuniensem, Francis Mary Gonzalez; Eeniensem, Augustine Giustiniani; Isiondensem, Emmanuel Anatolius Chaptal.

[*Latin ed. p. 618*]

618 Acta Apostolicae Sedis - Commentarium Officiale: Antipyrgos, Hernienegildum Surensem, Ioannem Ricci. Swint. Sancti Augustini, Patricium Barry. Gamagueyensem, Henricum Perez Serantes. Cento, Valentinum Zubizarreta et Unamunsaga, already Bishop of Gamaguey. Sancti Ludovici Potosiensis, Bishop of Zacatecas. Michaelem Mariam De La Mora, already of Bos, Iacobum Moris. Priverno (or Piperno), Setinum, and Terracina, Hebronensem, Iordanum Corsini. Salvatorem Baccarini. Treves, Rodulfum Bornewasser, already titular Bishop of Bitanum. Myriophytensem, Squillace, Arnoldum Antonium Verstraelen. Melomo. Sacramçntensem, Patricium Keane, already titular Bishop of Samaritanum. Scillitanum, Beniaminum Iosephum. Labrude, Henricum Tiberiopolitanum, Keiley, already Bishop of Savan. Adalberum Bubensem et Bituntinum, Fleischen. Placidum Ferniani. LeÃ³n, Iulianum Mariam Leventoux. Paralita, Henricum Ioannem Smit. Zamorensem, Emmanuelem Fulcheri et Pietrasanta, already Bishop of Cuernavaca. Campecorensem, Franciscum Gonzalez. Cuernavaca, Franciscum Uranga et Saenz, already titular Bishop of Tlousinum. Castrum Maris, or Stabia, Hubertum Fiodo, already Bishop of Bovino. Maxula, Leonem Classe. Mustita, Iulianum Gorju. Besain, Vincentium Orcistiensem, Angelum Huarte. Gouin.

[*Latin ed. p. 619*]

61,9 The acts of Pope Pius XI: Gravina and Montepeloso, to John Sanna, already Bishop of Ampurias and Templa. Tlousin, to Daniel Ri. Augustodunum, to Hyacinth Ghassagnan, already titular Bishop of Modrura. Gaserta, to Natal Gabriel Moriondo, already titular Bishop of Cidyessus. Abydos, to Stephen Faugier. Sioux Falls, to Bernard Mahoney. Leptis Magna, to Monaldus Leopardi. San Severo, to Orontius Lucian Durante. Prusa, to Joseph Mark Semeria, already Bishop of Melo. Nebia, to John Rossi. Caesarea, to Mysore, to Herman Maurice Straeter. Despatures. Sinaloa, to Augustine Aguirre Ramos. Tadamata, to Firmin Guichard. Oriole or Alon, to Francis Xavier Irastorza and Loinaz, already titular Bishop of Dora. Gerona, to Gabriel Llompart and Jaume, already Bishop of San Cristobal de La Laguna. Byten, to Frederick Eis, already Bishop of Montreal and Marquette. Tricarico, to Raphael Delle. Manizales, to Tiberius Faustinopolitanus, to Noche. Salazar, to Aloysius Janssens. Savannah, to Michael Keyes. Spiga, to Francis Gilfillan. Melo, to Joachim Arrospide. Modrura, to Stephen Rojas, already Bishop of Garzon. Acireale, to Fernando Cento. Montpellier, to Adada, to Renatus James Mignen.

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Downey.

[*Latin ed. p. 620*]

620 Acta Apostolicae Sedis - Official Commentary. Huánuco, Franciscus Ruben Berroa. Caiace, Nicolaus Di Girolamo. Cefalù, Ioannes and Tursi. Cynopolis, Puivirenti, now Bishop of Anglonensis, Robertus Guadicensis, Angelus Riensis. Doboson. Marquina Corrales, now Bishop of Cana Montis Laurei, Iosephus Eugenius Limoges. Trivento, Hieremias Pascucci. Pryen, Iustus Rivas Fernandez. Trallia, Antonius Hernández, now Bishop of Tabasco. Axiopolis, Florianus Stan. Hieracium, Ioannes Baptista Lorien, Ioannes Sanctae Mariae, Chiappe. Mulier, Eusebius Atticus. Goyaz, Emmanuel Gomes de Oliveira. Rosildense, Iosephus Ludovicus Brems. Tabasco, Paschalis Diaz. Natal, Iosephus Pereira Alves. Adra, Iosephus Elusanus, Iosephus Marianopolitanus and Stoffels. Schinzel. Marquette, Paulus Iosephus Nussbaum, now Bishop of Garas. Palaeopolis, Denique Ernestus Beatissimus Coppo. The Reverend Father confirmed that R. P. Clementis Michaelis, of the Syro-Lebanese Order, had been canonically translated to the titular see of Baccache, now the archiepiscopal Church of Chalcedon of the Syro-Lebanese, and that he considered the provisions for these churches of the Meichitic rite to be valid, namely: the titular archiepiscopal Church of Laodicea, for R. P. Antonius Farag; the Cathedral Church of Heliopolis, for R. P. Meletius Michael Abu Assali.

[*Latin ed. p. 621*]

My Acts of Pope Pius XI, Year II, Part II.

TRADITION OF THE RED GALERO TO CARDINALS. On December 14, 1922, a public Consistory was held in the Apostolic Palace at the Vatican, in which Our Holy Lord, the Pontiff, solemnly delivered the pontifical red galero to six Cardinals recently created and publicly announced at the Consistory of December 11, 1922, namely: IOANNI BONZANO, ALEXIO CHAROST, EUGENIO TOSI, ARCTURO STANISLAO TOUCHET, IOSEPHO MORI, FRANCISCO EHRLE.

Meanwhile, through the Advocate of the Sacred Consistory, Vincent Sacconi, for the third time, the cause of beatification and canonization of the venerable Ludovici a Caso ria, Founder of the Congregation of the Brothers of Charity, commonly known as "Bigi," was presented.

CHURCH APPOINTMENTS. On the same day, in a secret Consistory, the Most Blessed Father, after, according to custom, having dismissed six distinguished Cardinals, also provided for other churches with their own pastors, namely: To the Metropolitan Church of Toledo, he appointed the Reverend Father, His Eminence Cardinal Reig et Casanova, already Archbishop of Valencia. To the titular Archiepiscopal Church of Oxyrhynchus, he appointed the Reverend Father Victor Arrieu, hitherto Bishop of Plata, or Platensem, in Bolivia. To the Metropolitan Church

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of Valencia, he appointed the Reverend Father Prudentium Melo et Alcalde, already Bishop of Madrid and Complutum. To the Cathedral Churches of Madrid and Complutum, perpetually united, he appointed the Reverend Father Leopoldum Eijo et Garay, already Bishop of Vitoria. To the Cathedral Church of Vitoria, he appointed Nuñez, already Bishop of Huesca. The Reverend Father Zachariam Martínez, and...

[*Latin ed. p. 622*]

Acts of the Apostolic See - Official Commentary. To the Cathedral Church of Oscensi, the Reverend Father Matthew Colom and Als, until now titular Bishop of Andrapan. To the Cathedral Church of Canariensi, the Reverend Michael Serra and Sucarraz, General Vicar of the metropolitan Church of Tarraconensis. To the titular Episcopal Church of Dorensi, to which is perpetually and canonically attached the Priory of the Four Military Orders in the province of Cluni, the Reverend Narcissus de Estenaga and Echeverría, Dean of the chapter of the metropolitan Church of Toletanae.

III. - TITLES ASSIGNED BY HIS HOLINESS TO THE CARDINALS.

After these things, the Most Blessed Father opened his mouth to the new Cardinals, to each of whom he assigned:

To JOHN BONZANO, the title of Saint Pancratii.

To ALEXIO CHAROST, the title of Saint Mary of Victoria.

To EUGENIO Tosi, the title of Saint Martin in the Mountains.

To ARCTURO STANISLAO TOUCHET, the title of Saint Mary above Minerva.

To JOSEPH MORI, the diaconate of Saint Nicholas in the Tullian Prison.

To FRANCISCO EHRLE, the diaconate of Saint Caesarius in the Palace.

IV. - THE REQUEST FOR THE SACRED PALLIUM.

Then Raphael Cardinal Merry del Val, acting as procurator in the name and by the authority of Henry Cardinal Reig and Casanova, appearing before His Holiness and having previously taken an oath, petitioned for the pallium for the metropolitan Church of Toletanae; and after him, the pastors appointed to the Churches of Scodrensi, Olindensi, Vrhbosnensi, Mariannensi, Compsanae, in succession, Ottaviensi, Saint Louis de Maragnano, Glasguensi, Ravennatensi, Valentinae, Dyrrachiensi, and Perusinae; also, to Carthaginiensi, Antequeriensi, and, by privilege, Augustodunensi. To whose petitions Our Most Holy Lord was pleased to assent.

[*Latin ed. p. 623*]

ACTS OF POPE PIUS XI, MANUSCRIPT, MOTU PROPRIO CONCERN-

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ING THE HIGHER SCHOOL OF SACRED MUSIC IN ROME, TO BE ESTABLISHED.

PIUS PP. XI.

For the restoration of sacred music, according to the blessed memory of our predecessor, Pius X, and according to the statutes contained in the Code of Canon Law, namely canon 1264 § I, there is no doubt that this will most effectively be achieved by instructing and forming skilled masters in Gregorian chant, organ playing, and the performance of sacred modes.

For this reason, in the Motu Proprio issued on November 22, 1903, it was strongly urged that wherever higher schools of sacred music already existed, they should be fostered and supported in every way; and where they did not exist, efforts should be made to establish them as soon as possible. For, the Pontiff declared, it is of great importance that the Church herself should take care to instruct its priests, organists, and singers in the fundamental principles of sacred art. Indeed, it has long been known through experience that the knowledge of music taught in public academies is far from sufficient for what the Church requires, and, as far as Gregorian chant is concerned, it is entirely inadequate. Therefore, thanks to the Motu Proprio promulgated, it has happily happened that not only have old schools of this kind revived, but new ones have also sprung up in many nations.

In the first place, the Italian Cecilian Society, eager to fulfill the wishes of the Pontiff, believing that an institute of this kind, if established in Rome, which is the head and center of the Catholic name, would, with the help and patronage of the Apostolic See, soon bring forth brilliant results and become an ornament to the Roman Church and the Papacy, entrusted the matter to its own president, a most learned man, and also devoted to sacred music.

[*Latin ed. p. 624*]

624 Acta Apostolicae Sedis - An official commentary for the most studious – which we lament is missing – by Angelo De Santi, S.J., who had established a higher school of sacred music in Rome. This undertaking was received with great pleasure and approval by Pius, because it seemed entirely necessary for the times. Indeed, from the very beginning, the matter proceeded excellently, both due to the diligence of the teachers, and also due to the number, zeal, and study of the students from various nations, and largely of priests. Therefore, at the end of the first year, the same Supreme Pontiff, on the fourth day of November in the year 1911, in a letter to Cardinal Marianum Rampolla del Tindaro, who at that time was the patron of the Cecilian Society, declared that the school had responded admirably to his expectations and hopes, and he invoked the generosity of Catholics, so that they might assist the Apostolic See, which was suffering

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from difficulties, in order that this very urban school might be established and strengthened. Then, in the year 1914, through a letter, the Cardinal for public affairs called the same school a pontifical school, and he ordered that the authority already granted to it to confer diplomas of competence, promotions, and professorships in Gregorian chant, as well as professorships in the modes of sacred composition and in organ playing, be considered valid and authentic. Our most beloved predecessor, Benedict XV, did not withhold a lesser benevolence from this school. Indeed, a few days after he had entered the Supreme Pontificate, having admitted before him Cardinal Caietan Bisleti, the patron of the Cecilian Society, and together with him, the administrators of the Institute itself, he testified that he considered this very school among the most precious things which he had received as a heritage from his predecessor, and for that reason, he held as valid everything that his predecessor had decreed concerning it, and he would assist it in every way. Observing, therefore, the inconveniences and difficulties that existed in the location of the school, and considering the transfer of the school – which his predecessor had also contemplated – Benedict arranged for it to be transferred to the most spacious hall of the ancient buildings of Saint Apollinaris, and to the adjacent Gregorian halls, for its use.

[*Latin ed. p. 625*]

Acta Pii PP. XI 625. Non solum hoc, sed multa alia, dum vivit, dedit ei documenta singularis benevolentiae suae. Quia ita res est, et Nos, sicut et praedecessores Nostri, haec Schola vehementer cordi est, ut quae incrementa persequitur, ea certius et uberius possit assequi, primum omnium approbantes et confirmantes quaecumque ipsi praedecessores Nostri in hac causa decreverunt, Motu proprio et de Apostolicae potestatis plenitudine; haec statuimus et sancimus:

I. Urbana Schola altior de Musica Sacra, inquantum talis est, ad Apostolicae Sedi proxime subiaceat.

II. Scholae Patronus esto unus e S. R. E. Cardinalibus, qui eam in sua dicione et potestate habeat.

III. Praeses, ab Apostolica Sede ex alterutro Clero electus, Scholam gubernabat. Attamen Academico Collegio licebit significare, quis huic muneri praeficiendus videatur. In Scholae gubernatione doctores decuriales Praesidi assideant, ex quibus omnibus constabit Collegium, cuius erit cursum studiorum dirigere et disciplinae vigilare.

IV. Doctores decuriales a Cardinali Patrono, Consilii Academici rogatu, eligentur.

V. Cardinali Patrono una cum Praeside et decuria doctorum ius esto academicos gradus conferendi, tum Prolytatus, tum Doctoratus seu Magisterii in cantu Gregoriano, in sacris modis conficiendis et in organo modulando, iis candidatis, qui quidem periculum doctrinae suae voce scriptoque

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feliciter obierint. Liceat tamen, doctrinae periclitatione remissa, conferre Magisterii gradum vel ob titulos idoneos ex quibus de candidati doctrina constare possit, vel honoris causa ob merita prorsus singularia et illustria.

VI. Scholae huius proprium esto et cantus Gregoriani peritiam et sacros modos componendi artem, praesertim illos maiores autores polyphoniae qui saeculo XVI floruerunt, et organi modulandi studium provehere.

ACTA, vol. XIV, n. 17. - 15 - 12 - 92*.

[*Latin ed. p. 626*]

626 Acta Apostolicae Sedis - Official Commentary. - Whatever has been established by Pope Pius X by his Motu Proprio concerning Sacred Music, let it be observed as a most holy law in all disciplines of this School. VIII. All branches of the School's institutions are founded on the study of Gregorian chant, as a foundation. Therefore, no one will be able to attain any academic degree in another discipline, unless he has already demonstrated proficiency in Gregorian chant. IX. The School shall be open to clerics of any nation, and to those from both the secular and regular clergy. However, laymen may also be admitted. X. A council shall assist in the administration of the School, composed of the director and four other men, two of whom shall be elected by the Cardinal Patron, and two by the Academic College. XI. The Cardinal Patron will take care to establish specific laws concerning the School, the organization of studies, the administration of affairs, and the honor due to each member of the faculty. Furthermore, whatever has been established in these documents, We desire and command to be ratified and firm forever, notwithstanding any contrary provisions. Given in Rome, at Saint Peter's, on the twentieth day of November, in the feast of Saint Cecilia, Virgin and Martyr, in the year 1922, in the first year of Our Pontificate. PIUS PP. XI.

[*Latin ed. p. 627*]

Acts of Pope Pius XI, 627. APOSTOLIC LETTER TO REVEREND WLODIMIR LEDÓCHOWSKI, GENERAL SUPERIOR OF THE SOCIETY OF JESUS, MARKING THE THIRD CENTURY SINCE IGNATIUS OF LOYOLA AND FRANCIS XAVIER WERE INCLUDED AMONG THE SAINTS. PIUS XI, TO OUR DEAR SON, GREETINGS AND APOSTOLIC BENEDICTION.

As We, through the ministry of Our pontificate, strive to promote the well-being of the Holy Church, both within and without, and as We seek to foster its growth, We are pleased to observe that, along with the memories of other Saints, the commemoration of Ignatius of Loyola and Francis Xavier, three centuries after their heavenly honors were decreed, is being celebrated with great solemnity. For one was given a divine mission to assist the Bride of Christ, marking a certain beginning of a new age, in which the struggle and distinction of matters were brought to the forefront;

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the other, endowed with so many gifts of the Spiritus Sancti, diligently and tirelessly spread the light of the Gospel, so that he might be seen as an heir to their virtues and their endeavors, which the first Apostles possessed.

Indeed, the perilous times in which the Church found to itself did not yet end with Ignatius, for from that root almost all evils have sprung forth; and today, if ever, the Gospel of Jesus Christ has "For a great door and evident is opened unto me," especially in that area in which Xavier labored. Therefore, dear son, We have deemed it fitting, not only for the sake of your Order, but also for the common good, to send you these letters, praising your father, the Lawgiver, and his greatest disciple; for it is of great importance that the Christian name may flourish ever more through his institutions, and that the propagation of the Christian name may be renewed under his patronage. 1 1 Corinthians, XVI, 9.

[*Latin ed. p. 628*]

Acts 628 of the Apostolic See - Official Commentary. This, indeed, is common to all those who obtain the praise of sanctity by the authority of the Church, to excel in every kind of virtue; but, just as one star differs from another in brightness, so too are the Saints distinguished among themselves by a certain wondrous variety, according to that in which each one singularly excels in a particular virtue. Thus, if we consider the life of Ignatius, what most impresses is the magnanimity of this man, eagerly seeking the greater glory of God; who, since he himself could not sufficiently engage in all parts of the sacred ministry, and encompass all the offices of Christian beneficence for the salvation of souls, he also sought out companions, ready and eager, like a swift army, to expand the Kingdom of God among Christians and barbarians. But he who thoroughly examines the matter will easily find that in Ignatius there was a remarkable spirit of obedience, and that this was assigned to him as his own special duty, so that he might lead men to cultivate this very virtue with greater zeal. For, as is commonly known, the events that happened in the time of Ignatius are not obscure, and it is clear that, through this, the Church was afflicted by the most turbulent storms of evils; and the head of all these was that men would deny obedience to God in great measure. Princes were found to refuse this service, those indeed who, attributing the divine rule to the private judgment of each individual, stubbornly repudiated the authority of the Catholic Church. But, besides these, there were many who, if not in profession, at least in deed, seemed to have abandoned obedience to Christ, and who lived more like pagans than Christians, as if, with the revival of the studies of humanity and literature, some remnant of the old superstition had also been revived. Indeed, it may be affirmed that, unless a certain unrestrained license in feeling and living, like a pestilent virus, had widely infected Christian society, it would not have happened that from the body of the Church that heretical sect of the Novatians would arise.

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And so, among the people of the faith...

[*Latin ed. p. 629*]

Acts of Pope Pius XI, 629. Not only was reverence for the divine laws earnestly desired, but the innovators themselves stirred up many nations, in which the bonds of duty had become lax, to be torn away from the maternal embrace of the Church. There was one voice and one supplication from all, to the Divine Founder of the Church, that He might assist His Bride at this time of great need, mindful of the promises made. He did indeed assist, when it seemed opportune to Him, most marvelously through the Tridentine Council. Furthermore, in the Church of Solaize, those outstanding examples of all virtues were raised up: Charles Borromeo, Cajetan, Thiene, Anthony Zaccaria, Philip Neri, Teresa, and others, who, by their very lives, testified to the perpetuity of sanctity in the Catholic Church, and who, with voice, with writings, and with examples, restrained the impiety and perversity of morals so widely spread. Indeed, all of these were most useful and diligently worked. But the hidden origin of the past had to be uprooted from its very foundations: and for this task, it seems that Ignatius was, above all, destined by divine counsel. For he possessed, above all, a character that could be described as excellently suited for both commanding and obeying; and this character was strengthened from his very youth by military discipline. Therefore, with a mind so formed by nature and by training, and when, illuminated by heavenly light, he recognized that he was called to promote the glory of God and the salvation of souls, it is astonishing how eagerly and willingly he entered the service of the King of Heaven. And so, with the intention of properly inaugurating a new military service, he spent the entire night vigil in arms before the altar of the Virgin, and shortly thereafter, in that Minorite retreat, he learned from the Virgin herself how the Lord wished his battles to be fought; and from her, as if from her very hands, he received the most perfect code of laws – and we can truly call it so – which every good soldier of Christ Jesus ought to use. We speak of Spiritual Exercises, which are said to have been revealed to Ignatius from heaven; not that others of the same kind used by others are of little value.

[*Latin ed. p. 630*]

630 The Acts of the Apostolic See – the Official Commentary – must be consulted; but in those matters which are pursued according to the method of Ignatius, everything is so wisely arranged, so closely interconnected, that, provided one does not resist the grace of God, they completely renew the person and fully render him obedient to divine authority. Therefore, having thus prepared himself for action, Ignatius also took care to cultivate those whom he had associated with him, so that they might, as an example, be obedient to God and to the Vicar of God, the Roman Pontiff, and bear

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this virtue as a distinctive mark of their Society. And so, not only did he decree that this should be a solemn obligation, fostering the fervor of the spirit through such exercises, but he also equipped them with this very instrument at all times, so that they might use it to bring back those whose wills had been alienated from the Church, and to bring them all under the power of Christ. Indeed, history testifies that, even amidst the enemies of the Church, the Catholic world, opportunely aided by Ignatius, began to flourish rapidly, for it is not difficult to recall what and how much the Society of Jesus, under the leadership of Ignatius, accomplished for the glory of God. One could see zealous members overcoming the obstinacy of heretics; striving everywhere for the correction of corrupted morals; restoring the discipline of the clergy; leading many to the very summit of Christian perfection; furthermore, many were being instructed in piety and in good arts in their youth, namely, for the true Christian posterity; meanwhile, they were diligently working to bring over the unbelievers to the faith, so that the kingdom of Jesus Christ might grow with new additions. We have gladly touched upon all these things, not only because they are a testament to the divine benevolence towards the Church, but also because they seem to offer a great opportunity for these miserable times in which we have been brought to this Apostolic See. For if the evils which afflict the human race today are to be repeated, then, indeed, everything is being done—

[*Latin ed. p. 631*]

The events recounted in the Acts of Pope Pius XI, 631, must be understood in light of the defection from the divine authority of the Church, which the Novatians have instigated. This defection, which gained considerable momentum in the 18th century during that general upheaval in all things, when human rights were so arrogantly asserted, has now reached its extreme consequences. We see the power of human reason carried to insolent lengths; whatever seems to exceed human strength or to be outside the bounds of nature is scorned and rejected; even the sacred rights of God are, publicly and privately, given no consideration. With the principle and source of all power, which is God, removed, it follows that there is now no human power to which any sanctity or authority can be attributed. Therefore, with the divine authority of the Church disregarded, the foundations of civil government have begun to waver and to crumble, since, with the audacity and madness of desires growing stronger, the laws of human society have become accustomed to being perverted with impunity. However, some remedy must be applied to the present state of affairs in human society, which is so degraded and lost – a remedy which all good men recognize as necessary – and this can be achieved in no other way than by restoring general obedience to God and conformity to His will. For, through countless changes of times and things, it remains the primary and greatest duty of men to obey the supreme Creator and Preserver of

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all things, and to conform to His will; and whenever they depart from this duty, they must repent, if they wish to completely restore the disturbed order and to be freed from all the miseries from which they are oppressed. Moreover, this one thing contains the essence of the Christian life; and this is what the Apostle Paul seems to indicate, when he so wonderfully encompasses the very life of the divine Redeemer in a few words: "He humbled himself, becoming obedient unto death, even to the death of the cross." For just as, through the disobedience of one man, many were constituted sinners; so also, through the obedience of one man, many are constituted righteous. Philippians 2:8. Romans 5:19.

[*Latin ed. p. 632*]

Acts of the Apostolic See - Official Commentary. Indeed, these spiritual exercises wonderfully assist in the return of men to obedience, since, especially if they are practiced according to the method of St. Ignatius, they most certainly promote perfect obedience to the divine law, firmly grounded in the eternal principles of faith and nature. Therefore, desiring that their use be more and more widely spread, We, following the example of many of Our predecessors, not only commended these, through an Apostolic Constitution of the Supreme Pontiffs, anew to the faithful of Christ, but also declared St. Ignatius of Loyola the heavenly Patron of all spiritual exercises. Although, as We have said, there are other ways of practicing these exercises, it is certain that the Ignatian method excels in them, and, especially because of the hope it inspires for solid and lasting benefit, it flourishes with the greater approval of the Apostolic See. Therefore, if many of the Christian faithful diligently employ this instrument of sanctity, it is already permissible to confidently expect that, restrained by the desire for unrestrained liberty and restored to the sense and observance of duty, human society will finally enjoy the gift of the desired peace. What has been said thus far pertains properly to the intimate and domestic well-being of the Christian name. Those that pertain to its external growth, which We shall briefly explain concerning St. Francis Xavier: although these are closely connected with the method of St. Ignatius, as We have praised. Indeed, Ignatius so changed St. Xavier, who had been entirely devoted to the vanities of human glory, that he made him, with remarkable speed, a zealous herald of the Gospel in the Far East, and thus an Apostle. This wonderful transformation of the man is rightly attributed to the power of the exercises. For if he traversed vast regions on land and sea, if he was the first to bring the name of Christ to Lapland, which is deservedly called the island of martyrs, if he faced incredible dangers and expended incredible labors, if he cleansed countless souls with the sacred font of baptism, and

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furthermore, 1

[*Latin ed. p. 633*]

The acts of Pope Pius XI, page 633, recount countless miracles. Francis himself, as he stated, reported to his spiritual father, Ignatius, after God, the graces he received, having been deeply imbued with the knowledge and love of Jesus Christ through the Sacred Exercises. And here, truly, the benevolence and wisdom of the Provident God are to be praised, who, at a time when the Church was greatly concerned at home, and faced immense upheavals abroad, through this one thing, namely, the aid of the Exercises, provided her with a double safeguard of the greatest benefit: namely, both a restorer of domestic discipline, and one who, by adding foreign nations to the faith of Christ, would compensate for the losses suffered by the Church itself. Indeed, he seemed to desire to renew, as the first after so great an interval, the example of the Apostles; for he himself, with much toil, cultivated not a few barbarian peoples, and, with his outstanding virtues, aroused them to piety, and admirably established the Christian faith among them, and opened up vast regions that had been closed to the Christian name from every quarter, to our missionaries. And, as was fitting, he left his spiritual inheritance to his companions first of all; and we know that they have never, to this day, deviated from his virtue, but have always diligently guarded this inheritance. But the memory and remembrance of Francis Xavier has always been a constant encouragement to other heralds of the Gospel; so that, by a solemn decree of this Apostolic See, he was declared the heavenly patron of the Work of the Propagation of the Faith. This age also has something in common with the time of Xavier, in that the ancestral faith, rejected with a certain arrogance by many of our people, seems now to desire to migrate to other nations, which eagerly desire it. Indeed, from the letters of the missionaries, we often learn that the evangelical seed is almost ripe for harvest in distant regions of Africa and Asia, by which the losses suffered by the Church in Europe may be repaired. Furthermore, the faithful are proving to be much more eager than before to spread the Gospel.

[*Latin ed. p. 634*]

634 Acta Apostolicae Sedis - Official Commentary on the Celebration of the Feast. We, therefore, greatly desire this undertaking, certainly inspired by divine grace, and we wish to be inflamed, through the example and patronage of St. Francis, so that the Lord may send laborers into His harvest; and may each and every Christian assist them with prayers and not fail them in resources. Therefore, we exhort you, beloved sons, all of you who are members of the Society of Jesus, to remember the solemn anniversary of the Founder and your most esteemed Brother, and to, following their example, continually increase your merits for the Church, as this Apostolic See

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has highly praised your institute. And we desire that you may especially derive a twofold benefit from this celebration. First, that you may more diligently strive to apply the Spiritual Exercises for the benefit of yourselves and others. We know that you have established, and very successfully, a special dedication for this purpose; it is desirable that you may labor with equal success in all other areas of human society. Secondly, that you may promote Catholic missions. Although We are not unaware of your quite singular diligence and industry in this regard – for We know that nearly two thousand of you are engaged, distributed among forty missions, working among the infidels – nevertheless, We earnestly implore God to increase and foster this excellent zeal within you. May all these things be directed towards greater glory for God, for the benefit of the Holy Church, and for the salvation of souls. We bestow upon you, beloved son, and upon all those under your leadership, the members of the Society of Jesus, our apostolic blessing, as a pledge of divine favor and of our paternal benevolence. Given in Rome, at St. Peter's, on the third day of December, in the feast of St. Francis Xavier, in the year 1922, in the first year of Our Pontificate.

PIUS PP. XI.

[*Latin ed. p. 635*]

635. Acts of Pope Pius XI. APOSTOLIC LETTER. THE APOSTOLIC DELEGATION IN CHINA IS ESTABLISHED. PIUS XI. For the sake of posterity. — Having already spread the Christian name widely throughout the region of China, and with many vicariates and apostolic prefectures duly established there, desiring to manifest more clearly our love for those peoples and our concern for them, and with the unanimous approval of the sacred prelates who exercise the pastoral ministry in those parts, we have decided to establish a new Apostolic Delegation in China, for the protection and honor of the Christian religion. We have come to this decision, guided by the following considerations: namely, that these peoples may experience the benefits of our paternal solicitude more abundantly, and that the prelates, more closely united among themselves, may govern their missions, and that, as already happens in many other places, the establishment of the Apostolic Delegation may bring about new and indeed better growth of Christian affairs throughout the vast region of China. Therefore, after due deliberation with the Most Reverend Cardinals, Prefects of the Congregation for the Propagation of the Faith, and after carefully considering all aspects of the matter, "by our own motion and with full knowledge and mature deliberation, and by the fullness of our Apostolic authority, by the present document, we establish and erect the Apostolic Delegation in China. We decree that this Apostolic Delegation shall extend its care to the five ecclesiastical regions of China, with their islands, except for the apostolic prefecture of the island of Formosa. We hereby establish

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these things, decreeing that these present Letters shall always remain valid and effective, and shall produce and obtain their full and complete effects, for those to whom they pertain, now and in the future; and that it shall be rightly judged and determined, and that whatever is contrary to these things, attempted by anyone, knowingly or unknowingly, shall be declared void and of no effect from this moment. Notwithstanding any Apostolic constitutions and ordinances, and any other contrary provisions whatsoever. Given at Rome, at St. Peter's, under the Fisherman's Ring, on the ninth day of August, in the first year of Our Pontificate. P. CARD. GASPARRI, Secretary of State.

[*Latin ed. p. 636*]

Acts 636 of the Apostolic See - Official Commentary on the LETTER I to the Most Reverend and Venerable Lord, ANDREW CARON, Archbishop in Title of Chalcedon, celebrating the Fiftieth Anniversary of his Priesthood. Venerable brother, greetings and the apostolic blessing. — Since you are about to complete fifty years from the time that you first devoted yourself to God, and since your piety towards Us, and Our will towards you, demand that we most heartily congratulate you on this auspicious event. Considering the perpetual course of your ministry, it pleases Us to honor your zeal for souls, both in exciting the profession of faith in the people, and in practicing charity, and finally, in toiling in the preaching of the divine word. Therefore, enjoy this joyous event, in anticipation of that heavenly reward which the just Judge, God, will grant you. We, however, as a sign of the love that we bear for you, earnestly pray to God that He may grant you many more years, equally full of merit, in good health. And may the heavenly Mother of mercies, and also the witness of Our benevolence, be the apostolic blessing which we impart to you, venerable brother, and to all yours, with a generous spirit. Given at Rome, at Saint Peter's, on the twenty-fifth day of July, in the year 1922, in the first year of Our Pontificate. PIUS PP. XI.

II. TO THE MOST REVEREND FATHERS, ADOLF CARDINAL BERTRAM, Bishop of Vratislavia; MICHAEL CARDINAL DE FAULHABER, Archbishop of Freising; CHARLES JOSEPH MONACENSEM; and CARDINAL SCHULTE, Archbishop of Cologne; AND TO THE MOST REVEREND AND RIGHT REVEREND ARCHBISHOPS AND BISHOPS OF GERMANY. IN ANSWER TO THEIR DEVOUT LETTERS, FROM THE ANNUAL CONVENEING AT SAINT BONIFACE. Beloved sons, venerable brothers, greetings and the apostolic blessing. — As you begin the annual episcopal gathering at Fulda, through common letters, we offer to Jesus Christ's Vicar the duties of reverence and piety.

[*Latin ed. p. 637*]

The acts of Pope Pius XI, number 637, which you have presented to us,

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have certainly been most pleasing to us; and we were also greatly moved by what you reported, that all the Catholic men of Germany, whom proven integrity of faith and the memory of past benefits so closely unite with the Apostolic See, are with you in this most excellent demonstration of love. You can rightly infer from the letters we have written to our beloved sons gathered in Munich for the cause of the Catholic faith, what is the sentiment towards you in our heart: for we embrace the prelates and faithful of Germany with such thought and benevolence, that we are aware of the hardships with which you are struggling, and, out of paternal compassion for you, we grieve with you. Indeed, this compels us, with how great fervor we are inflamed, by the flame of apostolic charity, which bids us to do as our Paul did: "Who is weak and I am not weak? Who is scandalized and I am not burned?" Therefore, be assured that our efforts for you, as we have previously stated, will never fail, so that, as far as possible, we may offer relief and consolation to your sorrows. In this great tribulation, we are confident that the faithful, whom you wisely lead, will not only favor and support your endeavors for their tranquility and peace, but will also devote themselves entirely to the merciful God, offering Him the calamities with which they are burdened, so that they may, at long last, obtain what they desire in common. In the meantime, we pray to the most benign God for every kind of comfort for your people, and we impart, as a witness of our paternal benevolence, the apostolic blessing to you, our beloved sons, our venerable brothers, and to the entire clergy and people entrusted to you, in the Lord. Given in Rome, at St. Peter's, on the eighteenth day of the month of September, in the year 1922, the first of Our pontificate.

PIUS PP. XI

TO THE REVEREND FATHER PHILIP RINALDI, SUPERIOR of the Pious Salesian Society, and also PRESIDENT of the First National Convention of Italy for the Promotion of the Cult of the Sacred Heart of Jesus.

Beloved son, greetings and apostolic blessing. — The deep devotion that we have felt from the earliest years of Our life to the Most Sacred Heart of Jesus, the center of eternal and infinite love, and the living source of...

[*Latin ed. p. 638*]

638 Acta Apostolicae Sedis - Commentarium Officiale. No consolation for the miserable descendants of Adam could leave us indifferent to the announcement that the pious Salesian Society of the Venerable Don Giovanni Bosco, in the propitious circumstance of the solemn inauguration of the new Salesian temple dedicated to the Sacred Heart, in Casale Monferrato, has convened the first national congress in honor of the Most Sacred Heart of Jesus, in the same city. Therefore, this announcement filled Our soul with holy joy, and we were pleased to examine the program of the

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congress, recognizing the opportunity and importance of the topics that will be discussed during it. Furthermore, the well-known zeal of the sons of Don Bosco, promoters of the congress, and the distinguished personalities who constitute its honorary and effective presidency, allow us to anticipate with joy a most successful outcome, from which we expect much for the good of souls and for the benefit of human society. May one of the first results of this solemn celebration be the return of humanity, strayed from the path, to the most sweet Heart of Jesus, an example of meekness, gentleness, and love. And this is the principal desire of Our heart, for we are deeply convinced that if men are inspired by this divine example, the causes of the present hostilities that stain the cities with fraternal blood will soon cease, and the long-awaited era of tranquility and universal peace will begin. May the good Jesus grant the prayer that we incessantly offer to Him for this purpose, and may He, in His great mercy, grant that the work of the upcoming congress may serve to direct all hearts towards His Most Sacred Heart, which ceaselessly repeats with infinite love: "Come to me, all you that labor and are burdened, and I will refresh you." In the meantime, in the hope of heavenly lights and as a sign of paternal affection, we impart, with effusion of spirit, the apostolic blessing to you, dear son, as well as to all your zealous collaborators, and in the first place to Our beloved son, the Most Reverend Cardinal Richelmy, Archbishop of Turin, and to Our venerable brother Albino Pella, Bishop of Casale, honorary presidents, as well as to the other Bishops who will participate in this demonstration of faith and love, to the members of the organizing committee, to the individual congress participants, and to all those who have contributed or will contribute in any way to the successful outcome of the congress, for the glorification of the most sweet Heart of Jesus and for the benefit of the souls redeemed by His most precious Blood. From the Vatican, October 10, 1922. PIUS PP. XI.

[*Latin ed. p. 639*]

639. Acts of Pope Pius XI. IV. TO REVEREND FATHER ELIJAH MAGENNIS, PRIOR OF THE CONVENT OF SAINT SEBASTIAN IN QUARTEN, OF THE GENERAL ORDER OF CARMELITES, IN THE ANCIENT CITY. Beloved son, health and apostolic blessing. — The Prince of Pastors, Jesus Christ, whose authority governs the Catholic Church, which we have undertaken to guide, frequently mitigates and tempers, with benignity, the cares and anxieties that are incumbent upon Us in this arduous course of human affairs. Among these, We deem it fitting to mention that, beloved son, We recently received your letter, in which you announce that, on the fourth day of December of this year, the Tertiaries of Carmel in the city of São Sebastião do Rio de Janeiro, in Brazil, will gather with the venerable Archbishop, titular of Pharsalus, to commemorate the one hundredth anniversary since the Brazilian people vindicated their liberty, and also

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the six hundred years since the "Sabbath" privilege began to spread. And indeed, it was a cause for great joy to us to hear such news. For, since the active works of the Carmelites, who have fostered the Catholic faith in Brazil since the sixteenth century, your Third Order, beloved son, has been widely spread throughout those vast regions, and may it continue to spread, so that many, and indeed the best, bishops and priests may come from its ranks; and since it burns with such zeal for charity, that it has established a large number of hospitals for the care of the sick and schools for the proper education of children, and supports them with its own resources; We believe We can rightly infer and trust that from this first gathering of members, with increased fervor of spirit, a new source of vigor and, as it were, a supply of blood will flow into the veins of the Church and of the Brazilian Republic. However, it pleases Us to briefly indicate some things to the members of your Third Order, which We desire and hope will direct and exercise their zeal and diligence. And first of all, We wish that their charity towards their neighbors never diminish, but rather that it grow more ardent and strive for greater things; and they must understand that they will never achieve this, unless they nourish and cultivate that same inner charity of God. Therefore, let the members of the Third Order carefully observe the laws and religious practices, according to their norms.

[*Latin ed. p. 640*]

640 Acta Apostolicae Sedis - An official record concerning the requirements for the establishment of his institute; for if they fulfill these, they will kindle a more fervent fire of divine love each day, and, imbued with the spirit of Christ, leading others by their example in holiness, they will bring such benefits to their citizens, from which it will be evident what a man can accomplish, whose soul is governed by the grace of God and is stirred to every good work. Furthermore, they should propose to undertake, among other things, two works, each of which will demonstrate perfect charity towards souls. We have learned that religious men, to whom, beloved sons, you rightly belong, throughout Brasiliae, do all that is in their power to bring the faithful, through the preaching of the divine word, to consider and care for the matter of eternal salvation; nor are we unaware that, as almost everywhere among the nations, so especially in those regions, evangelical workers are needed. Therefore, the superiors of the Tertiaries should strive, for the sake of their veneration for the Virgin of Mount Carmel, for the love of their homeland, to assist and benefit the missions of the First Order of Carmelites in every way, and also, after having earnestly prayed to the Lord that He send workers into His harvest, to support young men whom they know to be called to the priesthood or to the religious life, with every kind of care and assistance, so that they may achieve this holy purpose with all their strength. Nothing should be more important to the Tertiaries than to promote the growth of your Order, which, adorned

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with so many holy men, strives that everywhere the highest dignity of the heavenly Mother may be proclaimed and her singular merits made known, whose generous kindness towards her children is solemnly remembered in the secular observances of the Sabbath. Therefore, let the Carmelites of the Third Order gather together in a meeting to be held in December, and, after having exchanged counsel, let them adhere to those decisions by which, when put into effect, the piety of the faithful towards Our Lady of Mount Carmel may be renewed, and the Sodalitas itself may wonderfully increase throughout the Republic of Brasiliae, to the great benefit of souls. Meanwhile, as a pledge of heavenly gifts and of Our paternal benevolence, We impart, with heartfelt affection, the apostolic blessing to you, beloved sons, to your Order, and to the Tertiaries who are about to meet in the city of Fluminensem. Given in Rome, at Saint Peter's, on the twenty-eighth of October, 1922, in the first year of Our Pontificate. PIUS PP. XI.

[*Latin ed. p. 641*]

Acts of the Supreme Pontiff, Pope Pius XI, Addressed to the Most Reverend Joseph Schrembs, Bishop of Cleveland: Regarding the Seventy-Fifth Anniversary of the Founding of the Diocese. Venerable Brother, greetings and the apostolic blessing.

We have recently received news that the seventy-fifth anniversary of the founding of the Diocese of Cleveland is approaching. Indeed, it is a cause for wonder how greatly the Catholic cause has grown in this place in so short a time, and this, above all, thanks to the diligence of the Bishops and clergy, after God. Therefore, giving thanks to God with you, for His opportune help which has been available to the sacred pastors throughout this time, we heartily congratulate you on this auspicious event, which is so closely linked to the memory of holy things and to the blessed growth of the Mother Church. We ourselves wish to preside, in a certain way, over these public expressions of joy, by sending these letters to the beloved sons of Cleveland, thereby testifying to our special benevolence towards them. And we earnestly pray to God that this Church may flourish ever more in good works; which will certainly happen if the people of Cleveland continue to strive with piety and with the practice of virtue, as their ancestors demonstrated by example. Furthermore, that this celebration may be more solemn and may bear fruit for souls, we gladly grant that, when you wish, you may, in our name and with our blessing, offer a plenary indulgence to them, under the usual conditions. And foretelling heavenly gifts to you, venerable brother, and to the entire clergy and people under your care, we impart the apostolic blessing in the Lord with all our heart.

Given at Rome, near Saint Peter's, on this thirtieth day of October, in the first year of Our Pontificate.

PIUS PP. XI

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ACTA, vol. XIV, n. 17. — 15-12-1922. 45

[*Latin ed. p. 642*]

642 Acta Apostolicae Sedis - Official Commentary ACTA OF THE HOLY CONGREGATIONS SACRED CONSISTORY I LUBLIN-PODLASHIAN REGARDING THE ALTERATION OF DIOCESAN BOUNDARIES. DECREE. The faithful of the Pago of Krasne, belonging to the parish of Ostrów and to the Podlachian diocese, being situated at a considerable distance from their own parish church, have petitioned the Lublin Ordinary, with the consent of the Most Reverend Podlachian Bishop, to be aggregated to the parish church which is to be newly established in the place called Rogamo, in the Lublin diocese, which is situated not far away. Furthermore, Our Most Holy Lord Pope Pius XI, graciously accepting these petitions, has decreed, by virtue of the present consistorial decree, that the Pago of Krasne be separated from the parish of Ostrów and from the Podlachian diocese, and that it be permanently united to the parish church to be erected in the place of Rogomo, in the Lublin diocese, and that the diocesan boundaries be likewise altered accordingly. To effect this, His Holiness has appointed the Reverend Father Doctor Marianum Leon Fulman, Bishop of Lublin, granting him the necessary and appropriate powers for this purpose, including the authority to delegate any person holding an ecclesiastical office to carry out the aforementioned task, with the obligation of sending an authentic copy of the completed execution to this Holy Congregation within six months. Notwithstanding any contrary provisions. Given at Rome, from the offices of the Sacred Consistorial Congregation, on the 30th of October, 1922. £ß C. CARD. DE LAI, Bishop of Sabina, Secretary. L. ffi S. Aloysius Sincero, Assessor.

[*Latin ed. p. 643*]

8. From the Acts of the Consistorial Congregation, II: Regarding the Provision of Churches. Our Most Holy Father Pius, by the divine Providence of God, Pope XI, having decreed certain things, the Sacred Consistorial Congregation provides for the following churches, each with its own pastor, as follows: October 27, 1922. — To the Metropolitan Church of Saint Louis of Maragnan, the Reverend Father Octavian Pereira de Albuquerque, formerly Bishop of Piahun, is appointed. — To the Cathedral Church of Goyás, the Reverend Emmanuel Gomez de Oliveira, of the Venerable Salesian Society of Saint John Bosco, is appointed. — To the Cathedral Church of Natal, the Reverend Joseph Pereira Alves, Apostolic Protonotary, holding the highest office in the metropolitan church of Olinda-Recife, is appointed. — To the Cathedral Church of Saint Mary, the Reverend Eusebius Attico, a priest from the archdiocese of Saint Salvador in Brazil, is appointed. November 11. — To the titular episcopal Church of Adria, the Reverend Joseph Stoffels is appointed, whom the Most Reverend Joseph Caro-

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lus Card. Schulte, Archbishop of Cologne, has designated as an Auxiliary. November 14. — To the titular episcopal Church of Elusa, the Reverend Joseph Schinzel is appointed, whom the Reverend Father Anthony Cyrillus Stojan, Archbishop of Olomouc, has designated as an Auxiliary. November 25. — To the Cathedral Churches of Marianópolis and Marquette, the Reverend Father Paul Joseph Henry Nussbaum, formerly titular Bishop of Geras, is appointed. December 1. — To the titular episcopal Church of Palaeopolis, the Reverend Ernest Coppo, Apostolic Vicar of Kimberley in Australia, is appointed. December 6. — To the titular archiepiscopal Church of Euchaita, the Reverend Lordarium Gijlswijk, Apostolic Delegate in Southern Africa, is appointed.

[*Latin ed. p. 644*]

Acta Apostolicae Sedis - Official Commentary

SACRED CONGREGATION FOR RELIGIOUS

DECREE CONCERNING RELIGIOUS CONGREGATIONS OR PIOUS SOCIETIES OF DIOCESAN LAW

What had already been established by Pope Leo XIII, of blessed memory, in the Constitution *Condita a Christo*, is now more clearly enshrined in the Code of Canon Law: namely, that religious congregations are either of pontifical law or of diocesan law, so that both classes of religious societies truly possess the nature of a religious society, along with the rights that belong to them; among which is this fundamental one, that every religious congregation, legitimately established, acquires and enjoys moral personality according to the law.

In order that no doubt may arise in this matter of such great importance, and that the legitimacy of such personality may be constantly assured, it is wisely prescribed by canon 100, § 1, that moral persons (with the exception of the Catholic Church and the Apostolic See) can only be established by a formal decree of a competent ecclesiastical superior.

However, it sometimes happened, especially before the Constitution *Condita a Christo* and the Motu Proprio *Dei Providentis* of July 16, 1906, that some religious congregations arose which are now considered either tolerated or even implicitly approved, but it is not certain that they were formally established by a decree.

Since this can give rise to several inconveniences, and may lead to any place of doubt concerning the legitimacy of religious congregations, the Sacred Congregation for Religious, having carefully considered all matters, decrees the following:

I. Every Bishop, or Prelate exercising quasi-episcopal jurisdiction in a separate territory, shall first inquire about all and each religious congregations, or pious societies living according to the manner of religious, of

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both sexes, even if they consist of a single house, existing in his diocese or territory, which have not been approved by the Apostolic See at least by a decree of praise:

1) Whether they were established by a formal episcopal decree, the tenor of which is known.

2) Whether they have statutes or constitutions approved by the same authority.

[*Latin ed. p. 645*]

I. If any Congregations or Pious Societies are found which have not fully or clearly obtained the decree of erection, but which, through repeated acts over a period of years preceding the promulgation of the Code, have been considered approved by the Ordinary, for example, through the reception of professions, canonical visitations, episcopal ordinations, or similar acts, the Bishop, unless other circumstances suggest otherwise, shall recognize them through his formal decree, in which, after briefly explaining what has transpired up to this point, he declares the religious Congregation or Pious Society to be erected under diocesan law; provided that, for Institutes which began after the commencement of the aforementioned Motu Proprio *Dei Providentis* in 1906, the permission of the Apostolic See must have been obtained.

II. However, this Holy Congregation decrees that the aforementioned decree of recognition shall have the effect of rectifying the defect in canonical erection with regard to the past, to the extent that it is necessary.

III. If the Institute has been spread throughout several dioceses, the Ordinary of the place, as mentioned in n. I, is that Ordinary in whose diocese the principal house is located; nevertheless, he shall not issue the decree of recognition unless, after consulting with the other Bishops, and without their opposition, he has done so.

IV. If, due to the status of the Institute, or due to the small number of members, or due to a lack of evidence as mentioned in n. II, or for other reasons, the Ordinary judges it to be entirely inappropriate to recognize a particular Congregation or Pious Society, as mentioned above, through a formal decree, or if any of the Ordinaries mentioned in n. III explicitly object, the matter shall be referred to this Holy Congregation.

V. With regard to all and each of the Congregations or Pious Societies of diocesan law which have already been legitimately erected, or which, as mentioned above, are now being recognized, and in whose case the principal house or the only house is presently located in the diocese, the Ordinary shall send to this Holy Congregation a list in which is clearly expressed: a) The title; b) The purpose; c) The name of the founder and the founding statutes; d) The decree of erection or recognition; e) In which dioceses the Institute has been spread; f) The number of members and

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houses.

VI. If any Ordinary in his jurisdiction finds that there is no religious Congregation of diocesan law, or no independent house, presently existing, he shall inform this Holy Congregation of this fact through a written declaration.

VII. In the future, whenever any Ordinary, having obtained the due permission of the Apostolic See, wishes to erect a new religious Congregation or Pious Society, he shall ensure that the erection is carried out through a formal decree.

[*Latin ed. p. 646*]

646. Acts of the Apostolic See – An official record, to be given in writing, a copy of which shall be preserved both in the archives of the Institute and in the diocesan archive. After the completion of such an erection, this Sacred Congregation shall issue a document, and a copy of the decree shall be sent, taking particular care to ensure that both the title and the specific purpose of the Institute are explicitly and accurately defined, taking into account what is stated on this matter in the Norms, approved by the Sacred Congregation on March 6, 1921, chapters II and IV (Act. Ap. Sedis, vol. XIII, p. 312). Furthermore, a report on all matters was presented to His Most Holy Lord, our Pope Pius, by divine Providence, XI, in an audience held by the undersigned Father Abbot, Secretary of the Sacred Congregation, on November 25, 1922, and His Holiness approved the decree and ordered that it be observed by all to whom it applies. Contrary opinions notwithstanding. Given in Rome, from the Secretariat of the Sacred Congregation for Religious Affairs, on November 30, 1922. C. CARD. LAURENTI, Prefect. L. % S. Maurus M. Serafini, Abbot, O.S.B., Secretary.

SACRED CONGREGATION FOR THE PROPAGATION OF THE FAITH. DECREE CONCERNING THE CHANGE OF NAME OF CERTAIN OCEANIC MISSIONS.

After the recent war, certain Oceanic Missions passed under new dominion, and the names by which they were formerly commonly known have been changed. Therefore, it was necessary that even the ecclesiastical designations should be changed so as to be suitably adapted to the new order of things. Considering this matter, the Most Reverend Fathers of this Sacred Congregation for the Propagation of the Faith, have already erected the apostolic prefecture of Terrae Gulielmi Orientalis into a vicariate, now called the apostolic vicariate.

[*Latin ed. p. 647*]

647 The Holy Congregation of Propaganda Fide had previously decreed, and now reiterates: a) That the Apostolic Vicariate of Novae Guinea shall be called the Apostolic Vicariate of Papuasia; b) That the Apostolic Vicariate of Novae Pomerania shall be called the Apostolic Vicariate of Rabaul;

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c) That the Apostolic Prefecture of Terra Gulielmi occidentalis shall be called the Apostolic Prefecture of Novae Guinea centralis. These proposals, having been presented to the undersigned Secretary of the Sacred Congregation, to His Most Holy Lord Pope Pius Divine Providence XI, in an audience on the morning of the 11th day of the month, the same Holiness has declared and confirmed, ordering that this decree be made known. Given from the offices of the Sacred Congregation of Propaganda Fide, on the 14th day of November, 1912. G. M. CARD. VAN ROSSUM, Prefect. P. Fumasoni-Biondi, Archbishop, Secretary. II CONCERNING THE PONTIFICAL WORK FOR THE PROPAGATION OF THE FAITH. By order of the General Superior Council of the Pontifical Work for the Propagation of the Faith, the following are made public, so that they may be borne in mind by those to whom they pertain: 1. Now that the General Superior Council of the Pontifical Work for the Propagation of the Faith, of which mention is made in the Motu Proprio of the Roman Pontiffs, Pope Pius Divine Providence XI, dated May 3rd, of the current year, and which has its seat, albeit provisional, in the Congregation of Propaganda Fide, is beginning to convene in Rome, everything pertaining to the Work itself must be sent to it, whether it be news concerning the establishment of National Councils, or their Statutes, or their accounting books, or questions relating to the organization and diffusion of the Work, or the manner and time in which funds collected are to be disbursed for the Missions. Likewise, letters, reports, and petitions from those who, in various places,

[*Latin ed. p. 648*]

648 Acta Apostolicae Sedis - An official commentary concerning those who labor in the missions, requesting annual subsidies and assistance. Given these circumstances, the following should be written: To the Most Reverend President or to the Most Reverend General Secretary of the Pontifical Missionary Societies - Palazzo di Propaganda, Piazza di Spagna, no. 48, Roma (6). 2. Information regarding the funds and gifts collected must be sent by the end of January, and this will be done by the President of the National Council or his delegate; in places where the Council has not yet been established, by the Diocesan Directors. As is evident, it is always and everywhere fitting for each person offering contributions to send them directly to this Roman Council. The funds and gifts collected will be at the disposal and free discretion of the General Council, whose duty it is to determine in March to whom, in what measure, and how they should be distributed. 3. Since it is the right and duty of the General Superior Council to approve the books of each National Council, distinct and clear reports must be submitted to it by the end of March, concerning both the funds and gifts offered, and also concerning their administration and the expenses incurred, whether for the collection of these funds, or for the propagation of the works, or for annual publications, pamphlets,

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images, and other printed materials. It will be better to send these reports in duplicate, so that one may be kept in the archives of the Society in Rome, and the other returned with notes and signatures. 4. Also to be sent to the General Superior Council as soon as possible are the particular statutes for the National Councils, in which those matters which pertain to the essential nature of the Society must be faithfully maintained. These, in fact, are to be approved by the Council itself. 5. According to the General Statutes (ib. X), the meetings of the Council for the distribution of funds in Rome will be held in March. Therefore, the petitions, along with the relevant reports, must be presented to the Council promptly. It should be carefully noted that this year, the elements for determining the subsidies will be drawn from the responses to the questions proposed by the Sacred Congregation for the Propagation of the Faith in a letter dated Easter of the current year. Therefore, let the Most Reverend Bishops, Vicars Apostolic, and Superiors of Missions take care to transmit these reports in a timely manner, that is, before the end of the current year, or at least in the beginning of the next. The Council... 1 2 Cf. General Statutes, IX, 4, also Statutes for the Sup. Gen. Council, IX, 4. Cf. aforementioned Statutes, loc. cit.

[*Latin ed. p. 649*]

649 The Holy Congregation for the Propagation of the Faith will refrain from granting subsidies to missions concerning which no report has yet been received by the Holy Congregation for the Propagation of the Faith. For this reason, in petitions for annual subsidies, it will be appropriate to indicate whether or not the aforementioned report has been submitted. 6. With regard to petitions, it seems more prudent, for those missions which have been entrusted to a particular Order, Congregation, Institute, or Seminary, that the Superiors or Procurators of the same respectively present them along with the relevant documents, provided that a clear distinction is made for each individual mission: for the Congregation will not consider cumulative petitions. Conversely, these same Superiors or Procurators are earnestly requested to inform those to whom it pertains as soon as possible of this regulation, so that all may be able to comply with the established conditions. 7. In order to obtain subsidies for travel expenses, it is necessary, as before, to carefully indicate all that is relevant to the matter, whether it be age, the condition of those traveling, or the places to which they are going, and whether they are going for the first or second time to regions among the infidels for the purpose of undertaking apostolic labors. It will be best to also include the expenses, whether for a vehicle or for a travel ticket (biglietto), or for food. All of this will be made easier if the forms designed for this purpose are used, which may be requested from the headquarters of this Supreme Pontifical Work. They must be presented in duplicate. Given at Rome, from the Secretariat of the Pontifical Work for

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the Propagation of the Faith, on the twenty-second day of the month of November, in the year 1922. f P. Fumasoni Biondi, Archbishop, President. Joseph Nogara, General Secretary. III NOMINATIONS By Decree of the 15th of November, 1922, the Holy Congregation for the Propagation of the Faith declared the Reverend Father Maximilian Riklin, of the Society of Jesus, to be the Apostolic Administrator of the diocese of Poona, in the Orient.

[*Latin ed. p. 650*]

650 Acta Apostolicae Sedis - Official Commentary. The Sacred Congregation for the Propagation of the Faith, in accordance with the statutes of the Pontifical Mission Work for the Propagation of the Faith, annexed by Papal Bull (art. VIII), deemed it opportune to elect the following Presidents for the National Councils of certain nations: Reverend Henry Vazquez-Camarasa, canon theologian of the cathedral church of Matritensis, for Hispania; Reverend Canon Franciscus Ross, for Anglia; Reverend Canon Jacobus Pompen, General Vicar of the diocese of ßuscoducensis, for Holland. Furthermore, since Reverend Monsignor Henry Odelin, President of the Central Council of Parisiensis, has relinquished his office, the same Sacred Congregation has appointed Reverend Canon Aemilius Descamps in his place.

SACRED CONGREGATION FOR RITES IN ROME, CONCERNING THE VOTIVE MASS FOR THE PROPAGATION OF THE FAITH, DECLARATION. By decree of the Sacred Congregation for Rites, dated March 22 of the present year, 1922, the Most Holy Pope Pius XI benignly granted that "the votive Mass for the Propagation of the Faith, without the Gloria and with the 'Credo,' using the violet color, may be celebrated once a year, on days designated by the Ordinary of each place, except for feasts of the first and second class, major Sundays, and also the octaves of the first and second order, weekdays, and vigils, which are of a privileged nature." Since certain questions concerning this matter have recently arisen, the same Sacred Congregation, in order to remove all ambiguity, after the vote of a special Commission, deemed it opportune to publish the following declaration: "The votive Mass for the Propagation of the Faith, of which mention is made in the aforementioned decree, is not obligatory, but is offered freely, and may be celebrated on a day commonly designated by the Ordinary for all and each diocesan places, in any churches and oratories, even private ones, and by all priests, with all commemorations and prayers, according to the usual twofold ritual."

[*Latin ed. p. 651*]

651. The Holy Congregation of Rites, "and in cases where circumstances are less pressing, always observing the obligations of the Mass as prescribed by the Rubrics and Decrees"; such as Conventual Masses on the

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day in question (but not a mere parochial Mass), Masses of Supplication, for the Forty Hours of Prayer, etc. However, if such a votive Mass is in any way hindered, it is permissible to perform its Commemoration under a single conclusion with the first Prayer, according to the Rubrics." And thus it was written and declared. On November 17, 1922. Signed, A. CARD. VICO, Bishop of Portuense and Saint Rufina, Prefect of the Holy Congregation of Rites. L. © S. Alexander Verde, Secretary.

II. DOUBTS REGARDING THE PREFACE TO BE SAID IN MASSES WITH COMMEMORATIONS.

The following doubts have been proposed to the Sacred Congregation of Rites for a suitable solution:

I. On February 6th and on the 12th of the same month, the respective Feasts of Saint Titus, Bishop and Confessor, and of the Seven Founders of the Order of the Servants of the Blessed Virgin Mary, Confessors, are celebrated, to which the prayer for the Pope must be added on the anniversary of the election or coronation of the Supreme Pontiff Pius XI; the question is: Whether the Preface should be said of the Common or of the Apostles?

II. On November 18th, when the Sunday for which the Office with Mass and Gommern is celebrated coincides with the Dedication of the Basilicas of Saints Peter and Paul, Apostles, the question is: Will the Preface be of the Trinity or of the Common, which is said in the Dedication of Churches?

And the Sacred Congregation itself, having heard the vote of a special Commission, decided that the questions should be answered as follows:

To I. The Preface will be of the Apostles, if the commemoration takes the place of the votive Mass for the Pope prescribed by the Ordinary and hindered on that day.

To II. The Preface should be said of the Most Holy Trinity, according to the Rubrics.

And thus it was written and declared, on November 17, 1922. Signed, A. CARD. VICO, Bishop of Portuense and Saint Rufina, Prefect of the Holy Congregation of Rites. L. © S. Alexander Verde, Secretary.

[*Latin ed. p. 652*]

Acts of the Apostolic See - Official Commentary

ACTS OF THE SACRED ROMAN ROTA

●i r VICENTINA

REGARDING INCIDENTAL QUESTIONS OF APPEAL AND COMPETENCE

Under the blessed reign of Pope Pius XI, in the first year of His Pontifi-

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cate, on the 18th of March, 1922, the Most Reverend Father John Prior, Dean, together with the Reverend Fathers, Doctors Frederick Cattani Amadori and Peter Rossetti, Auditors *de turno*, in the case of Vicenza - Regarding incidental questions of appeal and competence - between the priest Anthony F., the appellant, represented by the legitimate procurator, Reverend Father Victor Pozzani, advocate, and Marin F., who intervened and disputed in the case, rendered the following final judgment.

Marin F., at the beginning of the year 1900, established at his home, in the place C, in the diocese of Vicenza, a workshop for the production of cheese, commonly known as a "dairy," having renovated and adapted buildings for that purpose. In carrying out this project, he made use of the counsel and assistance of his friend, the priest Anthony F., who operated a similar workshop in a neighboring parish for a certain Catholic society. However, a few months later, when the management of the business began to result in losses rather than profits, he abandoned the undertaking, being burdened with a debt of approximately three thousand lire. He then requested Father Anthony F. to pay a portion of the debt, arguing that, as he claimed, a contract of partnership had been entered into between himself and the aforementioned priest for the purpose of conducting the business. When the priest refused, Marin F. appealed to the Vicenza Curia, and the Pro-Vicar of the Bishop, having been instructed by the Ordinary, received a mandate to settle the matter, at least administratively. However, when all attempts to resolve the dispute failed, and on the other hand, the Pro-Vicar did not deem it appropriate to bring the case before the diocesan court, Marin F. decided to initiate legal action in a civil court. Adhering to this plan,

[*Latin ed. p. 653*]

In the year 1906, in Romana, Marinus, a priest named Anthony, was brought to trial before a secular judge. However, the judge, after deliberation, acquitted Anthony on June 30th-July 2nd. Subsequently, in the appellate court, since the judge, in accordance with Article 1341 of the Italian Civil Code, did not admit testimonial evidence, Marinus waived further prosecution of the case, and thus the judgment of the first instance became final. Approximately ten years later, Marinus again approached the Vicentina court, requesting that the same case be heard in a judicial manner. The defendant, Anthony, raised the exception of *res judicata* (a matter already judged), which was accepted by the court. The complaint was then rejected by the ecclesiastical judge on August 12, 1915. However, Marinus had better fortune in the appellate court, before the Metropolitan Court of Venice, where the delegated judge, in an interlocutory judgment with definitive force, rejected the exception of *res judicata* raised by the priest Anthony on August 1, 1917, primarily on the grounds that the secular judge was incompetent. The judgment, issued on August 1st, was delivered

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to the procurator of the priest Anthony on the following day by a person not affiliated with the court, sent by the secretary of the same court. However, this person was unable to demonstrate any reliability regarding the task assigned to him, nor did he provide a proper report on the notification. The procurator for the plaintiff, considering the communication of the judgment made to him to be of no legal value, failed to file an appeal. The priest Anthony, however, having become aware of the judgment against him, on August 13th, sent a letter to the Metropolitan Judge, appealing to the Most Holy Order; however, his appeal was rejected by another interlocutory judgment of the Metropolitan Court on September 24, 1917, due to the expiration of the deadline. Therefore, the priest Anthony appealed against both judgments to the Most Holy Auditorium. Since Marinus was declared in contempt of court at the request of the appellant, because he did not appear after being duly summoned, the advocate for the priest Anthony and the Public Prosecutor convened to resolve the following issues, upon which the case to be resolved is presented to us: 1. Whether an appeal was made within the deadline in this case; and to what extent. 2. Whether the *res judicata* in the secular court prevents the case from being considered on its merits before the ecclesiastical court of first instance, or before the Vicentina court. First, the question to be addressed is whether an appeal was made within the deadline. Since the interlocutory judgment in question was issued on August 1, 1917, the legal principles applicable to resolving this issue are those of canon law in force at that time.

[*Latin ed. p. 654*]

654 Acta Apostolicae Sedis - Commentarium Officiale: "Concerning the fatal term for filing an appeal – as Reiff. writes in book 2, title 28, paragraph 155 – this refers to the time period within which a party burdened by a judgment or otherwise can appeal the burden imposed upon them, so that if this time period elapses, the right to appeal is lost and extinguished." The law grants a period of ten days, "which is to be calculated from the day the judgment is read aloud and publicly announced, if the parties are present at the reading of the judgment, either in person or through their representatives. Otherwise, the ten days are calculated from the day the judgment is notified or legally communicated" (Lega, De Iudic, comp., n. 497). Furthermore, in the decree of the Sacred Congregation of Rites of December 18, 1835, n. 2, it is prescribed: "The ten days begin to run, not from the day the judgment was pronounced, but from the day on which the judgment was notified to the defendant or his defender by a messenger." Moreover, it is provided in the Instruction of the same Sacred Congregation of June 11, 1880, article 14, sent to all ecclesiastical courts, that, "insofar as the services of the court's messengers are not available, a qualified person, such as a clerk or another official of the court (cf. Wernz, Ius. Dec, vol. 5, § 1, n. 93), should be employed to notify the judgment to the parties, and

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especially to the losing party." However, the aforementioned Instruction does not exclude the possibility that the judge may choose a certain external person to whom he can entrust the task of officially communicating the judgment: it must, however, be clearly established that this person has been entrusted with this duty, otherwise it cannot be said that a qualified person has been involved; nor must it be omitted to properly execute the commission, on the designated day and hour, because the fatal term is continuous and runs from moment to moment (Reiff., loc. cit., n. 159, 160). Indeed, the notification of the judgment is a judicial act of great importance, from which depends, within a brief period of ten days, the peremptory right to appeal (cf. Code of Canon Law, canon 1723, 1724). It is, moreover, evident from the report of the Official of the Metropolitan Court of Venice, that the judgment of that Court was not properly notified on August 2, 1917. It states: "I would also like to point out that 'the issue of the appeal of Don Anthony E. - since it is not established that the 'judgment of August 1st was officially notified on August 2nd - is based on the irregularity committed by the secretary of the court, 'who had the copy of the judgment delivered to the attorney 'of Don Anthony F. on the evening of August 2nd, not by the usher of the court, 'but by an agent of the secretary, and without a receipt being issued.'" From these facts, it is clear that the notification of the judgment was lacking the conditions required by law, and therefore the judgment was not properly notified. Indeed, the person who delivered the judgment to the defendant's attorney was not in the position required by law for one who is to properly notify a judgment.

[*Latin ed. p. 655*]

The Roman Rota, in case number 655, rendered its judgment: for the tribunal was extraneous, and therefore the quality of an executor of a judicial decree could not, by its very nature, derive from it; nor was it derived from a commission given to it by the secretary of the tribunal, who acted on his own initiative without the mandate of the judge, who alone could entrust such a task to an extraneous party; furthermore, it could not present any evidence of this defective mandate, so that it could not be proven to the procurator of the party involved that the judgment had been notified to him by the tribunal; moreover, the executor neglected to deposit a report on the delivery of the judgment in the records, so that it could not be ascertained from these records that the judgment had been announced. Therefore, the time for the fatal term to begin could not have started, as is clear from the legal considerations mentioned above. According to the law of the Code, which confirms the discipline previously in force in this matter, just as a citation that is not lawfully made has no validity, so too does an unlawful notification of a judgment (can. 1723, 1724, C. I. C.). Therefore, the auditors unanimously considered the first question and answered it negatively. Regarding the second question, they decided to set forth certain

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principles of law. The force of res judicata, as confirmed in the new Code according to the old discipline, is stated in can. 1904 as follows: "§ 1. Res judicata is considered true and just by the presumption of law and by law itself, and cannot be directly impugned. § 2. It creates a right between the parties and provides an exception to prevent the introduction of a new case on the same matter." However, res judicata can arise from a judgment lawfully rendered, whether by a civil or ecclesiastical court: for the objective state of affairs established between the parties by res judicata in the "civil" forum must be recognized by the ecclesiastical judge, and vice versa. The Church recognizes the authority of the civil State in matters that are purely temporal, and therefore also its power, not only legislative, but also judicial and coercive. In fact, in chapter 2, De except., in VI Decretalium, the fundamental principle that an exception of res judicata must be admitted by an ecclesiastical judge in the secular forum is stated, and the following is added: "Likewise, ecclesiastical judges must admit the exception itself (if it is raised before them regarding a matter that has been decided by a secular judge), in those matters which do not involve danger to souls: by their superiors, unless they have duly punished those who have done so." Therefore, the authors unanimously teach that an exception of res judicata arising from a judgment rendered by a secular judge can be raised before an ecclesiastical judge. See Pirhing, lib. % tit. 25, n. 29; Reiff., ibid. tit., n. 132; Schmalzgr., ibid. tit. n. 48; Wernz, vol. 5, P. L, n. 413, note 22. "The reason," says Pirhing, l.c., "is twofold: first, because by the judgment of a judge, a right is acquired by the party for whom the judgment was rendered, which another judge should not injure or take away; secondly, because, unless..."

[*Latin ed. p. 656*]

656 Acta Apostolicae Sedis - Commentarium Officiale: "Si iudex sententiam alius reservaret legitimam, derogaretur iurisdictioni illius... Hoc maxime procedit si loquimur de iudice ecclesiastico et saeculari, quorum fora et iurisdictiones, licet diversae sint, tamen se invicem adiuvare, et mutuam iura sua defendere debent." Ut autem exceptio rei iudicatae actionem impediat, de tribus constare debet: nimirum, in actione intenta 1) eamdem esse rem petitam, 2) eamdem esse personas iuridice consideratas, et 3) eamdem esse causam petendi. Cfr. Lega, De Iudic. vol. I, p. 642. Eae conditiones requiruntur ex iure civili italico (Cod. Civ., art. 134): ita Garlo Lessona, Manuale di Procedura Civile, p. 399: "Occorre a) che la cosa domandata sia la stessa (eadem res); et si ha V eadem res quando la seconda domandanonpuò coesistere col dispositivo della prima sentenza; b) che la domanda sia fondata sulla medesima causa (eadem causa petendi), et la causa petendi consiste nel fondamento giuridico della domanda, quale venne dedotto in giudizio, et ritenuto dalla sentenza, c) che la domanda sia tra le medesime parti et proposta da esse nelle medesime qualità (eadem conditio personarum). L'eadem conditio personarum va considerata

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giuridicamente." In casu nostro extra controversiam est has omnes conditiones haberi: eadem scilicet est res petita, eadem causa petendi, contractus nempe societatis, et eae ipsae sunt personae, etiam iuridice consideratae. Ratio dubitandi itaque non est, an, supposita re iudicata, haec validam et peremptoriam constituat exceptionem contra litis instaurationem, sed, an, attenta iuris canonici doctrina, reapse exstet in casu res iudicata relate ad forum ecclesiasticum, quae respectu fori civilis a iudice saeculari admissa est. Sententia, enim, quae vitio nullitatis laborat, rem iudicatam constituere non valet. Sententia iudicis saecularis, autem, iuxta tribunal metropolitanum Venetiarum, nulla est ob incompetentiam iudicis, qui iurisdictione carebat super sacerdote reo convento, ratione privilegii fori. Alia causa incompetentiae nec allegata est, nec fingi potest: agebatur enim de praesumto contractu circa bona praedialia in territorio iudici saeculari subiecto, ubi contractus initus fuisse dicebatur, et ubi partes domicilium fovebant. Tota quaestio, igitur, in eo vertitur, an Marinus F. licentiam Ordinarii vel Superioris legitimi habuerit sacerdotem Antonium F. ad forum civile trahendi. Ordinarius, enim, huiusmodi impedimentum incompetentiae iudicis saecularis, ex fori privilegii proveniens, auferre potest, immo certis in adiunctis auferre debet (Instructio Sancti Officii, diei 23 Ianuarii 1886), veniam concedendo ut clericus in foro civili conveniatur.

[*Latin ed. p. 657*]

The Roman Rota, number 657. In response to the aforementioned question, it must be affirmed, as can be gathered from the judicial testimony of the Pro-Vicar of the Bishop of Vicenza, who granted the permission, confirmed by the extrajudicial attestation of the aforementioned Marino F., who obtained said permission. When questioned, the Pro-Vicar testified: "Certainly, and for what reasons, he simply advised or formally authorized Marino F. to bring D. Anthony F. before the civil court, instead of insisting that the case be decided canonically by the ecclesiastical authority in accordance with the *privilegium fori*;" he answered under oath: "Certainly, he advised; I do not recall authorizing; I do not recall giving formal authorization." It is therefore certain, from the sworn testimony of the witness, that the Pro-Vicar of Vicenza gave his consent to Marino F. to resort to the civil court; and in this advice, considering all the circumstances, especially as explained by the Pro-Vicar himself, the permission of the ecclesiastical authority required by law was implicitly included.

1. The Pro-Vicar possessed the jurisdiction to grant the necessary permission: "The Pro-Vicar certainly has jurisdictional authority within the limits granted to him by the Bishop." And the Pro-Vicar does not doubt his competence to grant permission in this case, as can be gathered from his aforementioned response, where he states that he does not remember having been expressly granted permission, and also denies that he formally or solemnly granted said permission.

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2. The permission could legitimately be granted without formalities, or by oral decree; for nowhere in the law is it required that formalities be observed for this purpose, and in the diocese of Vicenza, such permission was usually granted orally by the Ordinary or his Vicar, not in writing: "... by the Bishop or the Vicar, who grants it orally, not in writing." Therefore, the Pro-Vicar acted correctly, following the example of his superiors.

3. Furthermore, the permission should have been given in good faith, because the Pro-Vicar confesses that he did not want the case to be pursued in the ecclesiastical court, fearing that a judgment could not be enforced; and moreover, he had unsuccessfully attempted to find a peaceful resolution to the matter. Thus, the Instruction of the Holy Office of January 23, 1886, states: "If, in those places [where the *privilegium fori* has not been derogated], one is not allowed to pursue his rights before lay judges, everyone is required to first request permission from their own Ordinary to be able to convene the clergy; and the Ordinary will never deny this, especially when he himself has made fruitless efforts to reconcile the parties" (cf. canon 120, § 2, Code of Canon Law, 4).

4. Furthermore, the Pro-Vicar received a mandate from the Bishop, as he himself confesses, to attempt to resolve the matter in some way between the parties; indeed, he was authorized to impose canonical penalties on the priest Anthony F. (ACTA, vol. XIV, n. 17, 15-12-928).

[*Latin ed. p. 658*]

.658 Acta Apostolicae Sedis - Official Commentary (letter of Father Anthony F., dated February 6, 1905): Therefore, the advice given by him could not signify to the secular judge, Mr. Marino F., anything other than that the necessary permission from the Ordinary had been granted to him by law. 5) Finally, Father Anthony F. himself openly confesses in a letter to a certain Mr. Remus Praesul, sent on May 14, 1908, that, along with the advice, he obtained from the Vicenza Tribunal the very license to conduct the case in the civil court; in this way, he understood the advice given to him: "From this respectable Tribunal, through Mons. C., I obtained permission, indeed, the suggestion, to proceed against Mr. Anthony F... for a debt which he denies owing me." Therefore, the secular judge was competent, because the impediment to the privilege of the forum had been removed by legitimate ecclesiastical authority, and consequently, the case is to be considered judged. Having considered all of this, both in law and in fact, We, the undersigned Auditors of Tournon, sitting for the Tribunal and having only God before our eyes, invoking the name of Christ, declare and definitively pronounce judgment, answering the proposed questions: To the first: Negatively, that is, the appeal was not made within the prescribed time. - To the second: Affirmatively, that is, the secular judgment does not prevent the case from being examined on its merits before the ecclesiastical tribunal of first instance, or before the Vicenza Tribunal. Furthermore,

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We determine that the judicial expenses are to be borne by the parties. Therefore, We pronounce, ordering the Ordinaries of the places and the officials of the tribunals to whom it pertains, to enforce this Our definitive judgment according to the procedure of Title XVI, Book 4 of the Code of Canon Law, and to proceed against those who resist, according to the norms of the sacred canons, and especially Chapter 3, Session 25 of the Council of Trent, and Canon 1924 of the Code of Canon Law, using the executive and coercive means that are most appropriate and effective for the circumstances. Rome, in the seat of the Tribunal of the Sacred Roman Rota, on March 18, 1922. John Prior, Dean, Presiding. Frederick Cattani Amadori. Peter Rossetti. L. S. From the Chancery, April 7, 1922. T. Tani, Notary.

[*Latin ed. p. 659*]

659 The Roman Rota issues the official citation concerning the matter of the nullity of marriage (EDWARDS-DE ROCHE). Since the actual place of residence of the aforementioned Fulgentius Fuster and Fontes, Count of Roche, is unknown, we summon him by this present edict to appear, either in person or through a duly appointed procurator, before the Tribunal of the Holy Roman Rota (Rome, Palazzo della Dataria, Via della Dataria, number 94) on the 15th of January, 1923, at the eleventh hour, in order to discuss the matter in dispute or to affix his signature to the following document, and to designate a date for the holding of the Rota session concerning the aforementioned cause for its definitive judgment.

THE QUESTION: Whether the sentence pronounced by the Rota on the 29th of July, 1922, should be confirmed or annulled.

The ordinaries of the places, parish priests, priests, and all faithful who have knowledge of the place of residence of the aforementioned Fulgentius Fuster and Fontes, Count of Roche, are to take care, if and to the extent that it is possible, to ensure that this official citation is brought to their attention.

I. Grazioli, Prelate.

From the Chancery of the Tribunal of the Holy Roman Rota, on the 24th of November, 1922.

Ioannes Ladelci, Notary.

[*Latin ed. p. 660*]

660 Acta Apostolicae Sedis - Commentarium Officiale. Translation.

Since the present residence of Mr. Fulgence Fuster y Fontes, Count of Roche, is unknown, by this edict We summon him to appear in person, or through a legitimately constituted procurator, at the seat of the Tribunal of the Holy Roman Rota (Borna, Palazzo della Dataria, Via della Dataria, no. 94), on January 15, 1923, at 11 o'clock in the morning, to subscribe to the doubt reported below, and to set the date for the cause before the Rota.

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DOUBT:

Should the sentence given by the Rota on July 29, 1922, be confirmed or annulled?

The Ordinaries of the places, the Curés, the priests, and the faithful, who have knowledge of the place of residence of the aforementioned Mr. Fulgence Fuster y Fontes, Count of Roche, must, insofar as possible, inform him of this citation.

J. Grazioli, Ponent.

L. S. Given at Rome, the M day of November, 1922.

Jean Ladelci, Notary of the Holy Rota.

[*Latin ed. p. 661*]

Pontifical Commission for the Authentic Interpretation of Canon Law
661

ACTS OF THE OFFICES

PONTIFICAL COMMISSION FOR THE AUTHENTIC INTERPRETATION OF CANON LAW

DOUBTS RESOLVED IN THE GENERAL MEETING ON NOVEMBER 12, 1922

I. Concerning the rights of the parish priest with regard to processions (canon 462, n. 7)

Whether the words of canon 462, n. 7: "to lead a public procession outside the church," should be understood only of the procession that begins from the parish church; or whether they also apply to those that begin from other churches located within the territory of the parish, even if these churches are not dependent and have their own rector.

a m a m Response: Negatively in part, affirmatively in part.

a d 2 However, in accordance with the prescriptions of canons 482, 1291, § 2.

II. Concerning the complete year of novitiate (canon 555, § 1, 2)

1. Whether the complete year of novitiate, prescribed in canon 555, § 1, 2, should be calculated according to the norm established in canon 34, § 3, 3.

And, if affirmatively:

2. Whether such a norm for calculating the year in relation to the novitiate must be observed for validity, or only for licitness.

Resp. To 1: Affirmative, namely, the prescription of canon 34, § 3, 3

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must be observed.

a m a m

To 2: Affirmative in part, negatively in part, namely, the canon must be observed for the validity of the novitiate.

[*Latin ed. p. 662*]

662 Acta Apostolicae Sedis - Commentarium Officiale III De egressu e religione (can. 638-640) 1. Utrum canon 640, § 1, comprehendat omnes qui saecularizationis indultum obtinuerint sive a Sede Apostolica, sive ab Ordinario loci2. Utrum qui indultum exclaustrationis ab Ordinario loci obtinuerunt, teneantur conditionibus appositis in can. 639. Resp. Ad 1. Affirmative. Ad 2. Affirmative, salva Ordinarii potestate concedendi exclaustrato ob rationes particulares facultatem retinendi habitum religiosum. IV De iure cumulativo fontis baptismalis (can. 774, § 1) Utrum ecclesia quae ante Codicis iuris canonici promulgationem fruebatur legitimo iure exclusivo fontis prae aliis paroecialibus ecclesiis, illud conservet cumulativum cum iisdem ecclesiis, quae ex prae scripto can. 774, § 1, ius fontis obtinent. Resp. Canonem 774, § 1, ita intelligendum esse, ut ecclesia quae ius fontis habet cumulativum cum aliis totius civitatis ecclesiis paroecialibus, illud obtineat etiam prae ecclesiis paroecialibus noviter in civitate erectis cum fonte baptismali. At ius fontis cumulativum in posteru m obtineri nequit ex consuetudine, quae corruptela dicenda est. Ecclesia vero quae ante Codicis promulgationem habebat ius fontis exclusivum prae aliis ecclesiis paroecialibus, post Codicis promulgationem erectoque in iisdem ecclesiis fonte ad praescriptum citati canonis, nonnisi ius cumulativum obtinet, salvo praescripto can. 778. V De dispensatione super impedimentis matrimonialibus (cann. 1044 et 1045, § 3) Utrum in casibus, de quibus in canonibus 1044 et 1045, § 3, censendum sit Ordinarium adiri non posse, cum nec per litteras, nec per telegraphum nec per telephonum ad eum recurri potest; an etiam cum solum per litteras impossibile est, licet per telegraphum vel telephonum id fieri possit.

662 Acts of the Apostolic See - Official Commentary III On Dispensation from Religious Life (can. 638-640) 1. Whether canon 640, § 1, includes all those who have obtained a dispensation from religious life, whether from the Apostolic See or from the local Ordinary. 2. Whether those who have obtained a dispensation from enclosure from the local Ordinary are bound by the conditions set forth in canon 639. Response. To 1. Affirmative. To 2. Affirmative, with the reservation of the Ordinary's power to grant the dispensation holder, for particular reasons, the faculty of retaining religious habit. IV On the cumulative right of the baptismal font (can. 774, § 1) Whether a church which, before the promulgation of the Code of Canon Law, enjoyed a legitimate exclusive right to the font, retains that right cumulatively with other parochial churches, as those same churches obtain the right to the font according to the aforementioned canon 774, § 1. Response. Canon 774,

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§ 1, is to be understood in such a way that a church which has the right to the font cumulatively with other churches of the entire diocese, also enjoys that right with respect to newly established parochial churches in the diocese which have a baptismal font. However, the cumulative right to the font cannot be obtained through custom, which is to be considered a corruption. Furthermore, a church which, before the promulgation of the Code, had an exclusive right to the font with respect to other parochial churches, after the promulgation of the Code and the establishment of a font in those same churches according to the aforementioned canon, obtains only the cumulative right, with the exception of the provision of canon 778. V On dispensation from matrimonial impediments (can. 1044 and 1045, § 3) Whether, in the cases mentioned in canons 1044 and 1045, § 3, it is to be considered that the Ordinary cannot be approached, when it is impossible to contact him by letter, telegraph, or telephone; whether this is also the case when it is only impossible to contact him by letter, although it is possible to do so by telegraph or telephone.

[*Latin ed. p. 663*]

663. The Pontifical Commission for the authentic interpretation of the canons of the Code has rendered the following opinions: Negative with respect to part 1, affirmative with respect to part 2, or with respect to the effect, concerning whether, in canons 1044 and 1045, § 3, the Ordinary can be approached only if recourse can be had to him only by telegraph or telephone.

VI. Concerning the right of patronage (canon 1451, § 1). What is the meaning of the word "curent" in canon 1451, § 1?

Response: The word "curent" in the cited canon indicates that the Ordinaries of the place should urge the patrons to accept, in the place of the right of patronage which they enjoy, or at least in the place of the right of presentation, spiritual benefits, even perpetual ones, for themselves or for their souls; and therefore, patrons, especially ecclesiastical patrons, act most prudently if they heed these urgings.

VII. Concerning concurrence regarding benefits subject to the right of lay patronage (canon 1462). Whether benefits of a parish or other benefits subject to the right of lay patronage must always be conferred with concurrence, so that the lay patron also cannot present a cleric unless he is legitimately approved by concurrence.

Response: Affirmative, if the benefits of a parish or other benefits subject to the right of lay patronage are subject to concurrence by a particular law, such as a foundation or a legitimate custom; otherwise, negative.

VIII. Concerning absolution from censures (canon 2252). Whether, in canon 2252, in which it is stated that recourse must be had to the Holy Penitentiary or to a Bishop or another who is endowed with this faculty, etc.,

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these words ”endowed with this faculty” should be restricted to the word ”another”; or whether they should also apply to the word ”Bishop,” so that a Bishop who is not endowed with this faculty cannot give mandates.

Response: Negative with respect to part 1, affirmative with respect to part 2, or that a Bishop cannot give mandates unless he has this faculty by law or by concession from the Apostolic See.

Rome, 12 November 1922.

P. CARD. GASPARRI, President.

Aloysius Sincero, Secretary.

[*Latin ed. p. 664*]

Acts of the Apostolic See - Official Commentary.

SACRED CONGREGATION OF RITES.

Tuesday, November 14, 1922, in the Apostolic Palace at the Vatican, the Ordinary Congregation of Sacred Rites was held, in which, for the judgment of the Most Eminent and Reverend Lords Cardinals composing the same, the following matters were presented:

1. Introduction of the Cause of Beatification and Canonization of the Servant of God, Valentino Paquay, professed priest of the Order of Friars Minor.

2. Resummption of the Cause of Canonization of the Blessed Lodovica de Marillac, Widow Le Gras, Co-foundress of the Congregation of the Daughters of Charity.

3. Concerning the revision of the writings of the Servant of God, Maria Veronica of the Sacred Heart of Jesus, formerly Caterina Lioger, Foundress of the Institute of Sisters called the Victims of the Sacred Heart of Jesus.

4. Concerning the revision of the writings of the Servant of God, Adelaide, called Blessed.

Tuesday, November 21, 1922, before the Most Eminent and Reverend Lord Cardinal Gaetano Bisleti, Promoter of the Cause of Beatification and Canonization of the Venerable Servant of God, Anthony Maria Gianelli, Bishop of Bobbio, founder of the Institute of the Daughters of Mary Most Holy of the Garden, the Preparatory Congregation of Sacred Rites was held to discuss two miracles which are asserted to have been wrought by God through the intercession of the same Venerable Servant of God, which are proposed in order to obtain his beatification.

Tuesday, November 28, 1922, in the Apostolic Palace at the Vatican, before the august presence of the Holy Father, the General Congregation of Sacred Rites was held, in which the Most Eminent and Reverend Lords Cardinals, the Reverend Prelates, and the theological Consultors, composing the same, discussed and gave their vote on the question of the heroic degree

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of virtues in the Cause of Beatification and Canonization of the Venerable Servant of God, Brother Francesco from Camporosso, a lay professed of the Order of Friars Minor of St. Francis of Assisi (Cappuccini).

Tuesday, December 12, 1922, in the Apostolic Palace at the Vatican, the Ordinary-Particular Congregation of Sacred Rites was held, in which the Most Eminent Lords Cardinals and the Reverend Prelates Officials, composing the same, gave their vote on the following matters:

1. Concerning the validity of the Apostolic and Ordinary Processes constructed in the Episcopal Curia of Nocera de' Pagani for the Cause of Beatification and Canonization of...

[*Latin ed. p. 665*]

Diarium Romanae Curiae 665, concerning the organization of the Venerable Servant of God, Domenico Blasucci, a Cleric Student of the Congregation of the Most Holy Redeemer.

2. Concerning the validity of the Apostolic and Ordinary Processes established in the Episcopal Curia of Saint Die for the Cause of Beatification and Canonization of the Venerable Servant of God, Alessia Le Clerc, Foundress of the Institute of Our Lady.

3. Concerning the validity of the Apostolic Process established in the Episcopal Curia of Lugo, regarding the reputation of sanctity of life, virtues, and miracles in general, of the Venerable Servant of God, Giuseppe da Carabantes, a Professed Priest of the Order of Friars Minor of Saint Francis of Assisi (Capuchins).

4. And finally, concerning the cult, in obedience to the Decrees of Urban VIII, never previously offered to the Servant of God, Alfredo Pampalon, a Professed Priest of the Congregation of the Most Holy Redeemer.

SECRETARY OF STATE, BY ORDER:

With documents from the Secretary of State, the Holy Father has deigned to appoint:

November 24, 1922.

The Most Reverend Lords, Cardinals Oreste Giorgi, Francesco di Paola Ragonesi, and Giovanni Tacci, Members of the Pontifical Commission for the Interpretation of the Code of Canon Law.

December 12.

Monsignor Antonio Bernasconi, the Reverend Father Teófilo Liburdi, O. F. M., and Father Carlo Fontaine, of the Congregation of Priests of the Mission, as Consultors of the Sacred Congregation of the Sacraments.

December 11.

The Reverend Father Celso Spagnoli, O. F. M., as a Consultor of the Sacred Congregation of the Council.

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SACRED CONGREGATIONS ASSIGNED TO THE NEW CARDINALS:

With documents from the Secretary of State, the Holy Father has deigned to assign to the new Most Reverend and Reverend Lords Cardinals, who in the public Consistory of the 14th instant received the cardinal's hat, the following Sacred Congregations:

To the Most Reverend Cardinal Giovanni Bonzano, the Sacred Congregations: Consistorial, of Propaganda Fide, and of Extraordinary Ecclesiastical Affairs.

[*Latin ed. p. 666*]

666 Acta Apostolicae Sedis - Official Commentary. To the Most Reverend Signor Cardinal Alessio Charost, the Sacred Congregations: of the Sacraments, of Rites, and of Seminaries and Universities. To the Most Reverend Signor Cardinal Eugenio Tosi, the Sacred Congregations: of the Council, of Rites, and of Seminaries and Universities. To the Most Reverend Signor Cardinal Arturo Stanislao Touchet, the Sacred Congregations: of the Sacraments, of Seminaries and Universities, and of the Reverend Fabric of St. Peter's. To the Most Reverend Signor Cardinal Giuseppe Mori, the Sacred Congregations: of the Sacraments, of the Council, and the Supreme Tribunal of the Apostolic Signature. To the Most Reverend Signor Cardinal Francesco Ehrle, the Sacred Congregations: of Seminaries and Universities, for the Eastern Church, and of the Reverend Fabric of St. Peter's. By Apostolic Briefs, the Holy Father Pius XI, reigning happily, deigned to appoint: Apostolic Protonotaries, as if participating: November 10, 1922. Monsignor Giovanni Filippo, of the diocese of Taubaté. November 13. Monsignor Luigi Di Fonzo, of the diocese of Vasto. November 15. Monsignor Giovanni Buonomo, of the archdiocese of Naples. Monsignor Augusto Hlond, Apostolic Administrator of Upper Silesia. Domestic Prelates of His Holiness: November 4, 1922. Monsignor Giuseppe Botta, of the diocese of Biel. Monsignor Eliseo Maia, of the same diocese. Monsignor Angelo Bignardi, of the archdiocese of Ravenna. Monsignor Federico C. Kolbe, of the Apostolic Vicariate of the Cape of Good Hope. Monsignor Angelo Fabiani, of the diocese of Velletri. Monsignor Raffaele Angeloni, of the same diocese. Monsignor Francesco Ricci, of the same diocese. Monsignor Pietro de Roo, of the archdiocese of Oregon. Monsignor Filippo Antonucci, of the diocese of Veroli. Monsignor Amilcare Sarno, of the diocese of Alife. Monsignor Giovanni Marango, of the diocese of Sira. Monsignor Daniele Fireza, of the diocese of Lugos. Monsignor Giovanni Madincea, of the same diocese. Monsignor Enrico Irvine, of the archdiocese of Carditi'.

[*Latin ed. p. 667*]

From the Roman Curia Diary, 667: HONORS. By the Brevi Apostolici,

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the Most Holy Father Pius XI, reigning happily, deigned to bestow the following honors:

The Grand Cross of the Order of Saint Gregory the Great, civil class: October 23, 1922. To Mr. Antonio Goicoechera, formerly Minister of the Interior of the Kingdom of Spain.

October 31: To Mr. Viscount Makino Nobuaki, Minister of the Imperial Household of Japan.

October 31: To Mr. Marquis Inouye Katsunosuke, Grand Master of Ceremonies in the Imperial Court of Japan.

The Commander's Cross with Plaque of the Order of Saint Gregory the Great, civil class: November 3, 1922. To Mr. Germano Albat, Under-Secretary of State for Foreign Affairs in the Republic of Latvia.

The Commander's Cross of the Order of Saint Gregory the Great, civil class: October 19, 1922. To Mr. Doctor Alfonso de Haene, of the diocese of Bruges.

October 28: To Mr. Knight Giuseppe Sebastiani (Rome).

October 28: To Mr. Knight, Advocate Giuseppe Amici (Rome).

October 31: To Mr. Ho ri Yoshiatsu, Secretary Special to the Ministry of Foreign Affairs of Japan.

October 31: To Mr. Viscount Takatsuji Yoshimaro, Master of Ceremonies in the Imperial Court of Japan.

November 7: To Mr. Giuseppe Pfleger, of the diocese of Strasbourg.

November 9: To Mr. Giovanni I. Coyle, of the archdiocese of Philadelphia.

November 10: To Mr. Pietro Giampaolo, of the diocese of Boiano.

November 26: To Mr. Count Stefano De Dreux-Brézé, of the diocese of Nevers.

The Commander's Cross of the Order of Saint Gregory the Great, military class: November 7, 1922. To Mr. Lieutenant Colonel Edmondo Novotny, of the Czecho-Slovak Army.

The Knight's Cross of the Order of Saint Gregory the Great, civil class: July 30, 1922; October 26, 1922. To Mr. Muzio Galassini (Rome).

To Mr. Baron Pietro Faydit de Terssac, of the diocese of Perpignano.

[*Latin ed. p. 668*]

668 Acta Apostolicae Sedis - Official Commentary, October 26, 1922. To the Reverend Doctor Giovanni Morelli, of the Archdiocese of Montevideo. To the Reverend Doctor Mario Artagaveytia, of the same Archdiocese. To the Reverend Doctor Alberto Mané, of the same Archdiocese. 27. To the Reverend Doctor Giovanni N. Quagliotti, of the same Archdiocese. November 7. To the Reverend Andrea Blanchon, of the Archdiocese of Lyon. October 10. To the Reverend Silvano Gerardy-Capelle, of the Diocese of Annecy.

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October 13. To the Reverend Pietro Trang-Tòng, Secretary to the Minister of Annam. October 15. To the Reverend Francesco Soupa, of the Diocese of Montauban. To the Reverend Leone Peeters, of the Diocese of Bruges. October 17. To the Reverend Doctor Giuseppe Toison, of the Archdiocese of Cambrai. To the Reverend Doctor Giorgio Lemière, of the same Archdiocese. To the Reverend Doctor, Baron Alessandro Cavrois, of the same Archdiocese. To the Reverend Doctor Paolo Delepoulle, of the same Archdiocese. October 18. To the Reverend Harry Barnes Tremaine, of the Diocese of Brooklyn. October 20. To the Reverend Pietro Pasotti (Rome). To the Reverend Firmino Dubar, of the Diocese of Lille. October 24. To the Reverend Doctor, Advocate Enrico Thomas, of the Diocese of Bourges. The Knighthood of the Order of Saint Gregory the Great, military class: October 31, 1922. To the Reverend Genscki lunjiro, Lieutenant of Cavalry in the Imperial Guard of Japan. The Grand Cross of the Order of Saint Sylvester Pope: October 31, 1922. To the Reverend Hanihara Masanao, Vice-Minister of Foreign Affairs of Japan. To the Reverend Sekiya Teizaburo, Vice-Minister of the Imperial Household of Japan. The Commander's Cross with Plaque of the Order of Saint Sylvester Pope: October 31, 1922. To the Reverend Sakenobe Nobumichi, Counselor of the Embassy, Head of the Protocol and Personnel Section at the Ministry of Foreign Affairs of Japan. To the Reverend Oya Masao, Secretary General at the Ministry of the Imperial Household of Japan. The Knighthood of the Order of Saint Sylvester Pope: October 25, 27, 1922. To the Reverend Doctor, Professor Nicola Gentile (Rome). To the Reverend Cesare Moizo, of the Archdiocese of Milan. To the Reverend Domenico Guerra, of the Diocese of Tortona.

[*Latin ed. p. 669*]

From the Roman Curia Diary, number 669, October 28, 1922. To Mr. Mario Minetti (Rome). . . November 7. To Mr. David Daykn. To Mr. Anthony Passoni, of the Patriarchate of Venice. November 8. To Mr. Francesco Mondo, of the Archdiocese of Turin. November 9. To Mr. Francesco Lugari (Rome). November 18. To Mr. Paolo Coupleux, of the diocese of Lille. To Mr. Giorgio Whitefield Fay Reed. November 21. To Mr. Giovanni Martini, of the diocese of Padua.

CHAMBERLAIN TO HIS HOLINESS. BY ORDER. With tickets of His Holiness, the Holy Father has deigned to appoint:

Extraordinary Secret Chamberlains to His Holiness:

March 11, 1922. Monsignor Alfredo Liberati (Rome).

May 5. Monsignor Cesare Federici (Rome).

October 27. Monsignor Francesco Giuseppe Kleinlercher, of the diocese of Bressanone.

Monsignor Giacomo Grosso, of the diocese of Chiavari.

Monsignor Nicolò Roccatagliata, of the same diocese.

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Monsignor Pietro Fabiani, of the Archdiocese of Ravenna.

Monsignor Domenico Benelli, of the same archdiocese.

Monsignor Luigi Palazzi, of the Archdiocese of Camerino.

Monsignor Socrate Lotti, of the same archdiocese.

Monsignor Michele Padula, of the diocese of Potenza and Marsico.

November 4. Monsignor Antonio Bezerra de Menezes, of the diocese of Piauhy.

Monsignor Costantino Bozon e Lima, of the same diocese.

Monsignor Fernando Lopez e Silva, of the same diocese.

Monsignor Aristeo do Regó Barros, of the same diocese.

Monsignor Stefano Zemacik, of the diocese of Scepusio.

Monsignor Eugenio Platzner, of the same diocese.

Monsignor Wladimiro Ginoff, of the diocese of Luck and Zytomir.

Monsignor Andrea Fedukowicz, of the same diocese.

Monsignor Eugenio Gruberski, of the same diocese.

Monsignor Adamo Koszutowski, of the same diocese.

Monsignor Francesco KubigowskL, of the same diocese.

Monsignor Casimiro Targowski, of the same diocese.

[*Latin ed. p. 670*]

670 Acta Apostolicae Sedis - Official Commentary, November 8, 1922. Monsignor Giuseppe Michnikowski, of the diocese of Plock.

Monsignor Leone Goscicki, of the same diocese.

Monsignor Mariano Kowalski, of the same diocese.

Monsignor Boleslao Wlostowski, of the same diocese.

Monsignor Valentino Zaluski, of the same diocese.

9. Monsignor Giuseppe Huertas Lanche, of the diocese of Astorga.

Monsignor Mariano Flores Gallego, of the same diocese.

10. Monsignor Raffaele Amato, of the archdiocese of Naples.

13. Monsignor Marcello Schilhan, of the diocese of Giavarino.

Monsignor Giuseppe Giralt, of the diocese of Barbastro.

Monsignor Giuseppe Kulinowski, of the diocese of Cracow.

Monsignor Francesco Pietrzykowski, of the same diocese.

Monsignor Antonio Cappella, of the diocese of Sira.

Monsignor Matteo Brandtner, of the diocese of Linz.

Monsignor Carlo Edelmueller, of the same diocese.

Monsignor Lamberto Schmidbauer, of the same diocese.

Monsignor Ippolito Arceo, of the diocese of Manila.

Monsignor Giuseppe Dimbla, of the same diocese.

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14. Monsignor Domenico Argnani, of the diocese of Faenza.
15. Monsignor Casimiro Gostynski, of the diocese of Lublino.
16. Monsignor Francesco Salkowitsch, of the diocese of Secovia.
Monsignor Giorgio Fink, of the same diocese.
Monsignor Carlo Grossauer, of the same diocese.
Monsignor Pietro Gruber, of the same diocese.
Monsignor Luigi Müller, of the same diocese.
Monsignor Carlo Müller, of the same diocese.
Monsignor Massimiliano Peinlich, of the same diocese.
Monsignor Carlo Sehwechler, of the same diocese.
Monsignor Carlo Schweitzer, of the same diocese.
Monsignor Filippo Maniero, of the archdiocese of Genoa.
17. Monsignor Tirso Lozano Rubio, of the diocese of Astorga.
Monsignor Ilario Zorn, of the archdiocese of Gorizia.
Monsignor Ruggero Dalla Vecchia, of the archdiocese of Corfu.
Monsignor Alessandro Guidato, of the same archdiocese.
Monsignor F. C. Kolbe, of the Apostolic Vicariate of Cape of Good Hope.
Monsignor Rosario Grillo, of the diocese of Trapani.
20. Monsignor Stefano Rosianu, of the archdiocese of Blas.
Monsignor Giorgio Simu, of the same archdiocese.
Monsignor Francesco Gonne, of the diocese of Salford.
21. Monsignor Francesco Valente, of the archdiocese of Gaeta.
22. Monsignor Placido Gobbini (Rome).
Monsignor Guglielmo Ingensand, of the diocese of Münster.

[*Latin ed. p. 671*]

Diarium humanae Curiae 671

Secret Chamberlains of Sword and Cape, extraordinary, of His Holiness: 25 October 1922.

Mr. Senén Alvarez de la Rivera, of the Archdiocese of Santiago (Chile).

20th [day of the month] Mr. Baron Armando de Pierre de Bernis, of the Diocese of Città della Pieve.

20th [day of the month] Mr. Count Raimondo de Fugger, of the Diocese of Rottemburgo.

9th November Mr. Count Martino Bernardini, of the Archdiocese of Lucca.

9th November Mr. Marquis Giovanni Dufour Berte, of the Archdiocese of Firenze.

17th [day of the month] Mr. Count Alberto Casale y Figoroa, of the Archdiocese of Bari.

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22nd [day of the month] Mr. Errico Clipper, of the Archdiocese of Colonia.

Chamberlains of Honour in purple vestments of His Holiness: 10 April 1922.

Most Reverend Monsignor Silvio Pierantozzi, of the Diocese of Corneto Tarquinia and Civitavecchia.

19th June Most Reverend Monsignor Giovanni Kozinović, of the Archdiocese of Serajevo.

19th June Most Reverend Monsignor Taddeo Mihacevic, of the same Archdiocese.

8th November Most Reverend Monsignor Giuseppe Solignac, of the Archdiocese of Nuova Orleans (United States of America).

8th November Most Reverend Monsignor Cesare Ferreira dos Santos (Rome).

8th November Most Reverend Monsignor Luigi Markuscewski, of the Diocese of Luck and Zytomir.

8th November Most Reverend Monsignor Casimiro Naskrecki, of the same Archdiocese.

8th November Most Reverend Monsignor Giuseppe Bieniecki, of the same Archdiocese.

8th November Most Reverend Monsignor Sigismondo Chmielniecki, of the same Archdiocese.

8th November Most Reverend Monsignor Ettore Panunzi (Rome).

13th [day of the month] Most Reverend Monsignor Enrico Binder, of the Diocese of Linz.

13th [day of the month] Most Reverend Monsignor Giuseppe Kobler, of the same Diocese.

13th [day of the month] Most Reverend Monsignor Federico Pesendorfer, of the same Diocese.

13th [day of the month] Most Reverend Monsignor Giovanni Rieglér, of the same Diocese.

13th [day of the month] Most Reverend Monsignor Francesco Stingeder, of the same Diocese.

16th [day of the month] Most Reverend Monsignor Francesco de Oer, of the Diocese of Secovia.

16th [day of the month] Most Reverend Monsignor Francesco Bayer, of the same Diocese.

16th [day of the month] Most Reverend Monsignor Giovanni Leitgeb, of the same Diocese.

16th [day of the month] Most Reverend Monsignor Giuseppe Wurzinger, of the same Diocese.

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17th [day of the month] Most Reverend Monsignor Emiliano Kratochwill, of the Archdiocese of Vienna.

17th [day of the month] Most Reverend Monsignor Antonio Kailer, of the same Archdiocese.

[*Latin ed. p. 672*]

672 November 20, 1922. His Excellency Monsignor Chariton Popa, of the archdiocese of Blaj. His Excellency Monsignor Alessandro Rusu, of the same archdiocese. His Excellency Monsignor Enrico Perez Capetillo, of the archdiocese of Yucatán. Honorary Chamberlains *extra Urbem* of His Holiness: October 24, 1922. His Excellency Monsignor Francesco Anderlan, of the diocese of Trieste. November 17. His Excellency Monsignor Giovanni Allasia, of the archdiocese of Turin. Honorary Chamberlains of Sword and Cape *supra numerum* of His Holiness: October 28, 1922. Mr. Giuseppe Font Arbós, of the diocese of Majorca. Mr. Count Armando Burrus de Dangeran, of the archdiocese of Bourges. November 9. Mr. Odoardo Giove (Rome). November 10. Mr. Noble Anthony Papaleo, of the archdiocese of Otranto. November 13. Mr. Onofrio Johnson, of the diocese of Nottingham. Mr. Francesco Aroldo Turnbull, of the archdiocese of Cardio'. November 14. Mr. Luigi Filippo Re (Rome). Mr. Tommaso de Palacio y de Epalza, of the diocese of Vittoria. Secret Honorary Chaplains of His Holiness: November 13, 1922. His Excellency Monsignor Giorgio Naccari, of the diocese of Ghioggia. November 16. His Excellency Monsignor Giovanni Siener, of the diocese of Secovia. Honorary Chaplains *extra Urbem* of His Holiness: October 21, 1922. His Excellency Monsignor Eugenio Gobbi, of the diocese of Como. November 8. His Excellency Monsignor Ceslao Konarzexski, of the diocese of Plock. November 20. His Excellency Monsignor Anthony Faragalli, of the Latin Patriarchate of Jerusalem. Master of the Scarlet Vestments, by number, of the Pontifical Chapel of His Holiness: November 14, 1922. Reverend Adolfo Stefanini (Rome).

NECROLOGY: November 12, 1922. Archbishop Leone Livinhac, titular Archbishop of Ossirinco. December 8. His Eminence, Cardinal Giuseppe M. Martin de Herrera y de la Iglesia, Archbishop of Santiago de Compostela.

[*Latin ed. p. 673*]

December 27, 1922, Year XI - Vol. XIV, No. 18

ACTA APOSOLICAE SEDIS

OFFICIAL COMMENTARY

ACTS OF POPE PIUS XI

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LETTERS

TO THE VENERABLE BROTHERS, PATRIARCHS, PRIMATES, ARCHBISHOPS, BISHOPS, AND OTHER ECCLESIASTICAL SUPERIORS IN COMMUNION WITH THE APOSTOLIC SEE:

CONCERNING THE SEEKING OF THE PEACE OF CHRIST IN THE KINGDOM OF CHRIST.

PIUS XI

VENERABLE BROTHERS,

GREETINGS AND APOSTOLIC BENEDICTION.

When, by the inscrutable plan and will of God, We, who are certainly not worthy, were raised to this chair of truth and charity, We had in mind, Venerable Brothers, you and Our beloved sons, all those who are entrusted to your care, and We wished, above all, to address you with the most affectionate letters. A sign of this intention, it seems to Us, We gave shortly after Our election, when, from the Basilica at the Vatican, in the presence of a great multitude of people, We blessed the city and the world: and that blessing was received by you, with such joy and congratulations, by the Sacred College of Cardinals, that it was a most opportune and, according to our trust in divine assistance, a great comfort to Us, who, in taking up this office, were burdened with its weight.

Now, the ACTS, vol. XITT, ». IS. — 27-12-<)22. 47

[*Latin ed. p. 674*]

674 Acta Apostolicae Sedis - The Official Commentary, as the Nativity approaches and the beginning of another year dawns, Our heart is open to you; may Our prayer be like the solemn gifts with which auspicious blessings are brought from parents to their children. Indeed, what could not be accomplished sooner, as was hoped, has been hindered by other causes. First, it was necessary to attend to the needs of the Catholic world, from which countless letters arrived daily, with the blessed Peter greeting his new successor with the utmost fervor of piety. Then, We ourselves began to experience that which the Apostle mentioned, namely, the daily solicitude for all the Churches; and to these ordinary duties of Our office have been added: that We might pursue those matters of the greatest importance which We found already begun, concerning the Holy Land, and the condition of the Christians there, and especially the Churches; that We might, in the victorious assemblies of nations, in which the fortunes of nations

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are discussed, mindful of Our role, defend the cause of charity and justice, urging, above all, that due consideration be given to spiritual matters, which are no less important, indeed, superior to all others; that We might strive to help, with all our power, the immense number of impoverished peoples and those suffering from every kind of want, which We have done, both by providing as much assistance as possible, and by imploring the benevolence of the entire world; that We might seek to reconcile, in the very people from whom We arose, and in the midst of whom God has placed the See of Peter, those contentions which had often been caused by force and violence, by which the beloved city seemed to be brought to the brink of ruin. However, there were also things that filled Us with great joy during this time. Indeed, during these days, there was the twenty-sixth Eucharistic Congress of all nations, or the solemn tricentennial celebrations following the Sacred Council.

[*Latin ed. p. 675*]

The acts of Pope Pius XI, page 675, record that Our spirit was so filled with a wealth of heavenly consolations, that which We scarcely dared to hope for at the beginning of Our pontificate. Therefore, it was granted to Us to converse separately with almost all, and with each of Our beloved sons, the Cardinals, and also with so many venerable brothers, the Bishops, that it would not easily be possible to see a greater number within the span of many years. It was also granted to Us to receive before Us, and to refresh with paternal words, large crowds of the faithful, as if so many delightful parts of that infinite family which the Lord entrusted to Us, from every tribe and tongue and people and nation, as it is written in the Apocalypse. Then, indeed, certain divine spectacles were presented to Us: when Our Redeemer, Jesus Christ, veiled in the mysteries of the Eucharist, was carried triumphantly through the city of Rome, accompanied by a multitude of the pious who had come from all sides, He seemed to be restored to the honor due to Him, as King of men and of nations; when priests and good laymen, as if the Paraclete had fallen upon them again, showed their spirits inflamed with the spirit of prayer and the zeal of the apostolate; when the living faith of the Roman people, for the most excellent glory of God and the salvation of souls, was announced anew to the entire world, as it had been in times past. Meanwhile, the Virgin Mary, the Mother of God, and our most benign Mother, who had indeed appeared to Us in her shrines at Czestochowa, or Ostrabrama, or in that prodigious spectacle in the Pyrenees, but especially at Milan, from the lofty heights of the temple, and also from the nearby sanctuary of Rho, had been received and accepted with gratitude, and We took care to restore to her, in Our presence, the venerable image of her, which had been rejected among Us, after having been repaired from those things which the fire had destroyed, and to consecrate and adorn it with a crown. Indeed, one might say that the most

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august Virgin herself triumphed magnificently and splendidly: for from the Vatican to Loreto, wherever a sacred image was carried, it was—

[*Latin ed. p. 676*]

The Acts of the Apostolic See – Official Commentary. With a certain series of congratulations, the Church celebrated among the people, with all orders from the vicinity thronging forth, who demonstrated their most fervent devotion to Mary and to the Vicar of Jesus Christ. By the admonition of these events, both joyful and sorrowful, of which we wish to commend the memory to posterity, it gradually became clear to Our mind what ought to be most important to Us in the highest office, and what we should first write to you. For it is clear to no one: neither to individuals, nor to human society, nor to peoples, that after that calamity of war, true peace has yet been attained; and that the active and fruitful tranquility, which all desire, is still lacking. But in order to address this evil, first its magnitude and gravity must be considered, then the causes and origins must be examined, if anyone wishes, as We do, to suggest a suitable remedy; and to address this, with the awareness of our Apostolic office, We have proposed to Ourselves in these letters, which We will never cease to pursue. Indeed, the times persevere, which so deeply troubled the mind of Benedict XV, Our most lamented predecessor, throughout his pontificate; it follows that We Ourselves must adopt the same thoughts and plans that he had in this matter. It is to be hoped that all good men feel the same and desire the same as We do, and that they lend their efforts and studies to obtaining for men true and lasting reconciliation from God. How aptly those words of the prophets fit this age: "We have waited for peace, and it is not; we have waited for healing, and behold, terror. We have waited for light, and behold, darkness; we have waited for deliverance, and it is far from us." For, 1 2 3 1 Jer. viii, 15. 2 Jer. XIV, 19. 3 Isa. x, 9, 11.

[*Latin ed. p. 677*]

[Acts of the Most Holy Father Pius XI, published recently throughout Europe], you know that new dangers of war are arising from the East; and there, throughout vast regions of the earth, as we have said, everything is filled with horrors and miseries, with a great multitude of unfortunate people, especially the elderly, women, and children, perishing daily from famine, pestilence, and devastation. Wherever war has recently been waged, the old grievances have not yet ceased, and these are either concealed in political machinations, or disguised in financial dealings, or openly expressed in daily and periodical writings; or they even invade the very borders of those regions which, by their nature, have nothing to do with bitter conflicts, such as the pursuits of the arts and literature. Hence, the animosities and offenses of public affairs do not allow the peoples to find peace; and not only do the vanquished peoples suffer with the vic-

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tors, but even those who have conquered act with hostility towards each other, with one side accusing the other of being oppressed and exhausted by their superiors, and the other side complaining of the hatred and intrigues of those who are weaker. The inconveniences of war are felt by all citizens, to a greater extent by those who have been subjugated, but not insignificantly even by those who have avoided the war. And these inconveniences become increasingly unbearable day by day, especially when the measures and efforts that have been repeatedly undertaken by political leaders to remedy the situation have had no success, and even a worse outcome. Therefore, as the fear of even more calamitous wars grows, a certain necessity arises for all states to live in a state of military preparedness: from which the treasury is exhausted, the strength of the people is consumed, and even the pursuits of learning, the customs of religion, and the discipline of morals are disturbed. To these external animosities of the peoples are added, and this is worse, internal dissensions, which endanger both the stability of the states and the very fabric of civil society. First among these is the conflict between the different classes, which, like a deadly ulcer, has long been festering within the body of nations, affecting all endeavors, arts, commerce, and indeed everything.

[*Latin ed. p. 678*]

678, undermining the elements of public prosperity. And this kind of flaw becomes even more pernicious, increasing avarice from one side, and tenacity from the other, and a common desire and ambition to possess and to rule, present in both factions. Hence, often arise, either by force or voluntarily, ceasefires; and also popular movements and public coercions, causing great distress to all and detriment. Furthermore, in the republic, factions, not those sincerely concerned with the common good because of differences of opinion, but those serving their own interests to the detriment of others, usually contend with each other. Therefore, it is evident that conspiracies increase, as do plots, robberies against citizens and even magistrates, terrors and threats, open seditions, and other similar events, which are all the more serious the more the people participate in the affairs of the republic, as in these forms of government. Although the Church's doctrine – like all things established by law and reason – does not reject these forms, it is clear that they easily open the door to improper actions. Indeed, it is greatly to be lamented that this flaw has penetrated so deeply into the very roots of human society, that is, into the domestic household, whose ruin has long since been begun, and which has been greatly promoted by the immense devastation of war, by scattering fathers and sons from their families, and by increasing the corruption of morals in many ways. Thus, neither is the authority of the father respected, nor is kinship valued; instead, servants and even enemies are held in higher regard; the bond of marriage is often violated, and the sacred duties of husband and

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wife towards God and civil society are neglected. And just as, when some part of a body, or some noble part of it, is ailing, even the smallest members of that body cannot be healthy, so too, those things by which we have seen human society and the domestic household to be ailing, must necessarily extend to individual men. For no one is ignorant that men of all ages and all ranks are accustomed to be disturbed in mind, and to be difficult.

[*Latin ed. p. 679*]

Acta Pii PP. XI 679; and how much aversion to obedience and how much impatience with labor are prevalent among the common people; how the boundaries of modesty have been transgressed, especially in the dress and behavior of women and girls, whose more luxurious adornment stirs up the hatred of the poor; and finally, how the number of those burdened by cares increases, from which sedition and its perpetual and ever-growing additions arise. Therefore, in place of trust and security, there are anxieties and fears; in place of diligence and labor, there is inertia and idleness; in place of the tranquility of order, which preserves peace, there is the disturbance and confusion of all things. Consequently, as we have seen, the undertakings of civil life lie fallow; the commerce between peoples languishes; the studies of literature and the arts decline; and, what is far more grievous, in many places, the customs of living, which should be fitting for Christians, are wanting, to the extent that human society seems not to progress towards all excellence, as is customary among civilized people, but rather to regress to the savagery of barbarians. To all these evils that we have mentioned, we must add, as if piled upon them, those things which, although not perceived by the animal man, must nevertheless be counted among the greatest evils in these times: the damages properly made in the realm of spiritual and supernatural things, with which the life of souls is joined, and these, as is easily understood, are all the more to be lamented than the loss of external goods, inasmuch as they surpass the mortal limitations of the spirit. For, besides that oblivion of Christian duties which we have already mentioned, how much sorrow is there for us, and for you, venerable brothers, that in many temples which have been converted to profane uses by the war, many are not yet restored to sacred use; that, while more seminaries for the education of priests, who are to be leaders of the people and teachers, were closed at that very time, there is still no opportunity to open them; that among the priests—some of whom, by the force of war, are occupied in divine ministrations—

[*Latin ed. p. 680*]

680 Acta Apostolicae Sedis - Commentarium Officiale: The accounts reveal that, amidst the dangers, the magnitude of offenses, and the forgetting of holy discipline, the number of priests is greatly diminished; and therefore, in many places, the preaching of the divine word, which is entirely

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necessary for the edification of the Body of Christ, ceases. Furthermore, how many of our missionaries, called frequently from the farthest lands and from the innermost regions of barbarism to aid in the labors of war, having left behind fertile fields where they toiled diligently for the sake of religion and humanity, did not return safely to their posts? Although we have seen that such sacrifices, to some extent, are compensated for with excellent results: for it has become evident – contrary to the calumnies with which the common people are accustomed to hear from adversaries – that the love of all and the awareness of all duties flourish most strongly in the hearts of the clergy of the homeland; and many soldiers, standing at the very gates of death, having witnessed, through daily custom, extraordinary examples of magnanimity and diligence in the sacred ministers, returned to grace with the Church and the sacred order. But indeed, in this, the goodness and wisdom of God are to be admired, who alone draws good from evil itself.

1. Thus far, concerning the evils of these times. Now, let us inquire into the causes from which they arose – although we have already touched upon some of them out of necessity. In the beginning, we seem to hear the divine Comforter and Physician of human infirmity saying again: "All these evils proceed from within." Indeed, a solemn pact is made between the belligerents, and peace is agreed upon; but this is inscribed on public tablets, not on the hearts of men: there, even now, the spirit of war still lives, and from it, civil discord increasingly and perniciously overflows daily. For as long as the right to violence persists, 1 2 Ephes. iv, 12. Marc. vii, 23.

[*Latin ed. p. 681*]

The acts of Pope Pius XI, and in men themselves, the sentiments of kindness and mercy, which the law of Christian charity had engendered, were gradually overwhelmed; and this reconciliation, feigned as it was, did not at all restore them. Thus, in very many, the habit of long-standing envy has already gained such force that it overcomes nature; and that blind law prevails, which the Apostle Paul lamented in his members as being contrary to the law of the mind. Therefore, it often happens that a man does not appear to another as a brother, according to the precept of Christ, but as a stranger; and the very reason and dignity of human nature are almost entirely disregarded, and only power and number are considered; and they strive to oppress one another, for the sake of obtaining as much as possible of the goods of this life. Indeed, nothing is more prevalent among men than to neglect the eternal goods, which the Lord Christ continually offers to all through His Church, and to insatiably desire the acquisition of fleeting and perishable things. But external goods have this characteristic: that if they are immoderately sought after, they bring forth every kind of evil, especially the corruption of morals and discord. For, being inherently vain and worthless, they cannot truly fill the soul of a man, who has been made

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by God and destined to enjoy the glory of God, and therefore he must live in constant anxiety and unrest, until he finds rest in God. Furthermore, since external goods are strictly limited, the more people there are who share in them, the less each individual receives; whereas, spiritual goods, even though shared among many, are not diminished, but enrich all. From this it follows that earthly things, because they cannot satisfy all equally, nor fully satiate anyone, are therefore the cause of discord and sorrow, and truly are "vanity and deceit... and affliction of spirit," as the wisest of all men, Solomon, experienced. What happens to society as a whole happens also to individuals. Wherefore, Ecclesiasticus i, 2, 14.

[*Latin ed. p. 682*]

Acts of the Apostolic See - Official Commentary: "Do wars and conflicts arise among you?", says the Apostle James, "does this not spring from your concupiscences? 1 For the concupiscence of the flesh, that is, the lust for pleasures, no greater pestilence can be conceived, which not only disturbs households but also entire cities. From the concupiscence of the eyes, that is, the desire to possess, arise those bitter contentions among citizens, each striving more than is right for his own advantage; and from the pride of life, that is, the desire to dominate all others, political factions have become so accustomed to fighting among themselves that they refrain from no crime, no treason, and not even from the very parricide of their country. And to these intemperate desires, which, under the guise of concern for the public good and the love of country, are indeed often present, must be attributed those animosities and conflicts that often arise among nations. For even that love of country and of one's own people, although it has much to do with inciting to many virtues and brave deeds, if it is governed by the Christian law, nevertheless becomes the seed of many injuries and injustices, when, having transgressed the bounds of equity and justice, it becomes immoderate in its love of the nation. Those who are thus carried away, indeed, forget that all peoples, as parts of the human family, are bound together by a fraternal bond, and that other nations also have the right to live and to aspire to prosperous fortunes, and that it is not permissible to separate what is useful from what is honest. For justice elevates nations, but sin makes peoples miserable. 2 Moreover, when families, or cities, or republics are compared, and advantages are seen to be gained at the expense of others, Augustine wisely warns that this is a great and magnificent thing for men, but that it will not be stable and that it is fraught with the fear of ruin: "A fragile and brilliant joy, which one fears will suddenly shatter." 1 2 3 Jas. iv, 1. Prov. XIV, 34. St. Augustine, De Civ. Dei, book 4, chapter 3. 3

[*Latin ed. p. 683*]

The Acts of Pope Pius XI state: It is true that peace is lacking today, and that, despite so many blessings, it is desired; this must be sought more

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earnestly than ever before. For long before Europe was engulfed in war, the vice of men and of states, which is the principal cause of such great calamities, was growing stronger, and this very conflict must certainly remove it from the midst, if all would understand what great things such events signify. Who ignores the words of Scripture: "They have forsaken the Lord, and therefore they shall be consumed"? Nor can the words of Jesus Christ, the Redeemer of men and the Master, be overlooked: "Without me, you can do nothing," and "He who is not with me is against me." Furthermore: "Woe to that man by whom they are divided."

These judgments of God are brought to effect at all times, but now they are being fulfilled before the eyes of all. Because men have turned away from God and Jesus Christ, they have emerged from the former happiness of things into this great misery; and for this very reason, whatever they attempt to do to repair the damage is often in vain, and they strive to preserve what remains from so many dangers. Thus, having removed God and Jesus Christ from laws and from public life, and having made authority, which is no longer derived from God but from men, it has come to pass that, besides the fact that true and solid sanctions have been interrupted, and that the highest principles of justice, which even pagan philosophers, such as Cicero, recognized as contained only in the law of God, have been undermined, the very foundations of authority have been undermined, the principal reason for which some have the right to command, and others the duty to obey, having been removed. From this, all of human society has been shaken, with no solid foundation or support, and factions contend for power, seeking their own advantage, not that of the homeland. It is also decreed that God and Christ, the Lord, no longer preside over the family as the first principle, having been rejected.

[*Latin ed. p. 684*]

684 Acta Apostolicae Sedis - Official Commentary: Among civil agreements, marriage, which Christ had made a great sacrament, and which He wished to be a holy and sanctifying bond, perpetually enduring, by which He is united with the Church. Therefore, we have seen religion obscured throughout the people, the understanding and sense that the Church first offered to the seed of society, which is the family, being stifled; domestic order and domestic peace being overturned; the communion and stability of families being daily undermined, and their sanctity being so frequently violated by the ardor of sordid desires and the deadly love of base advantages, that the very sources of life are being polluted, both within families and among peoples. Finally, from the very foundation of youth, God and Christ are being separated! It has been necessary, therefore, that religion should not only be absent from schools, but that in schools it should be tacitly, or even openly, attacked, and that young people should be persuaded that these things, of which either no mention is made, or of which words

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are used full of contempt, are of little or no value for living well. Thus, with God and His law and discipline of studies set aside, it is no longer understood how the minds of young people can be led to avoid evil and to live an honorable and holy life; and, at the same time, how the domestic and civil community can be supplied with men who are well-behaved, lovers of order and peace, and suitable for the common good and prosperity. Therefore, when the precepts of Christian wisdom are set aside, it is no wonder that the seeds of discord, sown everywhere as if in fertile soil, have finally blossomed into that terrible war, which, with violence and blood, inflamed hatreds among peoples and even among the orders of citizens, and which, moreover, exhausted everyone. Since, venerable brothers, we have briefly examined the causes by which human society is oppressed, 1 Ephesians, v, 31.

[*Latin ed. p. 685*]

685. Now, let us examine the acts of Pope Pius XI, from which we may infer remedies suitable for restoring order to society. First of all, it is necessary to pacify the hearts of men. For that outward appearance of peace, by which, as by a certain courtesy, their intercourse with each other is regulated and governed, will not be of much use; but such peace is required, which pervades and tranquilizes the hearts, inclining them to fraternal benevolence towards others and harmonizing them. Such peace is only that of Christ: "Let the peace of Christ reign in your hearts"; and there can be no other peace, nor one so different, as that which He Himself gives to His own, when, as God, He gazes into the depths of souls and reigns within them. Indeed, the Lord Jesus Himself could rightly call this peace, for He was the first to say to men: "All you are brethren"; and He promulgated the law of mutual charity and patience among all, sealed as it were by His own blood: "This is my commandment, that you love one another, as I have loved you; that you bear one another's burdens, and thus you will fulfill the law of Christ."

6. Consequently, the peace of Christ cannot deviate from the standard of justice, both because God Himself is the one who judges justice, and because justice is the work of peace; for true justice cannot consist solely of harshness, but must certainly be tempered with charity, which virtue is well suited to pleasing men with men. And thus, Christ compared this peace to the human race, nay, as Paul so forcefully states, "He Himself is our peace, because He, having satisfied the demands of divine justice in His flesh through the cross, abolished enmity in Himself" (Col. 1:20).

[*Latin ed. p. 686*]

686 Acta Apostolicae Sedis - Commentarium Officiale 1, himself, ... making peace, and reconciling all things to God; and in this very redemption, Paul considers and recognizes not so much justice, as it truly is, but the

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divine work of reconciliation and charity: God was in Christ reconciling the world to himself; thus God loved the world so much that he gave his only begotten Son. Most appropriately, as is his custom, the Angelic Doctor writes that true and genuine peace pertains more to charity than to justice, since this removes whatever hinders peace, such as injuries and damages; whereas peace itself is properly and particularly the act of charity. Therefore, to the peace of Christ, which, proceeding from charity, is deeply rooted in the soul, are rightly applied those things which concern the Kingdom of God, which certainly possesses souls through charity; the same Apostle says: "The Kingdom of God is not meat and drink; that is, the peace of Christ is not nourished by worldly goods, but by spiritual and eternal things, whose excellence and preeminence Christ himself has constantly sought to reveal to the world and to persuade to men." Therefore, he said: "What does it profit a man, if he gains the whole world, and suffers loss to his soul? Or what shall a man give in exchange for his soul?" And he subsequently taught about the constancy and firmness of spirit with which a Christian ought to be: "Fear not them who kill the body, but are not able to kill the soul: but rather fear him who can destroy both soul and body in hell." Not that he who desires to enjoy such peace should reject the goods of this life; rather, he will abound in them, according to the very promise of Christ: "Seek first the Kingdom of God and his justice, and all these things shall be added to you." But truly: Peace of God 2 3 4 5 6 7 8 1 2 8 4 Eph. n, 14 et ss. 1 Cor. v, 19. John I I I , 16. 2 , 2 , q. 29, I I I , ad 3 . a ae u m 5 Boni. 6 Matth. X V I , 26. Matth, x, 28; Luke. xii, 14. Matth, vi, 33 ; Luke. X I I , 3 1 . 7 8 XIV, 17.

[*Latin ed. p. 687*]

687 The acts of Pope Pius XI surpass all understanding, and for this very reason, he commands the blind passions, and avoids the dissensions and discord that lust for possessions necessarily engenders. Therefore, by restraining passions with unrestrained virtue, and by rendering due honor to those things that are of the spirit, that which is naturally pleasing will follow spontaneously, so that Christian peace, along with integrity of morals, may bring benefit, and may also illuminate the dignity of the human person; which, after Christ has redeemed it with His blood, the adoption by the Father of Heaven, and the fraternal relationship with Christ Himself, make you a partaker of divine grace, and a companion of nature, so that, having attained the reward of a life well-lived, you may eternally enjoy the possession of divine glory. For, as we have demonstrated above, a principal cause of the troubled state of affairs in which we live is that the authority of law, or the reverence for power, has been greatly diminished; indeed, since it has been pleasing to deny that law and power originate from God, the Creator and Governor of the world, Christian peace will also be offered as a remedy, since it is a peace that is divine, and therefore commands

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that order, law, and authority be preserved. For the Scriptures say: "My children, keep discipline in peace." "Peace is to the lovers of your law, O Lord." "He who fears the commandment shall live in peace." "The Lord Jesus did not merely say: 'Render unto Caesar the things that are Caesar's'; but also, before Pilate, He professed to fear the power that was given to him from above'; as He had commanded His disciples to do, to honor those who sit upon the chair of Moses." It is remarkable how much reverence Mary and [reference to Philippians 4:7, Ecclesiasticus 41:17, Psalm 118:165, Proverbs 13:13, Matthew 22:21, John 19:11, Matthew 21:3, Philippians 4:7, Ecclesiasticus 41:17, Psalm 118:165, Proverbs 13:13, Matthew 22:21, John 19:11, Matthew 21:3] have shown to authority.

[*Latin ed. p. 688*]

Acts of the Apostolic See - Official Commentary •688 Joseph, subject as an example: and it is also that law promulgated by the Apostles: "Let every soul be subject to higher powers. For there is no power but from God." Whoever considers what the plans and institutions of Christ were concerning the dignity of the human person, concerning the innocence of morals, concerning the duty of obedience, concerning the divine order of human society, concerning the sacrament of marriage, and concerning the sanctity of the Christian family, we say, and such dogmas which He brought down from Heaven to the earth, if he understands that the Church alone has received these, and indeed with a solemn promise of never-failing help and presence, and that He commanded her to never cease to announce to all nations, until the end of the ages, that he will certainly understand what and how much the Catholic Church can and ought to contribute to the pacification of worldly affairs. For, because she is the one divinity that has established these truths, and the interpreter and guardian of their precepts, in her alone there is a certain true and inexhaustible wisdom, so that, while she prevents the corruption that materialism has already caused in domestic life and in civil society, she shows Christian discipline to be far superior in the matter of the spirits, or the immortal souls of men; then she unites all among the orders of citizens and the entire people with a higher sense of benevolence and a kind of fraternity, and she exalts the dignity of each individual, vindicated by law, to God Himself; and finally, she takes care that, with improved public and private morals, and with more sacred institutions, all things may be fully subject to Him who sees the heart, and that, through His teachings and laws, all the minds of men, whether private or of rulers, and all the public orders of civil society, may be such that Christ may be all in all. 1 2 3 4 1 Rom. XIII, i. 2 St. Augustine, *On the Manners of the Church*, Book X, Chapter VI, 7. Colossians 3, 11. 3 4 *Cattolicae*, I, 30.

[*Latin ed. p. 689*]

Acta Pii PP. XI 689: "Quamobrem, cum una Ecclesia sit, ex veritate

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qua pollet et virtute Christi, hominum recte conformare animos, ea sola potest veram Christi pacem non modo in praesens conciliare sed etiam confirmare in posterum tempus, nova, quae ingruere diximus, bellorum pericula propulsando. Una enim, divino mandato iussuque, docet Ecclesia ad aeternam Dei legem omnia debere homines exigere, quaecumque ipsi agant, publice aeque ac privatim, singuli pariter ac societate coniuncti. Quae autem ad salutem multorum pertinent, apparet longe maioris esse momenti. Cum igitur et civitates et respublicae sanctum et solemne habuerint, vel in domesticis vel in externis rationibus, doctrinis praescriptisque Iesu Christi obsequi, tum demum et apud se pace fruentur bona et mutua utentur fiducia, controversiasque, si quae forte suboriantur, pacifice diriment. Quod si in hoc genere aliquid ad hunc diem tentatum est, id aut nullum aut exiguum sane successum habuit, maxime in iis rebus quibus inter se acerbius populi conectantur.' Etenim nullum est institutum hominum quod universis imponere gentibus queat communem Codicem legum, his consonum temporibus; cuius generis habuit, aetate media, vera illa nationum societas, quae christianorum populorum communitas fuit. In qua, etsi re saepius omnino violabatur ius, ipsius tamen iuris sanctitas manebat in causa vigens, tuta veluti norma ad quam nationes ipsae iudicarentur. At divinum est institutum, quod iuris gentium sanctitatem custodire potest; institutum scilicet et ad nationes omnes pertinens et nationibus supereminens omnibus, maxima quidem praeditum auctoritate ac plenitudine magisterii venerandum, Ecclesia Christi: quae una ad tantum idonea munus apparet tum ex divino mandato, tum ex natura ipsa et constitutione sua, tum denique e tanta saeculorum maiestate, ne belli quidem tempestatibus oppressa, sed potius mirabiliter aucta. ACTA vol. X IV, n. 18. — 27-12-92-2. 48"

Wherefore, since the Church is one, by the truth which it possesses and by the power of Christ, it alone can rightly shape the minds of men, and thus bring about true peace of Christ, not only in the present, but also confirm it for future times, repelling the dangers of new wars. For one thing, by divine mandate and command, the Church teaches that all men are bound by the eternal law of God, whatever they may do, publicly as well as privately, individually as well as in society. And it is clear that those things which pertain to the salvation of many are of far greater importance. Therefore, when both states and republics have held sacred and solemn obedience, whether in domestic or foreign affairs, to the doctrines and precepts of Jesus Christ, then only will they enjoy peace among themselves, use good and mutual trust, and resolve controversies, if any should arise, peacefully. But if anything has been attempted in this regard up to this day, it has had either no success or very little, especially in those matters in which peoples are most bitterly divided. Indeed, there is no human institution that can impose a common code of laws upon all nations, suitable for these times; of this kind was that true society of nations, which was the

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community of Christian peoples, in the Middle Ages. In which, although the law was often violated in reality, the sanctity of the law itself remained in force, safe as a norm by which the nations themselves were judged. But there is a divine institution that can preserve the sanctity of the law of nations; namely, an institution that belongs to all nations and surpasses all nations, namely, the venerable Church of Christ, which is endowed with the greatest authority and fullness of teaching: which alone appears to be so suited for this task, both by divine mandate, and by its own nature and constitution, and finally, by so much of the majesty of the ages, that it has not been suppressed even by the tempests of war, but rather has been wonderfully increased.

[*Latin ed. p. 690*]

690 Acta Apostolicae Sedis - Official Commentary

Therefore, it follows that true peace, namely, the most desired peace of Christ, cannot exist unless the doctrine, precepts, and examples of Christ are faithfully observed by all, in both public and private life; and thus, through the rightly ordered community of men, the Church, fulfilling its divine mission, safeguards the rights of God, of all individuals, and of human society. For within these things is contained, as we briefly say, the Kingdom of Christ. Indeed, Jesus Christ reigns in the minds of individual men through His teachings, He reigns in hearts through charity, He reigns in all human life through the observance of His law and the imitation of His examples. He also reigns in domestic society, which, being established through the Christian sacrament of marriage, remains inviolate as a sacred thing, in which the power of parents expresses divine paternity from which it arises and is named; where children emulate the obedience of Jesus, and the entire way of life reflects the sanctity of the Holy Family of Nazareth. Finally, Jesus the Lord reigns in civil society, when, in it, the highest honors are rendered to God, and from Him are derived the origin and rights of authority, so that neither the norm of governing is lacking, nor the duty of obedience and dignity; and furthermore, the Church is established in a position of dignity in which it was placed by its own Author, as the mistress and guide of the perfect society and of all other societies; namely, a society which does not diminish the power of these – for each is legitimate in its own order – but which suitably perfects them, as grace perfects nature; and thus, these societies are a strong support for men in reaching the ultimate end, which is eternal beatitude, and in securing their mortal life as citizens. From these things it is clear that there is no peace of Christ except in the Kingdom of Christ; and that we cannot strive more effectively to establish peace than by restoring the Kingdom of Christ. Therefore, when Pius X.

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sought to have all things strive towards Christ.

[*Latin ed. p. 691*]

Moved by a divine impulse, as if inspired, Our Holy Father Pius XI prepared that work of reconciling peace, which afterwards became the aim of Benedict XV. We, pursuing together those things which both Our predecessors set out to achieve, will strive with the greatest diligence to seek peace in Christ for the kingdom of Christ, entirely confident in the grace of God, who promised to always assist Us in this supreme authority entrusted to Us. For this purpose, awaiting the help of all good men, We call upon you especially, venerable brothers, whom Our Lord and Head, Christ Himself, who has entrusted Us with the care of the entire flock, has called to a most excellent part of Our concern; you, indeed, appointed by the Holy Spirit to govern the Church of God, especially marked by the ministry of reconciliation, acting as ambassadors for Christ, and participants and dispensers of the divine teaching and mysteries, and therefore called the salt of the earth and the light of the world, teachers of the Christian people and fathers, formed in spirit and to be called great in the kingdom of heaven; finally, all of you, upon whom, as upon the principal and most precious members, the entire body of Christ, which is the Church, is constituted, and which rises up 'upon the firmness of Peter. An outstanding example of your prudence has been added, when, on the occasion which We mentioned at the beginning of these letters, the Roman Congress of the Eucharist and the secular celebrations of the Holy Congregation for the Propagation of the Faith, a great number from all regions of the world came together in the beloved City to the tombs of the Apostles. Then that assembly of Pastors celebrated.

[*Latin ed. p. 692*]

"The Acts of the Apostolic See - Official Commentary; 692, have instilled in Us, with the greatest consideration and authority, the desire to convene, at the appropriate time, in this very City, the head of the Catholic world, a solemn assembly of the same kind, which may apply a timely remedy to the troubles that have arisen, after so much turmoil in human society; and the approaching Holy Year augments the hope of a favorable outcome. However, We do not yet dare to propose to Ourselves the restoration of that ecumenical Council, which the most holy Pope Pius IX began in Our youth, but only a part of it, albeit of great importance. The reason for this is, indeed, that We, like that illustrious leader of the Israelites, are, as it were, suspended in prayer, awaiting the time when the good and merciful God will reveal to Us His certain will. In the meantime, although We know perfectly well that no incentives need be offered to your diligence and zeal, yet, rather than praise, We are reminded and almost compelled by the consciousness of Our apostolic office and of Our paternal duty, to

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exhort you all, however fervent your studies may be, to pursue with ever greater care the parts of the Lord's flock that each of you has been assigned. Indeed, We have learned, with great admiration, of the many, the most excellent, and the most opportune things that Our predecessors and you yourselves have devised, wisely, for the entire clergy and the faithful people, and that have been happily begun and even healthily completed, and have been accomplished with singular merit, both from public reputation, from writings published, and from other monuments, and also from the reports of each of you and of others that have been brought to Us, and We give thanks to the immortal God as much as We can. In these undertakings, We especially suspect that many things are being done, and are being done most providentially, to instruct minds either with sound doctrines, or..."

[*Latin ed. p. 693*]

The Acts of Pope Pius XI, page 693, concerning the fostering of virtues and sanctity: also, gatherings of clergy and laity, or pious associations which they call, for supporting missionary expeditions among the infidels, in order to expand the Kingdom of Christ, and to bring salvation, both temporal and eternal, to barbarian peoples; then, sodalities of young people, which have increased in number and are distinguished by piety towards the Blessed Virgin and, especially, towards the Holy Eucharist, with a singular faith, chastity, and fraternal benevolence among themselves; we add also associations of men, and others of women, and especially those devoted to the Eucharist, which diligently attend the august Sacrament with more frequent and more solemn devotions, even with magnificent processions throughout the cities; also, assemblies are to be encouraged, bringing together either neighbors, or a multitude of the people, or even representatives from almost all nations, all united in one faith, adoration, prayer, and the wondrous enjoyment of heavenly goods. To this piety, we shall add the sacred spirit of the apostolate, spread much more widely than before, that is, that fervent zeal, first through constant prayer and examples of life, then through good words, fruitful writings, and other works of charity and assistance, so that, both in the hearts of individuals and in the domestic sphere and in the civil community, the due love, worship, and obedience to the Divine Heart of Christ the King may be restored. Here also pertains the good fight, as it were for altars and hearths, and the battle to be waged on many fronts for the rights of the religious society and the domestic sphere, of the Church and the family, originating from God and the future, concerning the very education of children. Finally, this pertains to the sum, or the totality, of all institutions, councils, and works which are undertaken in the name of the Catholic Action, which is most dear to us. Already all these things, and many others of this kind, which it is long to enumerate, must not only be firmly

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maintained,

[*Latin ed. p. 694*]

694 Acta Apostolicae Sedis – The official record, which must be diligently examined and improved daily, and augmented with new additions, as the condition of affairs and of men demands. Although these tasks may seem arduous and laborious for Pastors and the faithful flock, they are undoubtedly necessary and are placed among the most important duties of the sacred ministry and the reasons of the Christian life. For the same reasons, it is clear – indeed, much more clearly! – that all these things are closely connected with each other and united with the restoration of the Kingdom of Christ which is desired, with the peace and Christian reconciliation which is the proper characteristic of this one Kingdom: the peace of Christ in the Kingdom of Christ. And we wish to declare to our Priests, venerable brothers, that We, who have always held and continue to hold those who have undertaken so many labors for the flock of Christ as witnesses, companions, and participants, have always esteemed and will always esteem their magnanimity in enduring hardships, and their industry in discovering new ways to meet the new needs that the vicissitudes of time bring about; and that We, in turn, will be bound to them by a closer bond of unity, and will be joined to them with paternal benevolence, all the more willingly and closely, as they, like Christ Himself, adhere to their Pastors, as leaders and teachers, with sanctity of life and integrity of obedience. How much hope We place in the regular clergy for the realization of our purposes and for the advancement of the cause, it is not necessary to explain at length, since it is evident: "for it contributes to the strengthening and expansion of the Kingdom of Christ, both at home and abroad." Indeed, the students of religious families should strive to observe not only the precepts of Christ, but also His counsels, whether they are engaged in heavenly matters within the cloister, or whether they go forth into the open field, as they vividly express the image of a perfect Christian life and devote themselves entirely to the common good, so that they may be enriched with spiritual goods, renouncing all earthly things and their own comforts, through faith in Christ.

[*Latin ed. p. 695*]

695 The acts of Pope Pius XI, like a constant example before their eyes, urge them to strive for higher things; and they achieve this successfully, adding to it the outstanding works of Christian charity, which alleviate all the sufferings of body and soul. In this regard, as the monuments of ecclesiastical history testify, they have often progressed so far, spurred on by divine charity, that they have devoted their lives to the preaching of the Gospel for the salvation of souls, and through their very death, they have extended the boundaries of the kingdom of Christ, promoting the unity of the faith and the Christian brotherhood. Furthermore, let this be

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recalled in the minds of the faithful, that when they, with you clergy, strive to promote the knowledge and love of Christ, publicly and privately, then they are most worthy to be called the chosen race, the royal priesthood, the holy nation, the people of God; then, and only then, are they themselves most closely united with us and with Christ, and they deserve the best of all, by propagating and restoring the kingdom of Christ through their industry and devotion, contributing to the common peace among men. For in the kingdom of Christ, true equality flourishes, so that all are marked by the same nobility, adorned by the same precious blood of Christ; and those who seem to lead others, following the example of Christ the Lord Himself, are rightly called and are administrators of the common good, and therefore servants of all the servants of God, especially the weak and those in every need. However, those social changes that have necessitated or increased the need for such assistance in the divine work have also given rise to new dangers, which are neither few nor light. For, after the most terrible war, the states were disturbed by internal unrest, and these human passions and desires have spread unrestrainedly, and these perversions of opinion, so that it is to be feared that even the best of the faithful, and even the clergy, 1 Peter ii, 9.

[*Latin ed. p. 696*]

The Acts of the Apostolic See – and, consequently, the official commentary – are infected by the contagious error that, under the false appearance of truth and goodness, deserves lamentation. For how many are there who profess Catholic doctrines concerning matters pertaining to the authority of civil society and the due obedience owed to it, or to the law of property, or to the rights and duties of farmers and artisans, or to the relations between states, or between employers and employees, or to the mutual relations between ecclesiastical power and civil power, or to the rights of the Holy See and the Roman Pontiff, and to the privileges of Bishops, or, finally, to the very rights of Christ, the Founder, Redeemer, and Lord, in individual people and in all peoples? And yet, these same individuals behave in word, in writing, and in every aspect of their lives as if the doctrines and precepts so often promulgated by the Supreme Pontiffs, especially by Leo XIII, Pius X, and Benedict XV, had either lost their inherent strength or had completely become obsolete. In this, a certain kind of modernism, moral, legal, and social, is to be recognized; and this, together with that dogmatic modernism, we vehemently condemn. Therefore, those doctrines must be recalled, and the precepts we have stated must be observed; and the same fervor of faith and of divine charity must be aroused in all, which alone can both clearly reveal the meaning of the former and urge the observance of the latter. This, above all, we desire to foster in Christian youth, especially in those who happily aspire to the sacred order; so that they, as the Apostle says, may not, in this great upheaval of things and in this disturbance of all

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opinions, be carried about by every wind of doctrine, in the deceit of men, in cunning to the circumvention of error. 1

From this vantage point, like a mirror, and as if from a fortress, observing all things, We, venerable brothers, see that far too many still exist who, either completely ignorant of Christ, or not understanding His complete and integral doctrine, prescribe...

1 Ephesians 4:14.

[*Latin ed. p. 697*]

Acts of Pope Pius XI ~ 697, while still retaining that first unity, they are not yet of that flock, to which, however, they are divinely destined. Therefore, he who holds the office of the Eternal Shepherd cannot help but be inflamed with the same zeal, and must use the same words, indeed, those very brief words, but full of love and most tender piety: And I must bring those sheep; and also, remembering, he will receive them with all joy, echoing those words of Christ: And when I shall come again, and shall take them unto myself, then shall there be one flock and one Shepherd. And may it please God that, that which We, together with you, venerable brothers, and with your assembly of the Christian faithful, earnestly implore with concordant prayers, this sweetest prophecy of the Divine Heart may be confirmed in the most desired outcome. It seemed as though a certain omen of this religious unity had appeared when it happened that, as you well know, a most remarkable event occurred, indeed, unexpected by almost all, perhaps even displeasing to some, but certainly most pleasing to Us and to you: that almost all the princes and leading men and rulers of nations, as if moved by a single impulse of peace, sought to either renew their friendship with this Apostolic See, or to establish peace and concord with it, as it were, eagerly. And indeed, We rejoice in this, not only because of the increased authority of the Church, but also because of the increased splendor of its beneficence, and because of the experience, known to all, of the truly wonderful power with which this one Church of God is able to contribute to the prosperity of all, even civil and worldly, of human society. For although it is directed, by divine command, towards those spiritual and imperishable goods, yet, because all things are suited to each other and are connected, it favors the earthly prosperity of both individuals and of human society itself, so much so that it could not favor it more, even if it seemed to be entirely dedicated to promoting those very things. John 10:16. Ibid.

[*Latin ed. p. 698*]

698 Acta Apostolicae Sedis - Official Commentary. "If the Church considers it an outrage to interfere, without reason, in these worldly affairs and in matters of mere politics, nevertheless, she asserts her right to ensure that no civil authority obstructs anything that might hinder those higher

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goods in which eternal salvation of men is contained, or that might cause damage or ruin through unjust laws, or that might undermine the divine constitution of the Church itself, or, finally, that might trample upon the sacred rights of God in the civil community of men. Therefore, with the very same purpose, and with the very same words, as that most esteemed predecessor of ours, whom we have so often called, Köster, Benedict XV, in that very last address he gave on November 21st of the preceding year, which concerned the mutual relations between the Church and civil society, he declared, and we profess and reaffirm anew: "We will not enter into any agreements of this kind that might cause anything to be taken away from the Church, either in dignity or in freedom; indeed, it is of the utmost importance that the Church be preserved and remain safe, especially at this time, for the very prosperity of civil society itself depends on it." Given these circumstances, it is scarcely necessary to express the sorrow we feel in seeing Italiam, among so many nations that are bound to this Apostolic See by bonds of friendship, suffer; Italiam, the homeland most dear to us, which, by the very providence of God, who governs the course and order of all things and times, was chosen as the place where He would establish the seat of His Vicar on earth, so that this blessed city, once the seat of an empire, might become the capital of the entire world, encompassing all peoples and nations, transcending all boundaries; for it is the seat of the divine Principate, which encompasses all peoples and nations. But now, both the origin and the divine nature of this Principate, and the sacred right of the entire community of Christians living throughout the world, demand that no human authority, and no laws,

[*Latin ed. p. 699*]

The document *Acta Pii PP. XI 699* appears to suggest that the liberty of the Roman Pontiff is subject to certain safeguards or conditions; however, it is clear that he possesses full rights and authority, and this is manifest. But these safeguards, which the Divine Providence itself, the governor and arbiter of human affairs, has bestowed upon the Roman Pontiff, not only without diminishing, but with great benefit to Italy; these safeguards, which for so many centuries have suitably served the purpose of protecting his divine liberty, for which neither Divine Providence today nor human counsel has found anything similar that could appropriately compensate; these safeguards, violated by hostile force and still violated, have brought about a condition of life for the Roman Pontiff that fills the hearts of all Christians throughout the world with profound and lasting sorrow. Therefore, as heirs of our predecessors, both in counsel and in office, and endowed with the same authority, which alone is competent to decide on a matter of such importance, we are not, indeed, swayed by a vain desire for earthly power, which we would utterly abhor, but considering our own mortal end, mindful of the most serious account that we will render to the Divine Judge,

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and for the sake of the sanctity of our office, just as our predecessors made representations to defend the rights of the Apostolic See and its dignity, so we renew those representations in this place. Furthermore, Italy will never have reason to fear any detriment from this Apostolic See, provided that the Roman Pontiff, whoever he may be, will always be one who sincerely embraces the words of the Prophet: "For I know the thoughts that I think towards you, saith the Lord, thoughts of peace, and not of evil, to give you a future, and a hope." We say, peace, true peace, and therefore not separated from justice, so that it may rightly be said: "Justice and peace have kissed each other." May the Almighty and merciful God bring about that this most blessed day will finally dawn. Jeremiah 29:11, Psalm 85:11.

[*Latin ed. p. 700*]

700 Acta Apostolicae Sedis – An Official Commentary on all the benefits, most fruitful both for the restoration of the Kingdom of Christ and for the affairs of Italy and for the general well-being of the entire world: so that this may not be in vain, all those who think rightly, let them diligently strive. That these gifts of peace may be granted to men as quickly as possible, we earnestly exhort all the faithful to join us in fervent prayer, especially during these days of the Nativity of our Lord Jesus Christ, the King of Peace, when, as He entered the world, the angelic host sang: "Glory to God in the highest: and on earth peace to men of good will." 1. Finally, we wish to be, venerable brothers, a pledge of this peace, with our Apostolic Blessing!, which, foretelling all good things to each member of the clergy and the faithful people, and even to the states and Christian homes themselves, may it bring prosperity to the living and rest and eternal blessedness to the deceased: and this blessing we impart to you and to your clergy and people, as a witness of our benevolence, most lovingly. Given in Rome, at Saint Peter's, on the twenty-third day of December, in the year 1922, in the first year of Our Pontificate. PIUS PP. XI Luke 2:14.

[*Latin ed. p. 701*]

701 Diary of the Roman Curia. DIARY OF THE ROMAN CURIA. SACRED CONGREGATION CONSISTORY. NOTICE OF COMPETITION. It is hereby notified that a competition for the position of official within this Sacred Congregation will be held, with particular consideration given to knowledge of a foreign language. The documents with the application must be submitted by January 25, 1923. Rome, Sacred Consistory Congregation, December 22, 1922. Luigi Sincero, Assessor. SACRED CONGREGATION OF RITES. Tuesday, December 19, 1922, in the Vatican Apostolic Palace, with the participation of the Most Eminent and Reverend Lords Cardinals, and with the votes of the Reverend Prelate Officials and the theological Consultors comprising the Sacred Congregation of Rites, the Preparatory Congregation was held

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to discuss the doubt regarding the heroism of the virtues exercised by the Venerable Servant of God, Brother Benilde of the Congregation of Christian Schools. SECRETARY OF STATE. APPOINTMENTS. By Letters of the Secretary of State, the Holy Father has deigned to appoint: December 14, 1922. Monsignor Pietro Fumasoni-Biondi, Archpriest titular of Dioclea, Apostolic Delegate in the United States of America. Monsignor Bernardo Colombo, Secretary of the Sacred Congregation of the Council.

[*Latin ed. p. 702*]

Acts of the Apostolic See - Official Bulletin 702, December 15, 1922. Monsignor Francesco Marchetti-Sei Vaggiani, titular Archbishop of Seleucia, Secretary of the Sacred Congregation for the Propagation of the Faith.

December 16: Monsignor Enrico Sibilia, titular Archbishop of Side, Apostolic Nuncio in Austria.

December 17: Monsignor Salvatore Luzio, Regent of the Apostolic Penitentiary. Monsignor Niccolò Sebastiani, Canonist of the Apostolic Penitentiary. Monsignor Amleto Giovanni Cicognani, Substitute of the Sacred Congregation Consistorial.

NECROLOGY

December 4, 1922: Monsignor Giuseppe Dumani, Bishop of Tripoli of Syria, of the Greek-Melchite rite.

December 11: Monsignor Luca Ganepa, Bishop of Galtelli-Nuoro.

December 12: Monsignor Augusto Giuseppe Duc, titular Archbishop of Traianopolis.

December 18: Monsignor Letterio D'Arrigo Ramondini, Archbishop of Messines.

[*Latin ed. p. 703*]

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[*Latin ed. p. 704*]

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[*Latin ed. p. 705*]

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- APOSTOLIC CONSTITUTION, September 30, 1921, For the good of the Christian faithful.

- Concerning Compsana, in Campania; Saint Angel of the Lombards; and Bisaccia.

- Concerning the dismemberment and union of [territories], 190 II.

- APOSTOLIC LETTERS, December 13.

- "Prope a Utor e." [The meaning of this phrase is unclear without further context.]

- The title and privileges of the minor basilica for the church of the Most Holy Trinity in Caesarisburg, in the diocese of Constance, are explained.

- Perpetual faculty is granted to the Archabbot for the time being of the monastery of Saint Martin of the Sacred Mountain in Pannonia, to confer the abbatial blessing upon the other Abbots of the Hungarian Congregation of the Order of Saint Benedict.

- In the Cantabrian Mountains.

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- The sanctuary of the Blessed Virgin Mary of Aránzazu, in the diocese of Vitoria, is endowed with the title and dignity of a minor basilica.

- [Addressed to Us.]

- The pious Sodality of the Holy Eucharistic Union, in the city of Milan, is increased in indulgences.

- [Nothing older.]

- Perpetual faculty is granted to the Society of Priests, founded by Saint Sulpitius, to govern and administer seminaries, 34, 35, 150 a III.

- LETTERS, October, November.

- "Libenter quidem." [With great pleasure.]

- To the Reverend Father Peter Pisani, titular Archbishop of Constantia, Apostolic Delegate in the Orient: [containing] some paternal admonitions for the benefit of the Church.

- "Libenter admodum." [Very willingly.]

- To the Reverend Father Paul Manna, of the seminary of Ducentani "of the Sacred Heart of Jesus," concerning missions, ACTA, volume XIV, n. 18. - December 27, S2Î. 37.

[*Latin ed. p. 706*]

706 (YEAR) 1921 Index of documents. MONTH November. DAY 14 December. 13 20. Regarding the advancement of foreign missions: He warmly congratulates the director on this new missionary institute. . . . . Very pleasing. - To the Most Reverend Father John Gamberoni, Archbishop of Vercelli: Concerning the sacred ceremony by which the miraculous Image of the Blessed Virgin Mary is adorned with a diadem in the metropolitan cathedral. . . . . Not without reason. - To the Most Reverend Father Amadeus Casabona, Bishop of Chiavari: On the occasion of the diocesan Synod, certain things necessary for our time are instilled in the clergy. With particular satisfaction. - To the Most Noble Camillus Francis Massimo: Concerning the solemnities decreed for the third centenary since Saint Philip Neri was enrolled in the list of saints, which occurs on this day. - To His Eminence, Father August, holding the title of Saint Cecilia, a priest of the Holy Roman Church, Cardinal Silj: Concerning the hospitality offered to daughters detained in prison in Valle Pompeia. With benevolence. - To the esteemed Mr. Bartholomew Longo, on the same subject. . . . . Very pleasing. - To the esteemed Mr. Aloysius Oster, administrator of the Sodality of the "Holy Infant Jesus" in Germany, on the occasion of the seventy-fifth year since the aforementioned society was established there. A council. - To the Most Reverend Father Aloysius Ferri, Bishop of Monte Alto: Concerning the celebration of the four hundredth anniversary of the birth of Sixtus V. . . . . Very pleasing. - To the Most Reverend Fathers Basil Suciu, Archbishop of Alba-Iuli, Raymond Netzhammer, Archbishop of Bucharest, and other Bishops of Romania, responding with dutiful letters from the first

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meeting of the aforementioned. In a letter. - To His Eminence, Father John, holding the title of Saint Eusebius, a priest of the Holy Roman Church, Cardinal Csernoch, Archbishop of Gran, and other Archbishops and Bishops of Hungary, responding with a common letter from the annual meeting. . . . . CONVENTION 1922. May 30. Concordat between the Holy See and the Government of Latvia. A declaration. Minutes. . . . . .

[*Latin ed. p. 707*]

In chronological order:

YEAR MONTH DAY

707 JANUARY 11 - DECREES OF POPE PIUS XI

I. ENCYCLICAL LETTERS

December 23: "Ubi arcano Dei consilio" – To the venerable brothers, Patriarchs, Primates, Archbishops, Bishops, and other Ordinary prelates who have peace and communion with the Apostolic See: concerning the pursuit of the peace of Christ in the kingdom of Christ.

II. AUTOGRAPH LETTERS

April: "Con vivo piacere" – To the Reverend Father and Doctor Josue Signori, Archbishop of Genoa: concerning the international conference assembled in Genoa to discuss peace negotiations.

(French version) "Il vivissimo desiderio" – To His Eminence, Father and Doctor Peter, titular of Saint Lawrence in Lucina, Cardinal of the Holy Roman Church, Gasparri, Secretary of State: concerning the happy success of the January Congress of Legates for the hoped-for peace.

(French version)

III. APOSTOLIC LETTERS

July 10

August 6

October 28

December: "Annus fere iam est" – To the venerable brothers, Patriarchs, Primates, Archbishops, and Bishops of the entire Catholic world: imploring aid for the Russians suffering from famine.

"Officiorum omnium" – To His Eminence, Father and Doctor Caietan Bisleti, Cardinal Protodeacon of the Holy Roman Church, Prefect of the Sacred Congregation for Seminaries and for the Care of Universities: con-

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cerning Seminaries and the studies of clerics.

"Ad Italiae Ordinarios" – To the Ordinary prelates of Italy: concerning the reconciliation of peace within the boundaries of Italy.

"Ora sono pochi mesi" – To the Bishops of Italy, whom he urges to more earnestly promote the study of reconciliation among the citizens.

"Meditantibus Nobis" – To the Reverend Father Wlodimir Ledóchowski, Superior General of the Society of Jesus, founded at the end of the third century by Ignatius Loyola and Francis Xavier, who have been enrolled among the saints.

IV. APOSTOLIC CONSTITUTIONS

February 10: "Rationi congruit" – Concerning the erection of the prelature nullius of Saint Joseph of Grajahun and the ecclesiastical province of Saint Aloysius of Marignano.

[*Latin ed. p. 708*]

Index 708 YEAR MONTH documentorum page DAY. How many Roman Pontiffs. - Concerning the dismemberment and erection of the apostolic vicariate of Garoni. April 20. May 5. June 1. July 25. By the Apostolic Predecessors of Ours. - Concerning the dismemberment and institution of the new diocese of Villa Rëgalensis. By the Predecessors of Ours. - Saint Germain, concerning the division and erection of the diocese of Gaspé. - By the Roman Pontiffs. - Concerning the division and erection of the Montereyensis, Angelorum, and others. To the Supreme. - Iaszoviensis. Concerning the erection of the Abbey of Jasov by the Highest Pontiffs. - Saint Ignatius of Loyola, heavenly patron of Spiritual Exercises, is declared. V. - BY MOTU PROPRIO, March 12. January 3. November. Concerning the innovations, in part, to the prescriptions of the Constitution "Piae," concerning the Roman Pontiffs when the Apostolic See is vacant. - Concerning the graces and privileges granted to the clergy of the Conclave by the Roman Pontiffs. - Concerning the pious work for the propagation of the Faith, amplifying the Pious Work for the Propagation of the Faith. General Statutes. Statutes for the Superior General Council of the Pious Work for the Propagation of the Faith. - Concerning sacred music. - Concerning the higher school of sacred music, to be established by the Pontiffs. VI. - APOSTOLIC LETTERS, February 16. 18. 20. March. Concerning the Catholic name. - A new apostolic prefecture of Lang-Long is erected in China. - In this sublime. - The apostolic prefecture of Nagoya in Japan is erected. The sanctuary of the B. V. M. - The custody and administration of the sanctuary of the B. V. M. at Rupes and the contiguous buildings, in the diocese of Nepeta, are again entrusted to the Minorites of the Province of Saxonia. - France, a daughter of the Church. - The Blessed Mary, the Virgin, assumed into heaven, is declared and confirmed as the principal patron of the French nation, and

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the holy Joan of Arc as the secondary patron, duly elected. Concerning these sacred matters. Two regions are separated from the apostolic vicariate of Dar-es-Salam in eastern Africa.

[*Latin ed. p. 709*]

709. In chronological order, the year 1922: March 8, 11, 12, 14. From these, a new apostolic prefecture is formed, under the name of Iringa, for the office of the apostolate.

New apostolic vicariates are formed in Kansu Oriental and Kansu Occidental in China, with the missions of Hi, the vicariate of Kansu Septentrional, and the prefecture of Kansu Meridional being abolished, as we have learned.

The Pious Association "of Marian choirs" in the City is increased in indulgences and spiritual graces by order.

The apostolic prefecture of the Sunda Islands in the Dutch Indies is erected into an apostolic vicariate... for the Christian flock.

The apostolic vicariate of Mongolia Occidentalis is divided into two apostolic vicariates, named "Ning-hia" and "Souei-yuen"... in the Catholic Church.

Within the territory of the apostolic vicariate of Mongolia Centralis, the apostolic vicariate of "Tchagar" and the mission of "Mongolia Exteriore" are further established... granted to us.

The apostolic vicariate of Scian-si Septentrional in China is divided, and the apostolic prefecture of "Tatung-fu" is erected... requiring apostolic service.

The territory of the apostolic vicariate of Kivu is divided, and the vicariates of Ruanda and Urundi are established in Central Africa... near the town.

The sanctuary of the Blessed Virgin Mary in the town of Aspricollis, in the archdiocese of Mechlin, is increased in title and privileges as a minor basilica... which is a Catholic name.

The apostolic prefecture of Lulua and Katanga Centralis is erected in Africa... which is a Catholic name.

A territory is separated from the apostolic vicariates of Uganda and Stanley Falls, and the apostolic prefecture of Lake Albert is established in Central Africa... beloved son.

The ancient abbey of Saint Martin of Weingarten is restored, and the abbot and the community of Saint Thomas of Erdington, of the Beuron Congregation, O.S.B., are transferred to it.

The church of the Blessed Virgin Mary, Mother of Graces, in Utini, is adorned with the title and dignity of a minor basilica... temples of God.

The curial building of the Blessed Virgin of the Rope, in the city of Va-

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lenciennes, is raised to the title and dignity of a minor basilica... in the city.

The title of minor basilica is conferred upon the abbatial church of the Virgin... April 25, May 2, June 18, 27, July 8, 10, 21.

[*Latin ed. p. 710*]

710 YEAR I 1922 INDEX MONTH DOCUMENTS DAY July 23 Aug. 9 21 Oct. 21 Assumption of the Blessed Virgin into Heaven, in the city of Sancti Pauli in Brasilia, O. S. B. . . . Among the sacred buildings. - The Church of the Blessed Virgin of Mercy, in the city of Sancti Iacobi de Cile, is raised to the title and dignity of a minor basilica. . . . Already. - The Apostolic Delegation is established in Sinis. Among the most ancient. - The title of minor basilica is conferred upon the parish and rectory church of Sancti Martini in the town of "Alzano Maggiore," in the diocese of Bergomensis, in the Venetian Republic. - The Church of Ss. Ioannis and Pauli, in Venetiis, is elevated to the title and privileges of a minor basilica. March 7, 1831. April 31 - LETTERS. Concerning a journey. - To R. P. Ioannem Raffln, the general superior of the Society of Mary, established at the end of the century with the approval of the Apostolic See. . . . Along with other matters. - To R. P. Iosephum Antonium a S. Ioanne in Persiceto, the general minister of the Order of Friars Minor Capuchin: concerning the upcoming celebration of the three hundredth anniversary of the birth of S. Fidelis a Sigmaringa, the first martyr of the Sacred Congregation of Propaganda Fide. From this. - To the Most Noble Camillus Franciscus Massimo: concerning the solemnities for the tercentenary of Sancto Philippo Nerio, as decreed. You ask. - To R. P. Eliam Magennis, the general moderator of the Order of Carmelites, as the sixth century approaches since the "Sabbath Privilege" is commonly known, the religion is instilled in B. M. V. de Monte Carmelo. It was not possible. - To Em. P. D. Antonium, titular of Ss. Marcellini et Petri, S. R. E. presbyter, Cardinal Mendes Bello, Patriarch of Lisbon, and to the other Archbishops and Bishops of Lusitania: a response is given to official letters from a common meeting. Although not entirely. - To R. P. Lucam a Maria Sanctissima, the general superior, and to the entire Order of the Brothers of the Most Holy Carmel: concerning the decrees regarding the honors of S. Theresiae, on the third full century since her name was placed in the Album Sanctorum. With divine Providence. - To R. P. D. Anselmum Rizzi, the Bishop of Adriensem, who will celebrate his fifth and twentieth anniversaries of priesthood. . . . . In this regard. - To R. P. D. Paschalem Gagliardi, the Archbishop of Sypontinum, administrator of the diocese of Vestanae.

[*Latin ed. p. 711*]

In chronological order, arranged by month and day:

March: Congratulating on the completion of twenty-five years of episcopacy and the labors undertaken in preparing for the synod.

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April 18: Regarding the pastoral vigilance of your Eminence. To the Most Reverend Father Gustav Frederick, titular of Saint Mark, Reverend Cardinal Piffl, Archbishop of Vienne: concerning the opposition to the wicked designs of those who strive to undermine the ancestral faith. With great pleasure.

May 25: To the Most Reverend Father Augustine Gemelli, O.F.M., Magnificent Rector of the University of Studies of Milan, dedicated to the Most Sacred Heart of Jesus: congratulations and best wishes regarding the same auspicious undertaking.

June 18: To the Most Reverend Fathers, the Most Reverend Cardinals William, titular of Saint Clement, of the Holy Roman Church, Archbishop of Boston; and Dionysius, titular of the Saints Nereus and Achilles, of the Holy Roman Church, Archbishop of Philadelphia; and to the other Archbishops and Bishops of the United States of America: concerning the advancement of the Catholic University of Washington. With best wishes.

June 29: To the Most Reverend Father Augustine, titular of Santa Maria in Via, Reverend Cardinal Richelmy, Archbishop of Turin: regarding the celebration of the fiftieth anniversary of his priesthood in the regional Eucharistic Gathering. New and old.

July 14: To the Most Reverend Father Francis Ciceri, Bishop of Pavia: regarding the twenty-fifth anniversary of the College of Saint Augustine. In common.

July 25: To the Most Reverend Father John, titular of Saint Eusebius, Reverend Cardinal Csernoch, Archbishop of Gran, and to the other Archbishops and Bishops of Hungary: in response to their common letter.

Felicissimus exitus (Happy outcome).

To the Most Reverend Father Luke Piergiovanni, Bishop of the Upper Lazio: regarding the recent meeting concluded.

To the Most Reverend Father John Beda, Cardinal, Archbishop of Perugia, and to the other Bishops of Umbria: in response with official letters from the annual meeting.

A few days ago.

To the Most Reverend Father Basil, Bishop of Velletri, Reverend Cardinal Pompilj, the Sacred Prefect of the City: regarding the successful outcome of the XXVI Eucharistic Congress.

To the Most Reverend Father John, Bishop of Tusculum, Reverend Cardinal Cagherò: regarding the celebration of the sixtieth anniversary of his priesthood.

With many years.

To the Most Reverend Father Andrew Caron, Archbishop titular of Chalcedon: regarding the celebration of the fiftieth anniversary of his priest-

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hood.

[*Latin ed. p. 712*]

712. YEAR Index of documents MONTH DAY Aug. 10 17 Sept. 10 14 15 17 IS 19 30 PAGE Dr. evidentissimi Dei. - To His Eminence, the Most Reverend Father Joachim, titular of the Saints Boniface and Alexis, a priest of the Holy Roman Church, Cardinal Arcoverde de Albuquerque Cavalcanti, Archbishop of São Sebastião do Rio de Janeiro, and to the other Archbishops and Bishops of Brasiliae: concerning the upcoming national Eucharistic Congress. All are informed. - To His Eminence, the Most Reverend Father Peter, titular of Saint Lawrence in Lucina, a priest of the Holy Roman Church, Cardinal Gasparri, administrator of public affairs, whom the Holy See sends as a legate to bring the new icon of the Blessed Virgin Mary, which he has blessed and redeemed with a golden diadem. Of great importance. - To the illustrious Doctor Murray Butler, President of the Columbia University, in Neo-Eboraci: concerning the restitution of the Lovaniensi Library in Nella. Of imminent concern. - To His Eminence, the Most Reverend Father Peter, titular of Saint Chrysogonus, a priest of the Holy Roman Church, Cardinal Maffi, whom the Holy See sends to Modoetia, to preside over the Eucharistic Assembly of the archdiocese of Mediolanensis. . . . Our predecessor. - To the Reverend Father Vlodimir Ledóchowski, S.J., General Prefect: concerning the Pontifical Oriental Institute, which is to be joined with the Pontifical Institute of Biblical Studies. Recently. - To the Reverend Father Paul dell'Olio, S.L., director of the Leonian Institute in the city of Anagnia: on the occasion of the twenty-fifth anniversary of the founding of the same institute. With best wishes. - To His Eminence, the Most Reverend Father Francis, titular of Saint Pudentiana, a priest of the Holy Roman Church, Cardinal Bourne, Archbishop of Westmonasteriensem: concerning the missionary assembly convened to commemorate the three hundredth anniversary of the founding of the Sacred Congregation for the Propagation of the Faith. This year. - To the Most Reverend Fathers Adolf Bertram, Cardinal, Archbishop of Vratislaviensem, Michael De Faulhaber, Cardinal, Archbishop of Monacensem and Frisingensem, Carolus Josephus Schulte, Cardinal, Archbishop of Coloniensem, and to the Reverend Fathers, Archbishops and Bishops of Germaniae: in response to their respectful letters from the annual meeting held at Saint Boniface. With greetings. - To the Reverend Father Paul William Keppler, Bishop of Rottemburgensem: congratulations on his seventieth birthday. Indeed. - To the Reverend Father Jerome Thomé da Silva, Archbishop of São Salvador in Brasilia: concerning the upcoming fiftieth anniversary of his priesthood. Very appropriately. - To His Eminence, the Most Reverend Father Peter, titular of the Twelve Apostles, a priest of the Holy Roman Church, Cardinal

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La Fontaine,

[*Latin ed. p. 713*]

In chronological order, the following events occurred:

YEAR 1922, MONTH OCTOBER, DAY 10: To the Patriarch of Venice, concerning the proper observance of the parental feast of Anthony Canova.

To the Reverend Father Aloysius Hickey, Bishop of Providence, on the fiftieth anniversary of the founding of that diocese.

To the Reverend Father Philip Rinaldi, Rector of the Salesian Pious Society, and also President of the first national convention for the promotion of the cult of the Most Sacred Heart of Jesus.

To the Reverend Father Elijah Magennis, Prior General of the Carmelites of the Ancient Observance, concerning the establishment of a community of the Third Order of Carmelites in the city of São Sebastião do Rio de Janeiro.

Most joyful.

To the Reverend Father Joseph Schrembs, Bishop of Cleveland, on the seventy-fifth year since the founding of that diocese, June 7th.

HOMILY: "You shall receive power." Concerning the propagation of the Faith; delivered among the solemnities of the Mass, on the sacred day of Pentecost, in the Vatican Temple, May 8th.

SACRED CONSISTORY, December 11th-14th: Secret Consistory: Address of the Sacred College to the Camerlengo, by His Holiness, Pope XV.

Public Consistory: Creation and publication of the Sacred Roman Edict concerning Cardinals. Secret Consistory: Provision for Churches. Titles assigned to Cardinals.

Postulation for the Sacred Pallium.

ACTS OF THE SACRED CONGREGATIONS, I.

SUPREME SACRED CONGREGATION OF THE HOLY OFFICE, January 16th, March 17th: Decree.

A certain work by Father Nivardi Schögl, of the Order of Cîteaux, is condemned.

Decree: Reprobation of the book: "Une mystique de nos jours." 713

[*Latin ed. p. 714*]

714 Index of Documents. YEAR MONTH DAY 1922 May 18 June 1, 14 November 8. Decree. – The work of Father Nivardi Schlögl, of the Order of Cîteaux, is condemned. Decree. – All the works of the author "Anatole France" are condemned. Decree. – Excommunication is declared against priests still participating in the condemned society "lednota,"

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and the periodical of the same name is proscribed. Decree. – Nominal and personal excommunication is declared against the priests Xaverius Dvorak and Ludovicus Svatos. II. S. CONGREGATION CONSISTORIALIS 17 3. ALBI (-Castres-Lavaur). – Decree concerning the denomination of the diocese of the Amazon and the Negro River. Decree concerning the alteration of boundaries. TAMAULIPANAE. – Decree concerning the translation of the episcopal see. PASSAVIEN. RATISBONEN. – Decree concerning the alteration of the boundaries of dioceses. February. March. April. 6, 29. PREMISLIEN. LATINORUM-LEOPOLIEN. LATINORUM. – Decree concerning the alteration of the boundaries of dioceses. May 15. Decree concerning the alteration of the boundaries of dioceses. WŁADISŁAVIENSIS-KIELCE. – Decree concerning the dismemberment and union. June 9, 12, 14. July 4. October 30. MARSICANA and SS. MAE TRINITATIS (Cava de' Tirreni). – Decree concerning the dismemberment and union. Decree concerning the alteration of the title of the Archdiocese of Linares. TOLETANA IN AMERICA-CLEVELAND. – Decree concerning the alteration of boundaries. To the Most Reverend Archbishops of Boston and Philadelphia, and to other Most Reverend Archbishops, Bishops, and Ordinaries in the United States of America: Letters concerning the imminent apostolic visitation. COLONIENSIS-MÜNSTER. – Decree concerning the alteration of the boundaries of dioceses. LUBLIN-PODLĄCHIA. – Decree concerning the alteration of the boundaries of dioceses. III. S. CONGREGATION FOR THE DISCIPLINE OF THE SACRAMENTS. 1920 November 18, 4. S. CONGREGATION OF THE COUNCIL. 1920, 1921, 1922. December, February, January. 11, 19, 16. PLACENTIA. – Right of jurisdiction. UTINEN. – Presentation of a parish. LAUDEN. – Doubts concerning votive offerings and alienations.

[*Latin ed. p. 715*]

In chronological order:

YEAR MONTH DAY

1922 January June October 15 10 24 PAGES UTINEN. - Regarding the division of parishes... BARÜLEN, - Regarding the granting of canonical prebends... Irrogatur excommunicatio speciali modo Apostolicae Sedi reservata in sac. Caietanum Gliozzo, dioecesis Pactensis. - Decree... 1 V. - S. CONGREGATION FOR RELIGIOUS ORDERS

March 6 8 16 20 25 July 23 August 1 October November 11 30; A question regarding the office of the Supreme Moderator for life. Decree regarding the quinquennial report to be submitted by Religious Orders. Doubts concerning funds provided to Religious during military service during wartime. Doubts concerning the custom of requiring a fee for the examination of those seeking admission to the habit and profession

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in Religious Orders of women. Instruction or list of questions to which answers must be given by the General Superiors or Superiors of institutions of simple vows, to be sent to the Holy See every five years. Proposal regarding the replacement of the small habit or scapular for the Third Order of St. Francis and others. Decree regarding the extension of indulgences for the General Chapter. Doubts concerning the acceptance of the rescript on secularization or dispensation from vows. Doubts concerning the foundations of monasteries for nuns. Decree regarding Religious Congregations or Pious Societies of diocesan law. VI. - S. CONGREGATION FOR THE PROPAGATION OF THE FAITH

1921 January 25 October 3 November 15 1922 February 20 March 19

Decree. - A new missionary college is established by St. Alexis of Faicuneriis, O.S.M., in the City. Decree by which the Reverend Father Robert Bürkler, Bishop of St. Gallen, is appointed President for Switzerland of the Pious Union of Clergy for Missions. Decree by which the office and title of Apostolic Vicar of North German Missions is granted to the Bishop of OsnabrÃ¼ck for the time being. Decree. - The missionary station of Limuru is separated from the Apostolic Vicariate of Zanzibar and, together with its territory, is added to the Apostolic Vicariate of Kenya. Decree. - The civil districts of Yenki and Ilam are separated from the Apostolic Vicariate of Northern Manchuria.

[*Latin ed. p. 716*]

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YEAR MONTH

May 16

June 14

August 14

November 30

PAGE

April

October

Documents are prepared and definitively added to the apostolic vicariate of Wonsan in Korea.

Circular letters concerning the first international congress of the Missionary Association of the Clergy, to be held in the City in the beginning of June.

Letter to the Bishops, Vicars, Prefects Apostolic, and Superiors of Missions: concerning the relations of the Missions, to be presented every five years.

Appendix.

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A summary of notions concerning the status of the Missions.

Decree.

The name of the apostolic vicariate of Nankin is restored.

Decree.

An apostolic visitation of certain Indo-Chinese missions is announced.

Decree.

The name of the apostolic vicariate of Upper Congo is changed.

Decree.

The seat of the apostolic vicariate of Kuam-Tom in the West and Hainau, in China, is transferred to the city of Pakhoi.

Letter to the Most Reverend Father John, titular of Saint Mary in the Heavenly Jerusalem, of the Holy Roman Church, Reverend Cardinal Benlloch y Vivó, Archbishop of Burgos, who has resigned as President for Spain of the Pious Union of the Clergy for Missions.

Decree.

The apostolic prefecture of Lulua and Central Katanga is assigned to the care of the Order of Friars Minor of the Province of Belgium.

Decree.

The designation of certain missions in Oceania is changed.

Warnings from the Pontifical Missionary Works for the Propagation of the Faith.

VII.

S. CONGREGATION FOR RITES

December 2

February 11

February 18

Pistoria.

The ancient practice of honoring the Servant of God, Andrew Franchi, Bishop of Pistoria, of the Order of Preachers, now beatified, is confirmed.

Turin.

The cause for the beatification and canonization of the Servant of God, Leonard Murialdo, priest and founder of the Pious Society of Saint Joseph, is introduced.

Philadelphia, or Budvicen.

Decree concerning the heroic virtues of the Venerable Servant of God, John Nepomucene Neumann, Bishop of Philadelphia, from the Congregation of the Most Holy Redeemer.

Venetiarum.

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The temple dedicated to the Blessed Virgin Mary, under the title of "Salvation," is adorned with the privileges of a minor basilica.

A doubt concerning the obligatory collection or prayer for peace.

[*Latin ed. p. 717*]

In chronological order, arranged by year, month, and day:

1922 February 22, QUEBEC, or LEODIA. – Introduction of the cause for the beatification and canonization of the Servant of God, Alfred Pampalon, a professed priest of the Congregation of the Most Holy Redeemer.

March 22, ROME, or LUCANIA. – Introduction of the cause for the beatification and canonization of the Servant of God, Peter Casani, a professed priest of the Congregation of the Regular Clerics of the Poor Mothers of God, Schools of the Piarists. Regarding the addition of invocations to the Litany of the Saints. Rescript concerning the celebration of a votive Mass for the propagation of the Faith, once a year in each diocese. Rescript.

ROME, or BERGAMEN. – Decree concerning the virtues of the Venerable Servant of God, Theresa Eustochia Verzeri, foundress of the Daughters of the Sacred Heart of Jesus. Decree concerning the reading of strictly proper Gospels at the end of Mass.

GRATIANOPOLITAN, or PARISIAN. – Decree concerning the virtues of the Venerable Servant of God, Peter Julian Eymard, founder of the Congregation of Priests of the Most Holy Sacrament.

VALENCIA. – Decree concerning the virtues of the Venerable Servant of God, Mary Michael of the Most Holy Sacrament, foundress of the Handmaids of the Most Holy Sacrament and Charity. Doubts concerning Masses for the repose of the soul, in the translation of the body of a deceased person.

April, June 11, HILDESIA. – Various doubts.

July 65, August 9, October 20, 25. Doubt concerning certain chalice forms.

AQUEN. – Concerning the imposition of blessed ashes outside of the Feria of Ashes.

MILAN. – Introduction of the cause for the beatification and canonization of the Servant of God, Contardo Ferrini, a layperson, professor at the University of Pavia, and others. Doubt concerning Masses celebrated within the privileged Octave of the Third Order.

NAPLES, or BESANÇON. – Decree concerning the virtues of the Venerable Servant of God, Joan Antide Thouret, foundress of the Institute of the Sisters of Charity. Doubts concerning the assembly of the faithful standing near the altar: whether they can respond together for the minister, or read aloud what is in the Canon. Additions to be made to the Roman Ritual. Doubt concerning whether temples should have tablets with the names of the deceased who are not buried there.

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ROME. – Concerning the ringing of the bell during the celebration of Mass.

[*Latin ed. p. 718*]

Index 718 YEAR MONTH DAY 1922 October 25 30 November 17 17 of DOCUMENTS OF THE DIOCESES OF ITALY AND THESE ISLANDS. - The feast of Saint Eusebius, Bishop and Martyr of Vercelli, is raised to a double minor feast. . . . . ROME. - Concerning the lamps that shine above the tombs of the deceased in cemeteries. . . . . ROME. - Declaration concerning the votive Mass for the propagation of the Faith. Doubts concerning the Prefaces to be said in Masses with commemorations 4. . . . VIII. - SACRED CONGREGATION FOR EXTRAORDINARY ECCLESIASTICAL AFFAIRS April 21 November 7 Decree: An Apostolic Administrator is named for the City of Danzig. Decree: The appointment of an Apostolic Administrator for Upper Silesia in Poland VIII. - SACRED CONGREGATION FOR SEMINARIES AND FOR UNIVERSITIES OF STUDIES 1921 August - 1922 June CALVEN and THEAN. - Decree concerning the union of the seminaries of Calven and Thean into an interdiocesan seminary at Thean. . . . . ROME. - Decree: To the Pontifical Gregorian University of Rome, the faculty is granted to confer the titles of "Aggregates" in philosophy or sacred theology III. - ACTS OF THE TRIBUNALS I. - SACRED APOSTOLIC PENITENTIARY, SECTION FOR INDULGENCES February 17 June 14 Apostolic Indulgences which the Most Holy Pope Pius XI has granted. Doubts concerning the apostolic indulgences, namely those which the Most Holy Lord Pope Pius XI deigned to grant on February 17, 1922. . . . . II. - SACRED ROMAN ROTA 1921 January August 13 11 16 PARISIAN. - Nullity of marriage. . . . . PARISIAN. - Nullity of marriage (Pemjean-Thébaut). FROM MANILA. - Sentences issued during the year 1921, concerning the wills of the pious.

[*Latin ed. p. 719*]

In chronological order:

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20 APRIL

4 MAY
13

30 JUNE

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14 JULY

20 AUGUST

11 SEPTEMBER

24 MARCH

31 TARENTIN. - Regarding rights. . . . . VICENTINA. - Concerning the Society. Incidental questions regarding appellation and competence. . . . . ROMANA. - Edictal citation. Nullity of marriage (Folehi-Bailly). . . . . IMOLENSIS. - Edictal citation. Nullity of marriage (Mazzolani-Mancurti). PANORMITANA. - Edictal citation. Nullity of marriage (Mannino-Li Gotti). . . . . HIEROSOLYMITANA. - Edictal citation. Nullity of marriage (Nasser-Salame). ROMANA. - Edictal citation. Nullity of marriage (Folchi-Bailly). AEGYPTUS. - Nullity of marriage (Musarelli-De Vannes). Incidental question regarding *res judicata*. PARISIEN. - Edictal citation. Nullity of marriage (Schwebisch-Marcel). CARTHAGINE. - Edictal citation. Nullity of marriage (Licari-Wirtensohn). PARISIEN. - Edictal citation. Nullity of marriage (Edwards-De Roche). COMMISSION PARTICULAR. ROMANA. - Edictal citation. Nullity of marriage (Dentice di Frasso-Wilde).

IV. - ACTS OF THE OFFICES.

PONTIFICIAL COMMISSION FOR BIBLICAL MATTERS.

November 17. Declaration regarding the addition of various readings in the editions of the Vulgate version of the Old and New Testaments.

PONTIFICIAL COMMISSION FOR AUTHENTICALLY INTERPRETING CANONICAL LAWS.

JULY. APRIL.

JULY. NOVEMBER.

1. 25.
14.
12.

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Doubts resolved in the plenary assemblies of the Most Reverend Fathers.
Doubts concerning canon 139.
Doubts resolved in the plenary assemblies of the Most Reverend Fathers.
Doubts resolved in the plenary assemblies of the Most Reverend Fathers.
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[*Latin ed. p. 721*]

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